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"GRACE AND TRUTH"

"The Topical Bible Study Magazine of America"

INDEX



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Ambassador Number

GRACE AND TRUTH

January

OFFICIAL ORGAN OF
THE DENVER BIBLE INSTITUTE

1941

FOR YOUR INFORMATION

Confident that our family of readers, and especially those who have contributed toward the remodeling of Mueller Hall, would be interested in knowing just what has been accomplished, we requested Mr. J. O. Record, the contractor in charge, to submit a summary of the cost of construction to date. Mr. Record has contributed much in both time and money that adequate dormitory space might be provided for our men students. Because of this sacrificial service, together with the labor supplied by faculty, staff, and students, a great deal has been accomplished at a minimum cost. Mr. Record's report follows:

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J. O. Record & Son
CONTRACTORS • JOBBERS • CARPENTERS
General Repair—Store Fronts a Specialty
2050 HUMBOLDT STREET

Denver, Colo.

January 9, 1941

Dear President Lindquist and members of the Board of D. B. I.:

At your request, I am submitting a summary of the expenditures on the men's dormitory along with my reasonable estimate. I had estimated the cost to complete the second floor and to install the heating plant at \$3,124.50. However, this estimate did not include plumbing.

In checking my books along with your report to me, I find that we have accomplished even more than I had hoped to for the money spent. To date our total cost for labor and material is \$963.36. This amount, as you will note, includes the \$500.00 loan which was advanced by a brother on the board in order that we might provide adequate quarters for our men at the earliest possible moment. The total of our original heating contract was \$883.00. As it looks now, we have succeeded in reducing the price approximately \$200.00, and with the \$250.00 we have on hand, that still leaves a balance of \$433.00, or a total indebtedness of \$933.00. Thus the total expenditure, apart from plumbing, will be \$1,646.36, so you can readily see that with the cooperation of board members, faculty and staff, and students, we have been able to save \$1,478.14 under the original reasonable estimate of \$3,124.50.

I hope that this meets with your wishes. The unpaid balance is not much when we realize that our blessed Lord Jesus is rich, and I am sure that if we ask Him, He will meet our every need in due time.

Respectfully submitted,

J. O. Record

JOR/O

The above report reveals that for a total expenditure of \$1,646.36, accommodations for sixteen men will be available, together with a reading room and an office for the Superintendent of Men. This amounts to a little over \$100.00 per person.

This report likewise reveals that we have incurred an indebtedness of approximately \$1,000.00 to complete the building by January 29. We lay this need before you for your prayerful consideration. A convenient card is inserted in this issue. Enclose it together with your remittance today, and we shall be most grateful.

THE DENVER BIBLE INSTITUTE

The Bible Training Center of the Rocky Mountain Region

BOX 1617, DENVER, COLORADO

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JANUARY, 1941

No. 1

Official Organ of
THE DENVER BIBLE INSTITUTE

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DOCTRINAL STATEMENT

of the Denver Bible Institute

and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16, 17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6, 7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

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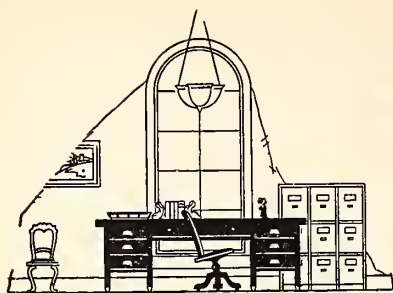
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Denver, Colorado



AN AMBASSADOR

AN AMBASSADOR is a person sent by one sovereign to another to handle affairs of state. In two of the occurrences of this word in Paul's writings (Eph. 6:20; II Cor. 5:20), the Greek word is *presbeuo*. James Strong defines the word, "to be a senior, i. e. by implication, act as a representative." Ambassadors are very important personages these days, for they wage a bulletless battle *in person* for their sovereigns. Sometimes one loses control of his dignity and blurts out some criticism or private opinion of state matters. A rebuke follows, or perhaps a removal, for an ambassador has no right to speak his own word—he must speak those of his sovereign. Paul calls himself an ambassador (Eph. 6:20), and includes all of us in II Corinthians 5:20, "We are ambassadors for Christ." We are seniors, signifying maturity, and are representatives of the invisible sovereign, Jesus Christ. Speak we our own words? Never! We must preach the Word (II Tim. 4:2), neither adding nor subtracting from our orders (Rev. 22:18, 19). Whether in bonds or free, we are never released from our diplomatic responsibilities until death or the rapture overtake.

—E. E. L.

GRATEFUL

WE ARE grateful for the statement relative to the Denver Bible Institute which appeared in the December fourteenth issue of the *Sunday School Times*.

We want to take this opportunity to confirm the facts as therein presented and to state that the objectionable policies and practises, which brought discredit to the Institute some years ago and which caused the *Sunday School Times* to withdraw the Institute from its list of recommended schools, have been repudiated, and changes and corrections have been effected wherever deemed necessary. We acknowledge and keenly regret that these defects were in evidence, but we want to assure all those who love the truth of God's Word that while the Institute, for a period of time, did pass through some deep waters, we are confident that this trying experience was used of the Lord as a means of purifying and refining this testimony for greater usefulness "till He comes."

We want to thank Dr. Trumbull and those

EDITORIAL COMMENTS

associated with him on the staff of the *Sunday School Times* for their kindness and grace in preparing and presenting this statement.

—C. R. Lindquist, *President*

DR. TRUMBULL WITH THE LORD

Just as we go to press, word has come that Dr. Charles G. Trumbull went home to be with the Lord on Monday, January 13.

On behalf of the Institute family, together with the editorial staff of *Grace and Truth*, I want to express our sympathy to the members of the family and the staff of the *Sunday School Times* in this hour of parting.

In the homegoing of Dr. Trumbull, a militant champion of the Faith, whose ministry has been so far-reaching, the cause of Christ has sustained a real loss. We rejoice, however, that our loss is his infinite gain.

—C. R. L.

THE NEED OF INTERCESSION

ON SATURDAY morning, January 18, all classes at the Institute were set aside that faculty, staff, and student body might devote this time to prayer. In the midst of a busy program it is so easy to neglect, as well as to overlook, the efficacy of intercession. Faculty and students in Bible Institutes are no exception. Urgent tasks and responsibilities so often crowd out the "alone time."

Members of the faculty and staff, facing some crucial financial needs in connection with the remodeling of Mueller Hall, sensed the need of a protracted time spent in "waiting upon God."

Students, having completed the course of study as outlined for the first semester, realized the importance of "a spiritual guiding," as well as a mental awakening in preparation for the examination period.

Suffice it to say, the hearts and lives of all were richly blessed. Many bore testimony to the blessing which came to their individual lives as a result of setting aside the time to pray.

O that we might realize the full significance of Christ's admonition to His disciples when He declared "without Me ye can do nothing." Then, to be sure, there would be less of "animal heat" and more of "spiritual energy" manifest in our service for Christ.

—C. R. L.

PRICE CHANGE

FOR a good many years the subscription price of *Grace and Truth* has been uniform all over the globe. This standard was maintained in the face of the fact that postage to foreign countries was more than in our own country, and contrary to the policy of other magazine publishers.

However, due to the recent war tax imposed by the Canadian government on all foreign publications, and similar increases in customs charges with other countries affected by the war, we are compelled to change our policy. Beginning March first, we will charge \$1.75 instead of \$1.50 for all foreign and Canadian subscriptions. This increase of 25 cents per subscription will likewise affect club rates, formerly \$1.00 in lots of five, making them \$1.25 after March first. The price for Pan-American and United States subscriptions will remain at the old price of \$1.50.

Any renewals or new subscriptions to anywhere in the world received during February will be accepted at the old price of \$1.50. Remember that missionary friend now with a subscription. Read their testimonies on the Editor's Mail Bag page.

—E. E. L.

THE WHIRL-POL OF DEATH

YES, our nation is whirling itself into hell. Dancing is one of the curses of modern youth. A car, a girl, a tavern, and the devil does the rest. How many homes have been broken on the dance floor? How many girls have "fallen" after an "innocent" dance, whether in parlor or ballroom? How many are on the slippery road to hell this moment because they accepted a dance date? Surely dancing itself will not condemn a man to hell any more than a match will blow a man to pieces. But the immoral destruction that follows in its wake is worse than an exploded charge of dynamite.

For years we have heard the defensive cry of dance exponents that there is no harm in dancing. Such arguments as these were aduced: Dancing is only as bad as you make it—our church doesn't condemn it—we know Christians who dance—what harm is in the dance?—the dance is just a hug set to music. Much could be said on the subject, but we want to quote from a recent article in the *Household Magazine*. The admission carried in the August, 1940 issue on page 8 is startling to say the least.

You'd be surprised at the number of juvenile sex delinquency cases which have been traced directly to a so-called innocent evening spent dancing . . . the type practised from 1914 to 1932 could definitely make any ballroom a breeding ground for immoral behavior.

All we can say is Amen, brother, you have hit the nail on the head. But let us be frank. Ten

years ago no such admission could have been gotten from any exponent of dancing. Now that certain dance enthusiasts claim to have reformed dancing, they are willing to give in a little. Perhaps ten years from now they will yield a little more ground. But we are not convinced that any conversion of dancing will help. Just changing a few steps does not change it into clean, unsuggestive sport which Christ could indorse.

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world (Titus 2:12).

—E. E. L.

ANNUAL SUMMER CONFERENCE

THE sixth Annual Summer Bible Conference sponsored by the Denver Bible Institute will be held August 10 to 24. The Conference this season has been extended to fifteen days, embracing three Sundays. Those who attended the Annual Conference last year will be glad to know that Dr. John Linton will be back with us again this season. As an additional feature, Dr. Dan Gilbert, Vice-President of the World's Fundamental Association, will be included on the program as the second guest speaker, for the entire two weeks.

With these two men of God as principal speakers, we believe this summer's Conference will be well worth your while. Set these dates aside now, and plan your vacation time with us.

—C. R. L.

GLEANINGS FROM THE EXCHANGE

Missionary work in Korea suffering. Relentlessly the totalitarian octopus reaches out its tentacles farther and farther to grasp and strangle the liberties of men. This social and political devilry seems peculiarly enraged against Christianity. How soon will America feel its hideous touches? The following information pictures what its Japanese species is doing to the Korean church. "Old denominational organizations embracing some sixty thousand Korean Christians were dissolved recently, and a new organization was set up in keeping with Japan's policy of placing religious associations under government supervision and eliminating foreign influence. A new program for the organization stipulated that it would be free of foreign influence, and would condemn Communism, individualism, democracy, and doctrines inconsistent with Japanese national policy. Military drill will be forced in school, and Christians will be encouraged to volunteer services during emergencies, and to visit Shinto shrines.

—*The Presbyterian*

By faith, not sight. Living on the south coast (England), we were greatly alarmed at two A.M. one morning by hearing the shrill blast of the siren, warning us of an air raid, and we did not receive the "raiders past" signal for a consider-

able time. After we had recovered from sleep and a degree of shock, there came to the mind with power and comfort the words of our Lord, "Lo, I am with you alway, even unto the end of the world." We felt, if these words are true, and they are, then the Saviour is here now; and in the fact of His presence, there was peace and quietude of mind. Faith reckoned upon the promises that guarantee Christ's presence, and in proportion to the resting, is the consciousness of the Lord's nearness to us. Faith dares to believe that Christ is true to His Word, and thus the Holy Spirit bears witness with our spirit to the reality and truth of the promise, "I am with you alway."

—*Life and Liberty*

GOD HONORS FAITH



IT WAS just a year ago that we had the privilege of ministering to, and enjoying a season of fellowship with, two former students of the Denver Bible Institute, Rev. and Mrs. Henry Jansen of San Diego, Texas. At the

time, they were undertaking what appeared to be an up-hill task. They were meeting with a small nucleus of believers, conducting their services in the County Court House building.

Our hearts were made to rejoice by the contents of a letter from brother Jansen ('33), which came recently, telling of God's blessing upon their work and ministry during the past year. A portion of the letter follows:

The Lord has been especially good to us, we think, for when you were here just about a year ago, the chances, from a human angle, were very slim. It was on the fourteenth day of April that the church met in conference and passed a motion to buy the lot that we now occupy. The price of the lot was \$300.00, and we had only \$250.00 in the bank. Contact was made with the owner the next day, and word was given that a deed be prepared; and when the deed was ready, the extra fifty dollars had been provided.

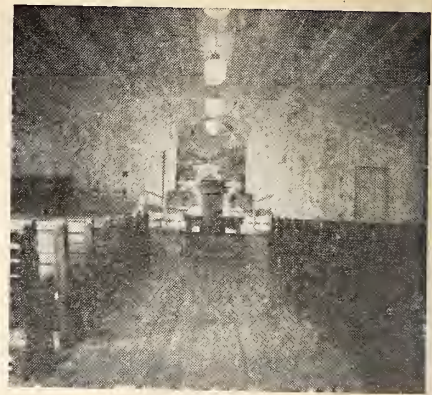
During the week of the fourth of July we decided to start work on the building. Plans had already been prepared, and a little money had come in. So we began with the intention of building as the money came in. Well, needless to say, we never stopped because of needed money. We went right on until it was finished. Most of the work was donated. We paid out only \$11.77 for labor, which was mainly professional, such as for wiring, interior decorating, and finish carpentry.

It was on the twenty-second of September that we held our first services, and on October 15, we dedicated the building to the service of the Lord, free of debt. The entire cost of the building was \$1,225.34—\$1,027.08 of that amount having been spent for building materials; then there was the labor bill of \$110.77 and \$86.49 for lights, paint,

and other miscellaneous items. Adding the cost of the lots brings the cost of the whole layout to \$1,525.34. This, as you may already guess, does not represent the total value, because nearly all of the material used was delivered to us at cost.

These are some of the material blessings that have come to us here in San Diego; but I feel that the spiritual blessings have been even greater. The Lord has led us to a few souls which have been brought into the saving knowledge of Christ. The growth in grace in the lives of God's people here is also noteworthy. There has been an increased interest in Bible study; others that had never prayed before have learned to pray; family altars have been reestablished; the tither's list has increased; and there has been an increase in willingness on the part of many to have a part in the work of God.

Two snapshots appearing on this page tell the story. We rejoice with the Jansens in the blessing which God has bestowed upon their faithful ministry. We should be happy to receive similar information from others of our graduates and former students. —C. R. L.



THE NEED IS GREAT

HAVING incurred additional obligations in order that Mueller Hall might be available to house some of our men students by the opening of the second semester, the Institute stands in need of some generous gifts from God's people. We therefore sincerely urge upon all who love the cause, for which the Institute contends, to give, "according to that he hath," that this need might be met soon.

Further information will be found on the front page of this issue. Read prayerfully, then give sacrificially, for His glory. —C. R. L.

SOMETHING NEW

For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing (Acts 17:21).

THE world is crazed for something new. Growing out of this seemingly ungoverned desire for the unexplored, the unknown, and the untried, there have developed in the past three or four decades major movements, all claiming newness as their outstanding qualification and recommendation.

It was a goodly number of years ago that we first began to hear of the introduction of something new into Christianity. "There were (theological) giants in the earth in those days" whose names were Ernest D. Burton, and Robert F. Harper, and Shaler Matthews, and Shirley J. Case, and George B. Foster, and quite a lot more of the same general race of devotees of relig-

ious novelty. Back in those days which have now become history, these so-called spiritual leaders fostered books and articles under such alluring and deceptive titles as "A New Type of Christianity," and "Advanced Religious Teaching," and "The Bible in a New Light." Their analysis of this so-called "New Type of Christianity" was simple and frank. They laid down the dictum that if controversy should arise between Genesis and geology, the "new Christianity" would of course stand with geology. One does not need a high-power magnifying glass to observe the cloven hoof in this gentle pronouncement. These men declared that "men's minds needed to be released from the bondage of tradition and creed." With these revolutionary ideas in view, the theological "giants" proceeded to what we would now call a systematic "debunking of the Bible." One of their coterie whimsically voices the blasphemous sentiment that the Bible is "made up of much that is ridiculous, supernaturally extravagant, and even shockingly horrible." (As though anything could be more "shockingly horrible" than such unwarranted and treacherous attack upon the Bible.) For some time the "giants" continued to prate of their "new" interpretation of Christianity, although their denials of truth and belittlements of God's Word were as old as the rebellion in the human heart which began with disobedient Adam. Then, after hugging the word "new" for quite a while, they stumbled upon another word—the word, "modern." They began calling their movement "modernism" and themselves "moderns." The name took like the measles, and stuck like glue. Their adroit and wicked handling of Scripture is to this day still called "modernism," and the movement has grown beyond adequate measurement. Gospel preaching is polluted, churches are chilled and secularized, the faith of youth is ruthlessly wrecked, tears of repentance are frozen into icicles of formality, colleges and universities are regimented into hotbeds of Scientific Skepticism, evangelism is perishing, and the number of candidates for the ministry is at a lower ebb than has been the case for a half a century. Meanwhile, the souls of men are hurtling into a Christless eternity. Yes, a "new" thing has been introduced into Christianity and the more of the deadly portion the church imbibes, the more weak, feeble, emasculated, and powerless she becomes. Modernism claimed to be new, and so the multitudes thronged its gates. But alas, the "new thing" is of dubious virtue.

And the political world has its "new thing" also. When the new idea of government reared its head in America, we called it the "New Deal." The multitudes would not have followed if it had not been called "new." Under the "New Deal" we hear very little of God, and not anything of our blessed Lord and Saviour Jesus

Christ. This "New Deal" in the political field abolishes prohibition and puts a licensed liquor store in the best locations of every city, town, and hamlet of our nation, and the heart-crushing product is a new generation of tipsy boys and girls reaching from Maine to California. This "New Deal" extends to the godless communistic nation of Russia full recognition and comradeship in the nations of the world. This "New Deal" saddles the employer with such vicious governmental regimentation as to jeopardize his business and sees nothing legally out of the way in the employee seizing his employer's property and staging a sit-down strike. This "New Deal" plows under crops and kills cattle and hogs in startling numbers, while human beings die in the agonies of famine in other parts of the world. There have been many other staggering features to the New Deal, but enough of its characteristics have been cited to reveal it to be a movement which is unmoral, inhuman, and unchristian. The new thing in the political world is no more desirable than the "New Type of Christianity" which has reared its skeptical head in the religious world.

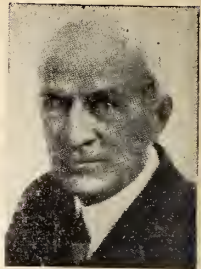
And the international field also boasts a "new thing." The leading character in the international scene, after cruelly subjugating the democracies of Europe, now boasts of the "New Order" which he has brought in by blitzkrieg and flaming terror. Under the "New Order" all power belongs to the mailed fist—might, not right, must prevail. Under the "New Order" peace-loving nations whose only offense was that they stood in the pathway of the inordinate ambition of a madman, are chained to the chariot wheels of a ruthless conqueror and subjected to appalling indignities and humiliations. Under the "New Order" the sacredness of marriage vows are supplanted by government-approved and regimented wholesale adultery in order to swell the ranks of "pure blooded Aryan Nazis." Under the "New Order" purity and sympathy and mercy and honor and fair methods are trampled under foot, in order to give free reign to bestiality, heartlessness, brutality, dishonor, and sabotage. Under the blessings of the "New Order" children betray their parents for uttering, in the home, a commonplace criticism of der Fuhrer, and the punishment meted out is a lingering death in the horrors and sufferings of a concentration camp. Under the "New Order" hunger and pestilence stalk abroad at noonday, and there is none to protect, or comfort, or heal the ones who suffer. Under the "New Order" the blessed Gospel of salvation through Jesus Christ the Lord is brushed angrily aside because of its "Jewish background," and the followers of the "New Order" are called upon to embrace a frank and unashamed paganism. The "New Order" is not greatly to be desired.

(CONTINUED ON PAGE 29)

EVANGELISM

BY
HENRY OSTROM

Not substitutes, but ambassadors. Evangelism as God intended it should be.



THOSE two words, "as though," in II Corinthians 5, save the day for us as soul-winners—"as though God did beseech you by us, we pray you on behalf of Christ be ye reconciled to God." For, if "as though" were not there, the first part of the verse would be annulled. For there we are ambassadors.

We could not be ambassadors for Christ and work as substitutes for the Holy Spirit; but we can be such thoroughly authorized and eager ambassadors that it is "as though" it were exclusively our task. These two words rule out all indifference, all undue timidity, all delay. But they tell us with the accompanying context that the real Evangel is God, and that the very best that can be ours is to be ambassadors. They certainly gave us no opportunity to plead that saved men and women need proof that they are called to witnessing and soul-winning.

Actually we have learned a cardinal truth, if we know that there is only one real Revivalist, and He will not allow so much as one competitor. The secret should be reclaimed that we are not inventors of Christianity. It was here when we arrived. However, the barnacles that cling to the beliefs of many professors must be scraped off, and we must get well in hand the descent and the mission of the Holy Spirit if we would see real soul-winning in our day.

He Who started the real church, He Who produced the first conviction of sin and gave the new birth, He it is Who never sleeps nor tires and who is reviving souls somewhere night and day, summer and winter. We, however, will not be sufficiently in His hands to be used so long as we ask Him to accompany our efforts instead of producing them. Evangelism cannot be divorced from "created in Christ Jesus unto good works which God hath before ordained that we should walk in them"; hence, the consideration must be, are we so yielded unto His precious will that His power can operate through us and His leading be quickly known by us, always positively understanding that He is the Revivalist? This fact dooms all *fleshy* schemes. Yet, let us not think that it deprives us of practical doings which eventuate in good results. On the other hand, it does guarantee rest.

Satan may plot to wear us out and trip us off the field of action through the employment of

false zeal. We may say we must "put it over," whereas, then, the emphasis would be upon the magnitude of show rather than upon "as though God were beseeching by us."

If we cannot wait until the judgment seat of Christ to rate the results, we may be sure that we are falling into the tendency to *substitute* for the Holy Spirit. Our fondness for seeing results will prevent our gaining them. Solid work which "babes in Christ" may even discount means that it must be solid enough to escape the fire when the works are tested. Then, then real success will appear, and then all counterfeits are doomed.

Some tracings of the Holy Spirit's working are easily available:

1. He prompts to our being used in evangelism by imparting love to God and love for souls. Who could establish that this is absent in a genuinely born-again person? There may be in one Christian a greater tendency to lead, and in another to abet or follow; but that love of God shed abroad in our hearts must find outlet in behalf of the sending forth of the Gospel to the saving of others. Here, too, is a fact of warning. Men who often preach on the subject of hell should be capable of often weeping. To preach on hell in a tone of voice and with a mannerism that seems to wish a hearer to go there can not be called gospelizing, for the word "Gospel" means "good news." The subject should not be passed lightly by, but neither should we esteem lightly that "*God so loved*" to prevent *perishing*. To feel at liberty to skin the hearers and then treat them with the croton-oil of harsh denunciation does not sufficiently reveal love to God and man to guarantee the Holy Spirit using the effort. We can fall into working for evangelistic plans, rather than being used of the Holy Spirit in evangelism. Love for souls, born of love from God, will completely smother the note of apology. It will exclaim, "Ah, no one can be hired to win souls; love has a wage-standard all its own."

2. Not to discount the thousand and one instruments which may appear in real evangelism, we are not left in uncertainty as to *the* instrument. It is clearly given in the admonition to Timothy: "Preach the Word"—"do the work of an evangelist." That cannot mean to

shake hands with the Word and then run off after the crowd. Nor can it mean a main emphasis on "how I felt" or "what I think." (This, you know, is just what aroused D. L. Moody to insist upon Bible study.) It may result in reform, but fall short of salvation. Churches today may be loaded with reformers. That does not mean that they have the "A B C" of evangelism. True, the affecting scene or story may serve as a wing to the Word, a kind of testimony attending the truth occasionally; yet, the Holy Spirit never gave the Word in Christianity's early days and then divorced it to accommodate our ability to move the crowd. Essential evangelism settles right down upon the Word. It is that that keeps emotion and sentiment from temporizing all that should be permanent and eternal. Real witnessing, praying, soul-winning, money-releasing converts; real born-again, growing-in-grace trophies are begotten by the Holy Spirit through the Word. Let us abandon the idea that one person is a Bible teacher and another an evangelist; and we will, if we see that really the one instrument of evangelism is the WORD.

There is a *where* and a *when* over-wrought by many. I have said that the Holy Spirit carries on the work, day and night. Now, if I tell the people that I am accustomed to ask for decisions *at the end* of my sermon, am I not likely to have convicted souls saying to themselves that they cannot really be saved before at least a half hour goes by? Or, if I say at such and such a time of the year I have revivals and definitely seek converts, am I not training people by that much to wait for the season? And they may all be dead before I shall have finished my sermon or the season have arrived! No, for the public effort and for the private-life effort, this is it: Always as the Holy Spirit enables, we seek souls to be saved, and this even at a wedding or some special celebration. See Paul before royalty. It is a court scene, yet he aims straight for the soul of Felix. He seems not to have had the time or inclination to sing, "Where Is My Wandering Boy," first. In what our "jittery" day might call a dry, matter-of-fact way, he gives abundant evidence that he was after Felix; and if he saw him tremble, didn't he welcome that? Or see this ambassador—Paul, on ship-board. You can hear him above the creaking of the vessel as if pained in the pounding of the waves, saying, "I believe God." Sure, he is after that company of scared prisoner-keepers to get them saved.

May we keep well to the fore that what we are seeking to do is to get people to God. Not only does the Word give us the mission to "turn men to God," but it informs us that that is to turn them from Satan. All participation in evangelism means a fight against Satan; and

when we seek to get men to God so that they "know Him" and have peace with Him, we are contending against the very heart and center of Satan's effort, which is: by every possible make-shift and subtlety, to keep people from God. If we do not win there, we temporize. Surely it is evident that the Word is the sword for this battle. With that they know Whom they have believed, and the cults and fads in religion cannot divert such converts.

Fitting it is to call our attention to our lovely Lord's words, "Say not ye, There are four months, and then cometh harvest? . . . Lift up your eyes, and look on the fields; for they are white *already* to harvest." But do not stop there. Hear Him as He speaks more: "And he that reapeth receiveth wages and gathereth fruit unto life eternal." The person who wins souls will declare that the wages are sure. Did we ever receive returns so great and so heartening as when seeing a soul won? Did you ever feel so repaid? But now, that may represent a payment as if it were in fruit *trees*; the real ripe, luscious, abundant *fruit* comes as we enter and dwell in the eternal world. It is so attached to eternal life that it comes to its best up there. And a part of the occupation in eternity will be "gathering," still "gathering." It will be the fruit of soul-winning here in this present life. Is it not equivalent to being told that the real soul-winner is never to hear the end of the glorious results?

Bring Them to Jesus

By Lizzie Mitchell

"And he brought him to Jesus" in days long ago,
To the One who could save from all sin and from woe;
To the One who could pardon and freely forgive;
Who gave His own life that others might live.

"And he brought him to Jesus," who saw every need
Of this poor hungry heart he was longing to feed,
And he found that in Jesus each want was supplied,
His hunger appeased, his soul satisfied.

Oh, bring them to Jesus, the same as of old,
Who is full of compassion and love, we are told,
Who stands ready and willing each one to forgive
Of all his transgressions, if for Him we will live.

Yes, bring them to Jesus, who never said "No"
To the penitent heart so humble and low;
But stretched forth His hand in mercy so kind,
And brought peace to the soul, the body, the mind.

Oh, bring them to Jesus; yes, this is our task,
Since the world is now dying; for less can we ask?
Lord, help us to hasten His message to bring,
That many may crown Him their Lord and their King.

—The Christian Union Advocate

"MAKE KNOWN HIS DEEDS"

BY GENE FARRELL

The proverb, "actions speak louder than words," is not always correct.

ONCE we have had a vision of life's values according to the revelation of God's Word, once we have seen the true state of unbelievers and the dreadful consequences of a silent tongue, there can be but one path for us as we repeat with the Psalmist: "Make known his deeds among the people." Once the eyes of faith have caught sight of the world from God's viewpoint, the illusion of the temporal is forever lifted and the truth lies unspeakably bare. "Henceforth know we no man after the flesh," as life resolves into a grim crusade for the lost.

Strictly speaking, the above-mentioned passion is unknown to Christendom. The thought of a world divided into two classes, the saved and the lost, is odious indeed. Christendom defies its own ideas of justice instead of God's Word concerning the same; and, as a consequence, spurns the literal meaning for a personal interpretation. With such a foundation for doctrine, all certainty regarding eternal things takes flight, for the Spirit of God will not witness to a perversion of the truth. So to all these is lost the glad testimony of Romans 8:16: "The Spirit Himself beareth witness with our spirit, that we are the children of God."

And not only so, but the religious age in which we live has a snare for the born-again Christian regarding the testimony of the true faith "once delivered unto the saints." "Testify with your life," they say. "Actions speak louder than words," they insist. To all of which we can but say, "Yea," and "Amen." But this, according to God's Word and good judgment, is only a half-truth. Contrasted to such quotations as these from the Word of God: "How shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?" "Faith cometh by hearing"; "Let the redeemed of the Lord say so"; "I believed; therefore, have I spoken"; "Out of the abundance of the heart the mouth speaketh." Contrasted to such quotations as these, we repeat, such conduct is seen to be gravely misleading.

Jesus said, "I am the truth." Any truth, therefore, even though it purports to come from Him, which is exalted above another truth which comes from Him, becomes error, seeing it rejects the One who gave it birth. The dependence

shifts, with the rejection of the latter truth, from *the* truth, which is a Person, to *a* truth, which is a precept of His teaching. By so doing we reject the Person for the doctrine, and the living Word becomes a lifeless text.

We have to go "without the camp" of this religious age in which we find ourselves if we would truly "walk in the paths of righteousness." We have to turn a deaf ear to the cry of compromise which will be uttered on all sides. We have to erase from the blackboard of our minds this long-established and deeply-entrenched fear of fanaticism. We, as C. T. Studd said, have to crush our respectability under the iron heel of resolution, knowing that "the best degree for Christian service is a lost reputation." All this and more we must do if we are to escape the shame of a fruitless life, and embrace the joy of His "Well done, my good and faithful servant," at His appearing.

Speaking of the world's fear of fanaticism, has it never seemed more than passing strange to you that men fight shy of any verbal expression of this Name which is above every name? "King of kings and Lord of lords!" Can they really believe such an appellation from God's Word and refrain their lips from at least a word regarding His coming majesty?

To send one's new straw hat skimming from the grandstand to a baseball diamond below in an hysterical fit of emotion is lightly thought of; but to raise one's voice above a whisper regarding the name of Christ is to make one's self the object of many a querulous look, as eyes search expectantly for the telltale collar of clergy! O world of deceived and unregenerate men! How can you be so blind as not to see the trap wherein Satan has ensnared you?

Thank God for the misery which overtakes that born-again life which is failing in the performance of that greatest of all commissions: "Preach the Word." It is impossible, if one is feeding daily upon the Word, to refrain the lips from speech regarding this so great salvation. Sooner or later the daily infilling will burst beyond the frontiers of even the greatest fear and respectability until the life is eman-

(CONTINUED ON PAGE 30)

Some Fish Get Away



By Dr. Walter L. Wilson

Dr. Wilson, the much loved soul-winner, offers a new and different approach to this subject which bears careful thought.

ALL those to whom you give the Gospel will not accept it, but some will. It is true as the Scripture hath said, "Some believed and some believed not." Our business as we go out to win hearts for our Saviour is not to win arguments, but it is to win souls. Sometimes what we say will strike a responsive chord in the heart of the listener, but sometimes it will arouse antagonism. As the sun shines upon the clay to harden it, so it shines upon the wax to soften it.

The study of soul-winning is entrancing and the practise of it is romantic. Recently, in a young people's meeting, I was a bit disturbed by a girl of fourteen who was quite full of mischief and paid very little attention to my message. Suddenly, I stopped my story and, looking at her, said, "Do you think one sin would shut anybody out of heaven?"

She replied at once, and with quite a little firmness, "No, sir, I certainly do not."

Then I pressed the question again: "Do you think that fifty sins would shut anyone out of heaven?"

She hesitated before she answered this question. She thought a bit and then said, "I don't believe so. I don't think fifty sins would make anybody bad enough to be shut out."

I then said to her, "You look as though you were about fourteen years of age. I shall take ten years from your life and just talk about the last four. You have lived three hundred sixty-five days a year each of those four years, which makes one thousand four hundred sixty days.

Do you suppose you might have committed one sin a day during that time?" The other boys and girls cried out at once, "Sure she has—we know her."

This retort was not altogether pleasing to the young lady and she colored up a bit. Turning to her, I said, "What do you think about it? Have you committed that many?"

She replied, "Yes, I have committed one a day, all right. I know that."

To which I answered, "Do you think that one thousand four hundred sixty sins would shut you out of heaven?"

The other children cried out, "Sure it would," and she colored up a great deal by this time, but made no reply. I pressed the question again to her and said, "Do you think this many sins would shut you out?"

By this time the foolishness was gone, and I could see that the Spirit of God was doing a good work in her heart. I dropped the subject and continued with my message, but just before leaving the class urged each of them to accept the Lord Jesus and have the sins put away.

After I had reached home, the leader of the class, a splendid Christian worker, called me on the phone and said, "That girl came to me after you left and said that one thousand four hundred sixty sins was not a drop in the bucket. That she knew she committed a hundred sins a day sometimes and she certainly did want Jesus to save her because she never thought she was as bad as that. The Saviour was revealed to her heart and she trusted Him before going home."

Another young lady who was at the class took quite the opposite stand. She was not pleased at all with the suggestion that she had committed enough sins to shut her out of heaven. She rejected the diagnosis of her case and refused to admit that she needed the Saviour at all. Thus we see that one fish was caught on the hook while the other got away.

In this same young people's group, there was a lad of fourteen who was quite hilarious before the class opened, and continued to whisper and talk to those near him after the message began. When he heard the argument being used with the girl and saw how perfectly logical it was, he became very quiet and listened attentively during the rest of the class. After the class had closed, he, too, went to the teacher and said, "I do not agree with Bertha. I believe that fifty sins would shut anybody out of heaven, and I know I am going to be shut out because I have more than that. I want Jesus to save me tonight because I don't want to be left out." He, too, came to the lovely Lord and accepted Him as his own Lord and Saviour.

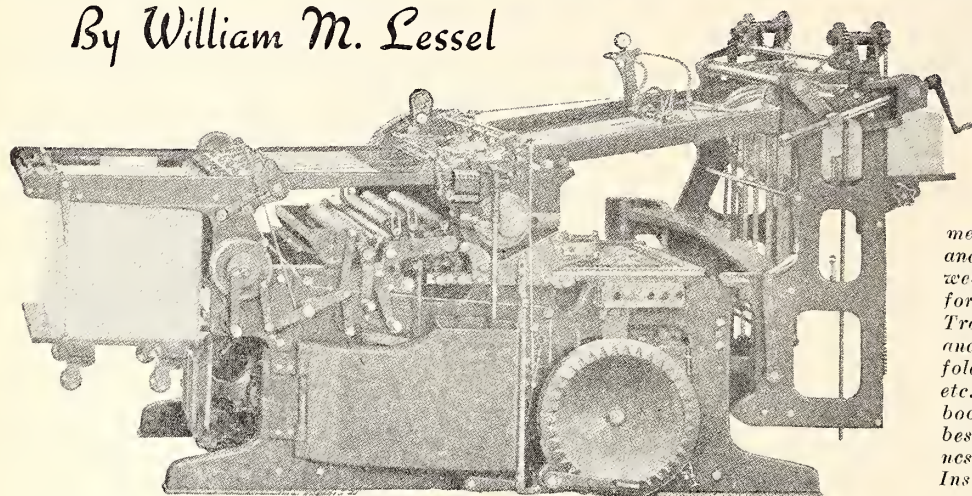
Today a gentleman entered my office quite intent on turning me aside from the Christian

faith to a new religion that he believed in quite thoroughly. I presented to him in an unanswerable way his false position which was quite untenable from a logical standpoint. He was a lawyer, and I presented to him the false position of the premise of his argument. He was quite unable to answer the proofs that were given, but he would not admit that he was wrong and needed the Saviour. Perhaps thirty or forty minutes were spent in an endeavor to turn him from his false faith to the living Saviour. He knew his own argument was faulty. He knew

that the reasons I presented to him were true, but in his pride, darkness, and self-sufficiency, he would not accept or receive the Lord Jesus. He could not answer the arguments, but he would not admit their validity. So the Saviour said, "Ye *will not* come unto Me that ye might have life." The Saviour spoke of those who "reject Me and receive not My words." There are those who are willingly and wilfully ignorant. These we shall not expect to win, no matter how clear the argument nor how sensibly it is presented. (Continued on page 31)

The VOICE of a PRINTING PRESS

By William M. Lessel



This High Speed Miller Simplex Automatic Press belongs to the Denver Bible Institute Press. Since its installation just two years ago, its VOICE has been heard in spreading the Gospel through the following mediums: 96,000 copies of "Grace and Truth"; 400,000 copies of a weekly religious newspaper printed for a local church; 397,000 Gospel Tracts; 13,000 Bible study booklets and brochures; 35,000 advertising folders and posters (Bible conference, etc.); 3,500 copies of the 224 page book, "Building the Dispensations"; besides thousands of letterheads, business forms, etc., for the Denver Bible Institute.

HAVE you ever listened to the roar and thunder of the mechanized organs and feeding arms of a printing press? Have you ever seen the rhythmic and dramatic production of reams and stacks of printed paper? If you have, you can almost "feel" the throbbing, pulsating heart of that press as the life-giving ink flows through its very veins. One such printing press talked to me the other day. Listen!

"You think I am a greasy, oily, ink-bespattered printing press. I am not supposed to see, hear, or know anything. My lot is simply to print and print and print. Yet through my body pass reams and reams of stories, representing man's joy and sorrow, success and failure, virtue and sin, love and hate, news and history, life and death, friend and foe, ecstasy and despair, and through it all I am supposed to remain blind, deaf, and immune.

"Instead, I have developed a keen sense of understanding; yes, I can see, hear, feel, and think.

"Some time ago I was printing a few verses from the thirteenth chapter of Matthew where Jesus speaks of the sower 'who went forth to sow.' I remember that some seed fell among thorns—which choked it. 'But others fell into

good ground, and brought forth fruit.' Now I don't know if man ever thought of the similarity between the sower and myself. I know I've never printed any such comparison. Yet as I thought of it I could see the farmer sow his seeds just as I print my sheets. Some of his seeds fall on barren ground; some of my sheets fall in the wastebasket. Some of his seeds bear fruit, a hundred fold, sixty fold, and thirty fold; some of my sheets are read by a hundred people, sixty, or thirty. Some of his seeds lie dormant; some of my sheets lie on somebody's desk—unread. Some of his seeds, and some of my sheets, accidentally fall among rocks and out-of-the-way places, both bearing fruit. For instance, here is an article I just finished printing which illustrates my point very well. Read it for yourself.

SAVED AT THE BOTTOM OF THE SEA

Mike was not a bad man, but he found little time for churches and their teaching. He was a diver by trade, and one day as he set about a particularly difficult job, he found a religious tract lodged between two oyster shells at the bottom of the ocean. For some reason, the words were clearer there than when read in the bright sunlight, and the message reached Mike.

"Then there is the interesting case of Richard Gibbs who wrote a leaflet entitled *The Bruised*

Reed, which was printed by one of my ancestors. A tin peddler gave a copy of it to Richard Baxter. After reading it Richard Baxter felt led to write a leaflet entitled *A Call to the Unconverted*. Thousands of copies traveled all over the world. One reached the hands of Phillip Doddridge, influencing him to write the book, *The Rise and Progress of Christianity*. William Wilberforce read a copy, became converted as a result, and freed all the slaves of the British Colonies. But the far-reaching influence of the original leaflet did not stop there. It continued, until today, millions of copies are still circulating throughout 50 different countries and bearing fruit, the seed of which was sown by Richard Gibbs.

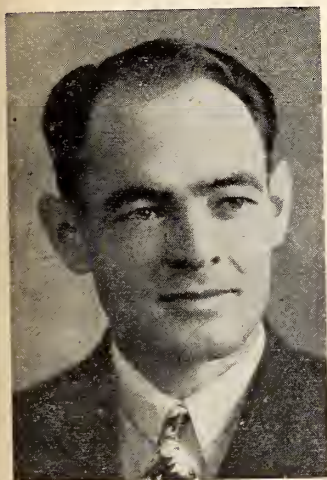
"Now I know to sow and sow, year after year, is the farmer's contented and happy lot, who believes that the harvest will be sufficient and plen-

teous. For as long as he sows in 'faith believing' his seeds will bear fruit. So why should I despair? My sheets too will bear fruit, if I work and trust like the sower.

"Not long ago I printed this verse—'For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

"Thus, I believe that sowing and printing are both essential to man's existence, one to feed his body, the other to feed his soul.

"What greater encouragement could I want?"



The Unfinished Task of the Church

BY ERNEST E. LOTT

To whom does the Church have the greater responsibility—the saved or the unsaved?

ers who were left behind. It was "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). It is true that at that moment the recipients of this commission were looking for the Kingdom instead of the Church; but they later became members of the Church which is His Body. The task assigned to them is still unfinished, and will continue to be as long as unbelievers are on this earth.

May we say without reservation that the primary job of the Church is to be a lighthouse in a dark world, to warn men of the hell awaiting them unless they accept the substitutionary atonement of Jesus Christ. Its secondary job is to provide fellowship for the edifying of the members of the Body (Eph. 4:12). All too often both of these have been forgotten or the order reversed.

In supporting the paramount position of evangelism which we believe to be correct, we offer the following proposition in a group of four.

I. EVANGELISM—A CHRISTIAN DUTY

No man liveth unto himself. Christians are taught that subjection to one's government in civil matters is pleasing to God (Rom. 13:1-4). They are also instructed concerning obedience to authority, whether in domestic, industrial, or spiritual affairs. "Obey them that have the rule over you" (Heb. 13:17). But how about evangelism? We find that it is a command outlined by God Himself, and involves our obedience to Him.

We have already looked at the Great Commission as found in Mark 16:15. As stated above, its Kingdom atmosphere, revealed by the presence of the sign-gifts in verses 17 and 18, demand that we tread cautiously. By interpretation, this command belongs to the Tribulation age, when the 144,000 will do the preaching and will perform miracles. By application, it belongs to us of this age, minus the sign-gifts. Some dispensationally-minded people have steered clear of this passage in Mark—as we believe—unnecessarily so.

Other commands by our Lord, lacking the special dispensational characteristics, are easier to use and understand. Who could forget the first major statement of Christ at the beginning of His ministry? "Follow Me, and I will make you fishers of men" (Matt. 4:19). Were nothing more ever said than that, our life-long job would

be assured. How many men are we to win before stopping? There is no limit. Does a life-guard stop rescuing people if there are still more drowning?

On one occasion, Christ impressed on His disciples the *imperativeness* of Evangelism with these words: "Go out into the highways and hedges, and compel them to come in, that My house may be filled" (Luke 14:23). We cannot force them to accept Christ's pardon, but we can make them *hear* the message of the way of life; and that is all the further our responsibility goes (Ezek. 3 and 33).

On turning to the Pauline Epistles, one must understand that the absence of direct commands, such as we have been studying in the Gospels, by no means indicates a change of message. The Epistles were for the edification of the believers in the Church. Listen to Paul's own statement concerning himself: "I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3:8). Hear his challenge in Romans 1:16: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation." Read his convincing arguments in Romans 10:9-17. To the Colossians was given this advice: "Conduct yourselves with discretion in your relations with Gentiles not of the Church: seize every opportunity, like merchants who buy up a scarce commodity" (Col. 4:5, Way Translation).

II. EVANGELISM—A SPIRITUAL GIFT

WHEN we turn to the subject of the spiritual gifts bestowed by God on us believers, we learn from another angle the Divine analysis of the relative importance of Evangelism. In Ephesians 4:11, we have the familiar list of five major gifts: apostles, prophets, evangelists, pastors, and teachers. The first two are not for this part of the age, as all reputable Bible students will agree. They are foundation gifts, as Ephesians 2:20 clearly teaches; and consequently, they belong to the forty-year transition period which began this Age. The remaining three gifts are listed in an order established by the Holy Spirit. They follow in this order in the original text as well as the King James Version. Evangelism is given the first place over both pastorship and teaching. This shows the high regard God has for soul-winning.

We do not believe that soul-winning is a gift peculiar to Evangelists. It is a potential power for every Christian, whether in the pew or pulpit. Does not Peter admonish, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15)?

III. EVANGELISM—A GRACIOUS RESULT

A. Persecution in Jerusalem

ALL things do work together for good with

born-again people. No more striking example of this is to be found than in the Jewish persecution of the early Christian Church at Jerusalem.

At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad . . . they that were scattered abroad went every where *preaching the Word* (Acts 8:1-4).

Satan tried to upset the evangelistic fervor of these inspired Christians, but his very efforts caused a missionary landslide that has never been stopped. No one knows how long the saints would have kept the truth bottled up in Jerusalem if Satan had not gotten busy.

The impact of this evangelism upon the Roman World is seen in Acts 17:6:

And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also.

They turned the world upside down; not with bombs, bayonets, and battleships, but with the love of God in Christ Jesus. Did they preach social reform, social equality, social justice, peace at any cost, salvation by following Christ's example? The answer is, "They preached the Word"; and that is Paul's injunction to us, "Preach the Word, be instant in season" (II Tim. 4:2).

B. Testing in Rome

WE see a man in a hired house in Rome. He is a prisoner; for he is guarded by a Roman soldier who is chained to him. Yes, this is Paul the great apostle. One would think that his face would be sad, but not so. He is writing a letter to one of his beloved churches in Philippi. He is thanking them for another thoughtful contribution to his needs, and he does not want them to be too greatly exercised about his predicament. He is writing:

But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel;

So that my bonds in Christ are manifest in all the palace, and in all other places;

And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the Word without fear (Phil. 1:12-14).

Does he mean that this soldier is a Christian? Perhaps; for some of them (they were changed often) have been born again, and are preaching Christ wherever they go, whether in Nero's palace or all other places. What a joy that the chains of this man do not stop his testimony. What a comfort that other believers have taken new courage over his suffering, and God's gracious result is salvation of souls because of Paul's suffering.

IV. EVANGELISM—A LOCAL SEQUENCE

THE normal result of finding a good thing is to publish it abroad, that one's neighbors might rejoice with them. A few notable examples of
(CONTINUED ON PAGE 29)

A FRUITFUL PART OF GOD'S FIELD

BY C. HARLAN GAUTSCHI

Taking the Gospel back to the nation that God used to give it to us



A RECENT survey of world-wide Mission activity reveals, contrary to popular opinion, that Jewish Missions are very successful. It was found, that in proportion to the efforts put forth in the respective fields, there were seven converts among the Jews for two among Gentiles, and that three times as many Jewish as Gentile converts enter full time Christian service. It has been well said, "Whether for good or for evil, the Jews are the leaders of man-kind." Not only has this been the case in secular or worldly realms, but also in the case of outstanding soldiers of the Cross even throughout this Age.

The work of evangelizing has yet been confined to a small proportion of American Jewry, and we should desire the enlarging of the work carried on by our missions located, for the most part, in our larger cities. But it has for some time been called to our attention that there is still a large field pretty much untouched—and this has been much on our heart. It is estimated that there are two hundred sixty-six cities in our country having Jewish population of from one thousand to one million, as well as many more with less than one thousand Jewish population, where there is still little or almost no testimony to the Jew.

After bringing up the question of itinerate work from city to city, the American Board of Missions to the Jews, Inc. has embarked on a new undertaking in their work. This missionary is at present located at Bridgeport, Connecticut. The purpose is to visit systematically practically every Jewish home and place of business, leaving literature, to make definite contacts wherever possible. This missionary remains only long enough to make two or three calls on each address, encouraging all who are responsive to attend local churches or to keep in touch with the Mission. A similar type of work has already been carried on by others, and we are sure the efforts are being blessed. Already we have definite evidence of God's blessing in Bridgeport, with a Jewish population of 23,000.

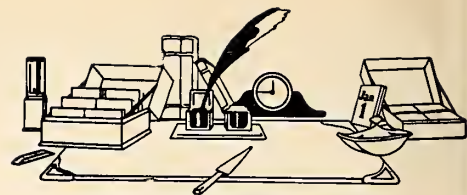
The fundamental factors of the city have unanimously cooperated and are giving definite encouragement, although the Mission assumes all the obligations.

In our contacts with new Jewish faces, we find it increasingly true, and noticeably so to a marked degree even during the space of the past year, that the Jew is more and more hungry for the Gospel. In some cases he is wrought up because of world conditions, but very eager for a way out. Nevertheless, he is skeptical of any love on God's part. But we find that most of these, including the most skeptical, are greatly moved when we make it a practise to immediately express great confidence in a loving God. Those who charge us with such a remark as: "How can there be a God Who allows such human suffering?" are nearly always taken aback and become most friendly and eager listeners when we tell them particularly of God's dealing with and love for Israel in the past. Frequently we quote, preferably in Hebrew when understood, such passages as Psalm 122:6; Isaiah 40:1; 49:15, 16; and others. We find this to be very effective exhortation, and gives the soul a greater confidence in and desire toward God. Through this procedure, confidence is inspired, friendly relationship established, and invariably there is a willingness to look into the claims of Christ's Messiahship which we are bringing them.

For the most part, there is gross ignorance on their part as to what a Christian is. He recognizes that "missionaries and some Christians" are not mean to him, but they certainly do not have his confidence, for he knows not their motives. To him the words "Christian" and "Gentile" are synonymous and of course few Jews want to become Gentiles. Hence, we have made it a practise to begin always by showing the Jew what it means to be a Christian, and go into a most detailed explanation of this point before proceeding further.

(CONTINUED ON PAGE 31)

THE EDITOR'S MAIL BAG



Conducted by the Editor

WE HAVE just finished reading a touching letter from a Kansas pastor. He raises some pointed questions about backsliders, their reward and destiny. His church is evidently the trial to him that many others are to their pastors; for he closes his letter with the words, "The backsliding church is a great burden and care to the pastor." And if this be true, how much more is it true with our heavenly Shepherd. This pastor, however, feels that backsliders are lost and on their way to hell. We sympathize with him; for no one can feel the burden of wayward Christians like a pastor who feels responsible for their welfare.

May we propose the following answers to the objection:

1. None of us can accurately say whether a soul has or has not been born again, since we are not omniscient. God alone knows (Heb. 4:12). We are pointedly admonished against dogmatic statements regarding one's eternal destiny (Matt. 7:1). We can draw conclusions from their "fruit" or "lack of it," but they are not infallible (Matt. 7:20).

2. Some Christians are going to bear little or no fruit according to the "wood, hay, and stubble" of I Corinthians 3:11-15.

3. These same "fruitless" Christians will be saved in spite of their sin (I Cor. 3:15). The reason for this is that they were saved by Christ (Acts 16:31; 4:12; John 3:16), and not by their own work (Eph. 2:8,9; Titus 3:5; Gal. 2:16). If a Christian were saved by his own works, then he could be lost, like Adam's created righteousness. The glorious thing is that we have received the imputed righteousness of God's Son (Rom. 4:1-4; 3:22) from God the Father. Adam's righteousness could be lost by a decision of Adam; Christ's righteousness can be lost only through a decision of Christ. We don't have to fear about the Lord Jesus' remaining true to the Father, and we are sure of no separation from Him (Rom. 8:35, 38, 39).

4. God, the perfect Shepherd, will find every stray sheep if these words mean what they say: "Will he not go after that one until He find it?" (Luke 15:4). Some Christians may die, *apparently* out of fellowship with God; but, after all, our knowledge is limited and our judgment fickle. Let us leave this hard place with God, "being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

Now for a moment with the comments of our readers from different parts of the globe. We print these that others might catch a glimpse of the wide, helpful ministry of *Grace and Truth* through His grace.

TESTIMONIES OF PERSONAL BLESSING

We find the articles helpful, instructive, and very much to the point. I like your idea of devoting each number to some special subject.

—Subscriber, Peru, S. A.

The thing I like best about *Grace and Truth* is each magazine being devoted to a single subject. I

learn a good deal more about one subject.

—Wisconsin reader

I had thought of foregoing, this coming year, the luxury of receiving it month by month, but since the amount is so small and my loss would be so great, I have decided to carry on for, at least, another year.

—Australia reader

I cannot tell you what a blessing we have received from reading *Grace and Truth*—the finest Christian magazine we have ever received.

—Colorado reader

A KIND COMPARISON

We appreciate, but do not feel worthy of, the fine comment quoted below from a Texas pastor:

For many years, and until the day of his death, I was a constant reader and occasional contributor to the *Wonderful Word*, edited by the famed and beloved W. Leon Tucker. I am reminded of the *Wonderful Word* as I look at *Grace and Truth*. I am enclosing check for new subscription and back numbers for six months.

SUNDAY-SCHOOL HELPS

Do you use our expositions? Read these comments:

I appreciate the fine messages and material on the Sunday-school lessons and thank you.

—Ohio subscriber

In sending in my renewal subscription to *Grace and Truth*, I just want to say a word in appreciation. I use the Sunday-school lesson each Sunday in teaching my intermediate class and find it very helpful. In fact I do not know how I could do without it.

—Canada Sunday-school teacher

We have enjoyed the exposition of the Sunday-school lessons which are given in *Grace and Truth* more than any other.

—Florida reader

I wouldn't know how to teach my Sunday-school class in an interesting way without the Sunday-school lessons printed in *Grace and Truth*.

—Missouri Sunday-school teacher

WRITTEN BY MEN OF GOD

The two following excerpts show the appreciation of our readers for the Bible teaching given by our contributors who have earnestly and prayerfully studied God's Word.

I do enjoy reading the articles in each number (of *Grace and Truth*) as it comes along, written by men who have made an earnest study of the Word of God, and who have no doubt that the Book was divinely inspired from beginning to end. It seems to me that the issues of the past year have seldom been equalled and never before surpassed, in my experience with the magazine, in the richness of the articles which one issue after the other contained. May the magazine have a much wider circulation and a much enlarged field of usefulness during the coming year than ever before in its history.

—Colorado retired Christian business man

For several years we have been subscribing to your magazine, *Grace and Truth*, and have not been able to find another quite so good. It is really an inspiration to read articles which were written by men of God.

—Indiana subscriber



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

CHRIST THE SHEPHERD Psalm 23

- The Christian's Hope in this Psalm
- I. Personal Possession
Verse 1
 - II. Peaceful Position
Verse 2
 - III. Precious Promise
Verse 3
 - IV. Pilgrim's Progress
Verse 4
 - V. Proven Provision
Verse 5
 - VI. Priceless Prospect
Verse 6

—R. H. K.

THE RICH FOOL Luke 12:16-21

- I. His Plentifullness
Verse 16
- II. His Perplexity
Verse 17
- III. His Proposal
Verse 18
- IV. His Peril
Verse 19
- V. His Penalty
Verse 20

—R. W. V.

DANIEL

- I. A Man of Purpose
He would not defile himself
He was ten times better than
the magicians
Daniel 1:8, 20
- II. A Man of Prayer
He prayed three times a day
He prayed in spite of opposition
Daniel 6:10
- III. A Man of Perception
He got his information from
God
He gave God the credit
Daniel 2:16-20
- IV. A Man of Power
He was a political ruler of
high rank
Dan. 6:1, 2

—J. S.

THE PRODIGAL SON Luke 15:11-24

- I. Alienation
Verses 11, 12
- II. Degeneration
Verse 13
- III. Degradation
Verse 14
- IV. Reflection
Verse 17
- V. Resolution
Verses 18, 19
- VI. Reconciliation
Verses 20-24

—G. M. O.

SPIRITUAL PROGRESS

- I. Conviction
Isa. 6:4
- II. Confession
Isa. 6:5
- III. Conversion
Isa. 6:6, 7
- IV. Commission
Isa. 6:8, 9

—J. S.

THE CLEANSING OF THE TEMPLE OF GOD

- I. The Time of Cleansing
During the Passover when blood
is shed
John 2:13
I John 1:7
- II. The Need of Cleansing
When business comes before wor-
ship
John 2:14
James 4:13-15
- III. The Method of Cleansing
Putting out of objectional things
John 2:15, 16
Eph. 4:22-28
- IV. The Result of Cleansing
Remembrance of the Word of God
John 2:17
Mal. 3:16

—C. R. J.

JONAH

- I. The Prodigal Prophet
Chapter 1
"Jonah rose up to flee" (Vs. 3)
"So they took up Jonah, and
cast him forth into the sea"
(Vs. 15)
"And Jonah was in the belly
of the fish" (Vs. 17)
- II. The Praying Prophet
Chapter 2
"Out of the belly of hell cried
I" (Vs. 2)
"Yet hast thou brought up my
life from corruption, O Lord
my God" (Vs. 6)
"Jonah upon the dry ground"
(Vs. 10)
- III. The Preaching Prophet
Chapter 3
"Nineveh shall be overthrown"
(Vs. 4)
"Let them turn every one from
his evil way" (Vs. 8)
"God repented of the evil, that
He had said He would do"
(Vs. 10)
- IV. The Pouting Prophet
Chapter 4
"Take, I beseech Thee, my life
from me" (Vs. 3)
"It is better for me to die than
to live" (Vs. 8)
"Should not I spare Nineveh"
(Vs. 11)

—W. L. T.

GIVING

I Cor. 16:1, 2

- I. Systematically
"The first day of the week"
- II. Universally
"Let every one"
- III. Individually
"Of you"
- IV. Proportionately
"As God hath prospered him."

—C. E. F.

THE SEARCH FOR GOD

"Where is thy God?"

Psalm 42:3

- I. Above Us—Josh. 2:11
- II. Around Us—Ps. 125:2
- III. Before Us—Exod. 13:21
- IV. Behind Us—Isa. 30:21
- V. Beneath Us—Deut. 33:27
- VI. With Us—Isa. 41:10-13
- VII. In Us—Col. 1:27

—R. L. L.

FOUR OUTSTANDING WORDS In Psalm 37

- I. In Whom We Trust (Vs. 2)
- II. In Whom We Delight (Vs. 4)
- III. To Whom We Commit (Vs. 5)
- IV. In Whom We Rest (Vs. 7)

—A. F. G.

THE RIVER OF SALVATION

"Everything shall live whithersoever the
river cometh"

Ezekiel 47:9

- I. Its Source—Within the Temple
- II. Its Course—Through the world
- III. Its Force—"Everything shall live"

—Pencil Points

WHAT GOD DOES WITH OUR SINS

"The Lord hath laid on Him the iniquity
of us all"

Isaiah 53:6

- I. Laid on Christ—Isa. 53:6
- II. Removed—Ps. 103:12
- III. Covered—Rom. 4:7
- IV. Remitted—Acts 10:43
- V. Put Away—Heb. 9:26
- VI. Cast Behind God's Back—
Isa. 38:7
- VII. Cast into the Sea—Micah 7:19
- VIII. Blotted Out—Acts 3:19
- IX. Purged—Heb. 1:3
- X. Not Remembered—Heb. 8:12

ANTS

"Go to the ant, thou sluggard; consider
her way and be wise"

Proverbs 6:6

- I. Ants Teach Us What Little People
Can Do
- II. Ants Teach a Lesson of Industry
- III. Ants Teach a Lesson in
Cooperativeness
- IV. Ants Teach a Lesson in
Perseverance
- V. Ants Teach a Lesson of Law and
Order



IN THE HARVEST FIELD

Conducted by
Grace Crooks

Rev. Russell L. Taft ('29), formerly pastor of the Baptist Church at Dolores, Colorado, now attending Bethel College in St. Paul, Minnesota, was seriously injured on December 14, while in the employ of a moving company, when some heavy machinery fell upon him, causing several fractures of the pelvic bone and internal injuries. An operation was performed immediately and six blood transfusions have been given. The last word received was to the effect that there was some improvement, although he was still in a critical condition. Let us intercede at the Throne of Grace that, God willing, he may be spared for many years of fruitful service, and that the sustaining grace of God shall be very real to his wife, Nora, and family.

Mr. Paul Wilson, former student, is teaching Spanish in the Buffalo Bible College, Buffalo, New York, while taking the medical course offered by the college, with the goal view of laboring in Latin-America after graduation. The Lord has graciously restored Mrs. Wilson to health and strength, and together they are preparing for service in the regions beyond.

Rev. Ivan T. Pulis ('34), pastor of the Community Church, Wilsall, Montana, has started a Community Library, financed by himself and his wife, Bessie, containing between sixty and a hundred Christian fiction and Bible study books. These were secured through the Institute Book Nook which stands ready to cooperate with other pastors in this effective way of getting out the Gospel. Write Ernest Lott, Manager, for special offer.

Miss Emalou Anderson ('38), who has been laboring for the past two years among the Navajo Indians in Arizona, visited the Institute on December 13 en route to the Indian reservation after an extensive deputation trip in the interests of her work which she so thoroughly enjoys and in which she is being greatly used of the Lord.

Mr. and Mrs. Duane Jacobs, former students, are re-joining in the opportunities afforded them of giving forth the Word of life in rural districts in Michigan. Their Sunday-school attendance has been doubled, and a fine young people's society has been organized. Their school-house ministry is proving to be especially fruitful. During one month, over 1200 boys and girls heard the Gospel story. Out of that number, 700 had never gone to Sunday-school or church, and they found that only 100 of the other 400 knew anything about the Bible.

Mr. and Mrs. Harvey Hammond, former students and missionaries on furlough under the South America Indian Mission, Inc., are visiting with relatives in Detroit, Michigan; Ernest Fowler ('33), also on furlough, is with his parents in Wilsall, Montana.

Mr. Lester Lehmuth, former student, and Mrs. Lehmuth (Lucille Culyer, '40), for the time being are assisting in the work of the Self-Help Bible School at Cook's Station, Missouri. As soon as Mr. Lehmuth fully recovers his health and the Lord opens the way, they purpose to return to Morocco to resume the work in which Mr. Lehmuth was engaged for several years prior to his furlough.

CAMPUS NEWS FLASHES

Classes were dismissed on Saturday, December 21, and the Christmas holidays found Miss Rose Encinas ('28) in Arizona; Miss Alma Waespi ('29) in Missouri; Rev. and Mrs. Leland McClellan ('39) in Hayden, Colorado; Edsel Roberts in Michigan; Arthur and Opal Norton in Indiana; Ronald Stevens in Kansas; Pauline Osborn, Marvin Allan, and Farris and Edwina Cravens in Missouri; Harley Pulis and Mary Etta Peek in Montana; Adelle Cruikshank in Oregon; Alice Leonard in Parker, Colorado; John McHenry and Reuben Bell in Boone, Colorado; Frank Price in Golden, Colorado; Eleanor Lieb in Illinois; and John Keyes in California. The remaining members of the staff and student body spent the holidays at the Institute. Clarence Clark, student, underwent a tonsillectomy during the holidays, and a number of the students and staff members contracted the "flu" which has been prevalent in Denver. Most of them are now back in the classes which were resumed on Thursday, January 3.

Out-of-town visitors at the Institute during the holidays were: Lorean Love ('35) of Bozeman, Montana; Rev. and Mrs. Joe Gooden, former students, of Lubbock, Texas; and Rev. and Mrs. O. O. Wood of Breckenridge, Colorado. Rev. and Mrs. Wood are the parents of five present or former students and graduates—Ruth, James, Alice, Mary, and John.

Rev. and Mrs. C. Reuben Lindquist ('27) treated the young people's group of the Campus Gospel Center to a steak fry in the mountains on December 27. In the same evening, Mrs. Ada Hess, Supervisor of Student Women's Employment, entertained a large group of the girls from the Colorado State Home for Dependent Children in the Institute Dining Hall.

Dr. Mel Morris of the Bible Cyclorama, Inc., Houston, Texas, gave a most interesting message on "The Seven Heavens" in the Institute Chapel on December 13.

During the month of November, 1940, students of the Institute talked with 476 persons concerning the Saviour. Of that number, there were 45 conversions, 14 restorations, and 28 consecrations. The Word of God was also given out through the distribution of 2,719 tracts and 244 Gospels, as well as through the 101 church, mission, prayer, open air, shop, hospital, and young people's meetings which were conducted.

At a testimony meeting one evening at the Colorado Gospel Center which meets in the basement of 2047 Glenarm Place a little gray-haired mother rose to her feet, thanking God for answers to prayer in behalf of two of her sons, but asking special prayer for one wayward boy. Not long afterward, one of the young men, a student from Illinois, who spends his free time in doing personal work in the slums, encountered a drunken young man on the streets and began dealing with him regarding his need of the Saviour. The young man was responsive and asked the personal worker to pray for him, remarking that he had a mother at home who was praying for him. They had a season of prayer in a secluded corner of the street, and together they went to the home, finding at their journey's end the same gray-haired mother, who, at the mission had testified to her faith in God that He would restore her wandering boy.

A goodly number of Christians attended the inspiring watch-night service held in the downtown auditorium of the Institute. A challenging message was given by the Rev. Joe Gooden, former student of Lubbock, Texas, on "Nazareth"

(CONTINUED ON PAGE 32)



The Berean African Missionary Society

The Foreign Missionary Department of The Denver Bible Institute
Rose Encinas, Home Secretary



REPORT ON THE PARCEL DEPUTATION TRIP

"On October 26, 1940, Mrs. Parcel and I left Denver on a six weeks' deputation tour for the purpose of raising our support for the African field. During the first three weeks, ten churches were opened to us to present the work. This was in Nebraska and Kansas.

"In and around Kansas City, Missouri, eight groups were addressed. At Tulsa, Oklahoma, there were seven groups and churches to which we spoke. Churches at El Reno, and Ponca City, Oklahoma, and Castleton, Kansas, gave us a hearty welcome as we stopped there on our way back to Denver. In all, the work of the Berean African Missionary Society was presented twenty times during this deputation trip.

"In addition to the free-will offerings which helped us along the way, we were prospered with seven Day-a-month and five General Fund pledges, nine of these pledges being for Mrs. Parcel." (Mrs. Parcel now has six Day-a-month pledges and three General Fund pledges. Mr. Parcel has eleven Day-a-month pledges and four General Fund pledges.)

"We are grateful to those churches and groups who so generously stood by us, as well as to the Lord Who led us and blessed us along the way."

—Leonard W. Parcel

Mr. and Mrs. Parcel plan to do further deputation work shortly and would appreciate invitations from any of our constituency desiring their services. All they ask is entertainment and a free-will offering to help defray expenses. We believe that a visit from these consecrated young missionaries will be used of the Lord to enlarge the vision of missionary work in any church, which, in turn, will enlarge the vision of work at home. Mr. and Mrs. Parcel may be addressed in care of the Home Office.

THE HELEN WATSON LINDQUIST MEMORIAL FUND

The time has come when permanent buildings should be started in Ikozi, our new mission station. Because Ikozi is on the main highway, we have decided to make it our main station. The government has already inquired when our permanent buildings are going up, and we are eager to press forward with the work for the further establishment of this missionary enterprise and the glory of the Lord.

Shortly after the homegoing of our beloved missionary, Mrs. Helen Watson Lindquist, her husband, Rev. Irving M. Lindquist, and her mother, Mrs. Julia Watson, established the Helen Watson Lindquist Memorial Fund. This was made possible through Mrs. Lindquist's Insurance Policy, of which her husband and her mother were beneficiaries. After all hospital and funeral expenses were met, there was a sum of \$1,171.00 left from the insurance, and this amount became the initial gift toward the Memorial Fund. The building erected from these funds will be called the Helen Watson Lindquist Memorial building.

Now, here is an opportunity which will appeal to many Christians—the building of permanent buildings on the Congo field to be used many years in the carrying of the Gospel to needy souls in that dark land. We present this need to our friends with the prayer that the Lord shall lay the burden upon their hearts.

Perhaps some of our readers and supporters are not able to give largely toward the Memorial Fund but would like to contribute toward the purchase of one item or more of equip-

ment and material. Rev. Irving M. Lindquist states that it will be necessary to have the tools listed below in order to commence work. The tools will be purchased at Montgomery Ward & Company and the prices have been taken from their catalog. The list is as follows:

EQUIPMENT NEEDED TO WORK ON BUILDING AT IKOZI

3 Rope hoists $\frac{5}{8}$ " rope	\$11.94
3 Single Sheaves 8" shell	3.15
2 Double Sheaves 8" shell	3.58
1 Triple Sheaf 8" shell	2.85
600 Feet Best Manila Rope $\frac{5}{8}$ "	17.50
300 Feet Best Manila Rope 1"	17.41
3 2 lb. Hammers	3.30
10 Master Cold Chisels $\frac{7}{8}$ "	5.90
5 Master Brick Trowels	3.40
5 Eclipse Quality Trowels	.75
2 Plastering Trowels	1.44
2 Eclipse Quality	.38
2 Brick Hammers	1.70
5 Hanks Mason Line	.45
2 Pointing Trowels	.70
2 Pointing Trowels Eclipse	.20
1 Jimmy Bar	.69
3 Star Rock Drills, two $\frac{1}{2}$ " and one 1"	.81
2 All Steel Wheelbarrows	11.90
Stone Hammers	??

MATERIALS NEEDED FOR ROOFING

200 Sheets Metal Roofing 12' by 1 $\frac{1}{4}$ '	216.00
20 Lengths corr. ridge 19' by 1 $\frac{1}{4}$ '	11.00
6 Globe Finials 2"	1.92
76 Pounds Lead Headed Roof Nails	10.50
50 Feet Galvanized Valley Steel 28 ga.	3.55

MATERIAL NEEDED FOR RAIN SPOUTING

10 Lengths Eaves Trough 10' right hand 5"	5.50
10 Lengths Eaves Trough 10' Left hand 5"	5.50
6 End Caps 5"	.76
4 Outlets 5" by 3"	1.04
10 Lengths Conductor Pipe 3"	5.20
4 Adjustable Elbows 3"	.68
48 Trough Hangers 5"	1.32
24 Pipe Hooks 3"	1.16
4 Drop Outlet Strainers 3"	.40

Inasmuch as it takes several months to get shipments to the field, we would be most grateful for contributions at the earliest possible moment. It would be a pity for our missionaries to erect the building up to the roof and then to be unable to roof it adequately. In fact, it would mean the loss of many months of arduous labor. So we bespeak the earnest prayers of God's people, first of all, and then such gifts as He shall lay upon their hearts. The response we have witnessed among our friends and contributors has been a challenge to us in the past and we know they will not fail us in such an important step as this one we face at this time.

BOOK REVIEWS

UNFEIGNED FAITH

This is a book for young people, written by a man interested in young people. It tells what unfeigned faith is and what it will do. A real nugget of practical truth, interesting and easy to read, clear and scriptural, and sound in doctrine.

Unfeigned Faith by Donald J. Mackay. Publishers, The Institute Colportage Association, 843-845 North Wells Street, Chicago, Illinois. 128 pages. Price, 50c, paper.

BYPATHS IN THE GREEK NEW TESTAMENT

Pleasant indeed are the bypaths into which Mr. Wuest leads in this study of Greek words. Using archeology as a source of information, he has brought a wealth of meaning to New Testament terms—those pertaining to the home as well as to the legal, business, and athletic world. Through etymology he clarifies doctrines and obscure translations.

This book will prove especially helpful to the student who is unfamiliar with the Greek text. For those who have studied the language, its striking parallelisms and contrasts will greatly enrich the meaning. The truth is graphically presented—it lives.

Bypaths in the Greek New Testament by Kenneth S. Wuest. Publishers, The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Illinois. 124 pages. Price, \$1.00, cloth.

THE VISION

Another of Paul Hutchen's books proves to be worthy of time and meditation. This true-to-life story is set forth in an appealing, clear, sparkling, and vivid way. Rodney Deland is a man of destiny. The heart-rending experiences he goes through, trying to decide his life's course, find a responding note in every heart. Very good for young people, especially for those having struggles in their faith in a true and Almighty God. Good for grown-ups as well.

The Vision, by Paul Hutchen. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 200 pages. Price, \$1.00, cloth.

AAMON ALWAYS

Dan E. L. Patch puts out another of his thrilling fiction books. This time he deals with a Jewish lad, his woe, and his security. Woven around war-torn lands, and ending in Palestine, Aamon finds a surprise awaiting him in answer to his prayers. He got his name in America, and it is very interesting, as well as thrilling, how he happened to acquire it. Injustice sometimes reigns, but God was still on the throne—so Aamon found. A good book for everyone to read—it will strengthen your assurance that God cares for His own.

Aamon Always by Dan E. L. Patch. Publishers, The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Illinois. 314 pages. Price, \$1.00, cloth.

LIFE OUT OF DEATH (PAMPHLET)

When the leader of a mission leaves this life for the Glory Land, it often seems as though the whole mission must die, but not so! This little booklet is just another testimony that "all things work together for good to them that love God, to them that are the called according to His purpose." Out of the death of C. T. Studd, the Heart of Africa found life opening up everywhere. The natives knew that the great Bwana was living forever, and his death stirred their hearts as nothing ever had. Territories, hearts, and schools were opened up. The leader never realized his God-given dream, but God was faithful, and used his death to bring life!

Life Out of Death. Worldwide Evangelization Crusade and Heart of Africa Mission, 19 Highland Road, Upper Norwood, London, S. E. 19. 31 pages. Price, 25c, paper.



Conducted by L. E. McClellan and Others

SPIRITUALISM OR ASKING THE DEAD

This is a brief expose of the fraud of the Cult of Spiritism. The author shows how and where the modern emphasis began in the United States and how those who started it afterward confessed it to be a fraud. The author shows how the Cult is completely opposed to biblical teaching. Considerable time is taken with the case of the Witch of Endor, showing that this case disproves the claims of Spiritism rather than defends it.

Spiritism or Asking the Dead, by Henry Triezenberg. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 61 pages. Price, 25 cents, paper.

WORLD EVENTS IN THE LIGHT OF PROPHECY

This is a brief and enlightening expose of the fearful forces now stalking over the face of the earth. The author gives a very interesting account of the relationship between Germany and Russia. Some predictions seem dogmatic but nevertheless, very possible. It contains a deep warning to Christians to fortify themselves with prayer.

World Events in the Light of Prophecy, by N. I. Saloff-Astakhoff. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 37 pages. Price, 25 cents, paper.

GOD'S GREAT PLAN (PAMPHLET)

God's Great Plan is a treatise on soul-winning. The author points out that soul-winning is truly God's great plan. He brings out the necessity, the earnestness, the assurance, and the results. It is quite common and expected for a farmer to yearly sow and reap—why should we not sow and reap, as God has planned?

Helpful, inspiring, and full of blessing and challenge.

God's Great Plan by George Otis March. Publishers, The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Illinois. 30 pages. Price, 10c, paper.

THE JEW AND HIS DESTINY

This book should be in the hands of every student of prophecy. It is readable and intensely interesting. It discusses Israel's history, her present distress, her glorious future; and gives place to a grand description of events now occurring in this Land of Wonders and Miracles. The book was printed at an earlier date but revised and enlarged in 1939, which brings its information up pretty well to date.

The Jew and His Destiny, by Edward H. Mosley. Publishers, The Berne Witness, Berne, Indiana. 194 pages. Price, \$1.00, cloth; 60 cents, paper.

HEROES OF THE OLD TESTAMENT

A work book for small children, this booklet will prove to be valuable to teacher and parent as well. The author seeks to instill love for the Bible and to stir small hearts to live lives like that of Bible heroes.

Heroes of the Old Testament by Marion Poppen Athy. Publishers, Augsburg Publishing House, Minneapolis, Minnesota; Lutheran Book Concern, Columbus, Ohio; Augustana Book Concern, Rock Island, Illinois. 23 pages. Teacher's Book, \$1.00, cloth. Pupil's Book, 30c, paper.

LIGHT AND STRENGTH CALENDAR 1941

Very appropriately set up is this very helpful and inspirational calendar. For each day of the year there is a scripture verse, along with thoughtful meditation, with a suggested prayer following. Just the thing with which to start a new day.

Light and Strength Calendar 1941. The Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio. Price, 70c, paper.



THE DAYS OF YOUTH

A Real Deliverance

By Annie Martin Lott

"Ruth and Jack, come right home from school tonight; I think mother will have a surprise for you," said Mrs. Stamway as the children tripped out the door for school.

Mr. Stamway had told his wife that morning that he would like to take a few days vacation up in the mountains. They both needed a rest badly and school was to be out for a week; in fact Mr. Stamway would be free until the following Tuesday evening. A banquet was to be held that Tuesday for the faculty and students of Westmoor College and he was expected to be in his place as a member of the staff.

"Oh, mother," said Ruth, as she burst into the house at three o'clock, "the teacher let us out a half hour early, and we raced home to find out about the surprise."

Jack followed close at Ruth's heels and both stood panting for breath, waiting to hear what mother had to tell them.

"Daddy, as well as you children, is having a vacation, and we plan to go to the mountains for a little rest and recreation," said Mrs. Stamway.

"The mountains! Hooray! then I can climb around, hunt bears and wildcats—that's the life for me." With this outburst Jack turned a handspring in the center of the room.

"But Mamma, there won't be any bears and wildcats up there, will there?" Ruth asked timidly.

"Jack has a good imagination, so don't be bothered, Ruth; and besides you must remember that the Lord watches over us whether we are at home or up in the mountains," was the mother's comforting reply.

"Now run along, children, and pack your clothes while mother finishes her preparation for the trip. Daddy should get here about four o'clock and we want to be ready when he arrives."

The Stamways were "blessed" with a model "A" Ford which barely held the party of four, luggage, and the provisions for the anticipated stay. Mr. Stamway arrived at the appointed time and they hurriedly packed the car and settled into their places for the trip. The little Ford nosed its way toward the west; it seemed to follow the beck and call of the massive rock formations that loomed across the western horizon. The little party did not mind the rattle and jolts that attended the trip, for a grand and glorious vacation lay ahead in a little cabin nestled away from the hum and whir of the city. The journey took them across a road that rocked and bumped the Ford along until they wondered if the car would hold together. Ruth couldn't contain herself any longer. "What a dreadful road. Why don't they fix it, Daddy?" Mr. Stamway laughed, "They would have to change its name too, little girl, for this is what they call 'Rocky Flats.'"

"Does that mean we will have a flat tire? I don't like flat tires," groaned Jack.

"There comes a train through that tunnel over there, see, and soon it will be down to the 'turn table'—that is, it will follow a circle track in order to get down to level ground again. It came from a little mountain town just three miles from where we are going. It wouldn't be so bad to take the train and then hike to our cabin, but we would all have to be good hikers," spoke up Mrs. Stamway.

Rocky Flats was soon a thing of the past and the real climbing for the little Ford began, up a grade, around the bend and so on until a little side road was reached and then Mr. Stamway turned in. "We will soon be at our destination, and

hasn't the Lord given us a fine trip, with no flat tires for Jack to fix, and our little Ford held together over all those bumps," said Mr. Stamway.

"Say, Dad, you ought to have a 'V 8' like Bob's father has; then you could go up this hill in high. Why don't you get a new car, Dad?"

"Well, Son, the Lord will, no doubt, let us have a better car one of these days, but just now we are to be thankful for what He has given us; we can at least go places even though our car is not new."

By this time the sun was getting ready to drop out of sight, and the shadows were lengthening across the roadway. "I'm glad the Lord is with us and watching over us," said Ruth, for a little fear had crept into her heart as she saw the night coming on.

Around another bend and everyone exclaimed, "Oh, how beautiful!" "That's the Continental Divide," said Mr. Stamway. Yes, it was beautiful, for the range was capped with feathery billows of white clouds and the mountains themselves were an indescribably deep blue. There was a faint tinge of gold around the clouds—the last effect of the sun as it dropped behind the horizon. It was a scene you would not forget, and one you could not describe. The stately pines and the quaking aspens all added their bit to the wonder of the view before them. Then down the gulch they spied a little white cabin with a green roof nestled in the massive shelter of a rock that towered two hundred feet above it. "Is that the rock you told us about?" asked Ruth. "Isn't it big though?"

"Yes," replied Mr. Stamway, "that is Sentinel Rock. I didn't exaggerate, did I, when I told you the magnitude of what the Lord has made?"

"I guess there wouldn't be much of the cabin left if that rock ever toppled over," was Jack's observation.

"Now isn't 'Faith Cottage' a grand place for the Lord to let us stay for these few days? Perhaps He has some lessons of faith and trust in Him to teach us while we are here. That would make our vacation a double blessing if we learned some new lessons from the Lord, as well as getting some real rest and refreshing for our bodies." Mrs. Stamway was talking softly; perhaps she did not intend the others to hear.

"Everybody out and grab a bundle or suitcase; let's settle in a hurry; I'm hungry; how about some supper?" and with this Mr. Stamway sprang to the ground, found some large rocks to block the wheels of the little Ford and keep her in place. Many hands make light work, and soon the suitcases, boxes, books, etc., were all deposited in the cabin.

Mrs. Stamway and Ruth started unpacking the food. "Here, Jack, these things are to be put in the icebox," came a further word of instruction, this time from mother.

"The icebox? But, mother, I don't see any icebox," replied Jack.

"Oh, I am sorry, Jack; I forgot that you had not been here before. If you will follow the little path from the kitchen door down that little hill over there, you will find our icebox. Now don't laugh, for it really is a very nice place to keep our food. It is a little box affair with a roof over it, and the spring water runs through it continually, keeping it cool."

"Where's the faucet?" asked Ruth.

"Now, my dear, we are not in the city but up in the mountains. Suppose we have our running water a little dif-

ferent way. We will let Jack or Daddy be the water-boy, and they will do the running. Jack, you might as well take the bucket with you now and fill it while you are down at the spring."

"It's getting dark, mother. What do we do for lights?" queried Ruth.

"We will do just what mother and daddy used to do when we were children—we will light the kerosene lamps. See, there are some on top of the cupboard. You may bring them to mother and I will show you how to light them. You see, we didn't have all the modern things that we do nowadays," said mother.

Mrs. Stamway and her daughter prepared the evening meal while father and son carried in the wood. Everything tasted so good, for everyone was hungry. The weather was turning colder, so they built a nice fire in the fireplace. Supper over and the dishes dried and put away, the little family gathered around the crackling fire to enjoy the evening. Mother played the old-fashioned organ, and, after they all sang the songs they loved, Ruth asked them to sing "Jesus Never Fails." After that father read to them from the Bible and prayed, and they all retired for the night.

The days passed by rapidly and were filled with much fun. Mr. and Mrs. Stamway both enjoyed getting out to play with the children and to go hiking up Sentinel, or down Black gulch, or over to the beaver dams.

One afternoon while Ruth and her mother were busy in the cabin and Jack and his father were chopping wood, the sound of a motor was heard. Ruth and Mrs. Stamway went outside. Jack and Mrs. Stamway stopped chopping wood, and as they looked up the road they could see a car wending its way toward the cabin. It was the Browns, and what a joy it was to see them! Bobby, Frank, and David piled out of the car and started to scramble up Sentinel Rock. Ruth and Jack joined them, and a merry group of children were soon waving down at their mothers and daddies. The Browns planned to stay a couple of days which would be until Sunday afternoon, and those two days were crammed with plans for lots of fun. The Brown boys brought their tent to sleep in, and Jack joined them that night.

To everyone's amazement, for it was still early fall, the next day it started snowing a little. During the day the snow turned to rain, but by evening it was snowing hard.

Sunday morning it was still snowing, and a little had gathered on the ground. The group had to stay in most of the day, but Mr. Brown was Sunday-school Superintendent, Mrs. Brown played the organ, and the happy group had their Sunday-school. In the afternoon the boys went out and played a little in the snow, for it was beautiful fluffy snow. Early in the evening, the Browns had to return home, so Mr. Stamway started the Ford and went with them to the main highway in case the road would be slippery from the snow and they might need help. When Mr. Stamway returned to the cabin they began talking about the storm and agreed that it would be best to leave the next day, Monday, rather than wait until Tuesday. That evening they sang "God Will Take Care of You," and Mr. Stamway read about the Good Shepherd in John's Gospel. It was still snowing when they went to bed, and imagine the amazement of all to find that it had snowed all night; for when the happy family awoke the next morning the snow was fourteen inches deep.

Father said, "Mother, we must hurry and pack the car, for this snow may hinder us getting out of here."

"But we can't leave the cabin without putting it in order, father," Mrs. Stamway said. So everyone ate breakfast hurriedly, and washed and dried dishes faster than usual. The cabin was swept and the car packed, but by this time the snow was much deeper.

Mr. Stamway decided to go down Black Gulch, and thus it would be easier to push ones way along rather than to go up hill.

With chains on the tires, they started down the gulch with snow flying and the car plowing heavily in order to make any headway; but about a half mile from the cabin the car stalled in a deep drift. Jack and his father shoveled snow but could not get the car to move. They all decided to hike down through the snow to the main highway for help. By this time the snow was knee-deep, and no one had rubber boots or galoshes, for such weather was not expected. There

were some biscuits and cookies in the car and these were taken along for lunching on the way.

The wind was cold, the snow was wet, and Mrs. Stamway kept thinking about those people she had read about freezing to death in the snow up in the mountains. She was tired, and it was hard to make her feet move. Ruth was dragging along wearily too.

Then a deserted, rather tumbled down cabin came in view. They all stopped there to build a fire, eat the biscuits and cookies, and see if they could dry their clothes by the fire.

"Oh, why don't we go back to the cabin, Daddy?" cried Ruth, "I am tired and cold."

"But, dear, it is too far to go back upgrade. You and mother stay here. Jack and I will go down to the road and get help."

Mrs. Stamway brushed back a tear and said, "Come, Ruth, stay by the fire. The Lord will watch over us; He still loves us."

After what seemed a dreadfully long time father and son returned but there was no one with them. Father looked very sober and mother asked, "What is the trouble, couldn't you find anyone?"

"The main road is closed, there is no traffic moving in any direction. We will have to walk to Spruce Park and then decide what to do. You know there is a train that goes through there, the one we saw on our way up to the mountains, and we must be back home by Tuesday evening."

Everyone tried to be brave, but the grim reality of the seriousness of the situation had not escaped even the children.

They started out again and kept encouraging one another with the promises that the Lord would watch over them. Mr. Stamway and Jack walked in front breaking the trail. Each bend that they turned in the road brought new hope that that was the last one before reaching Spruce Park. Ruth walked slower and slower and occasionally stumbled. It seemed she could go no further but she took new courage and pressed on. It was eight o'clock that evening before they reached the little mountain town, and there they were given a warm cabin and hot tea to warm them up. Mr. Stamway decided that his wife and daughter should stay in this cabin over night while he and Jack returned to the car and took what luggage they could back to "Faith Cottage." They purposed to sleep at the cabin and the next morning bring the necessary suitcases down with them, and then all take the train for home.

Mr. Stamway tenderly kissed his wife and Ruth, then Jack kissed his mother goodbye. Out into the storm they went again and trudged wearily the three miles back through knee-deep snow back to the car. They took as much luggage with them as possible that night to "Faith Cottage," and arrived there a little after midnight. They were tired and lame, and it was hard to sleep. The seriousness of the problem bothered them.

"Do you suppose, Dad, that we can ever walk back all that distance," asked Jack.

Encouragingly the Father said, rubbing his sore legs, "Well, Son, the Lord knows what we must do, and He will help us."

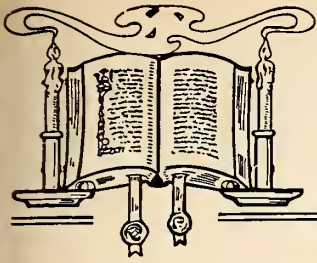
Next morning another trip was made to the car and back to the cabin with some more luggage, for the things could not be left in the car, as it could not be locked. Mr. Stamway thought they could make a sled out of some old sheet iron roofing and pull the suitcases needed back to Spruce Park, but the snow was mushy and the idea would not work. They cut a pole and hung the suitcases on it between them. Although Jack was young, he was husky and could help his father a lot.

They trudged along as rapidly as possible but had to stop many times to rest. Jack could not keep going as long as his father. Father checked the time, and the hour for train time was drawing close and still they had not reached the main road, which was halfway to Spruce Park.

"Oh Lord! You know how tired we are. You know we must catch this train and you know how much time is left. Do something for us—either make the train late or send us help. Amen," prayed Mr. Stamway.

And now let us take a peep at Mrs. Stamway and Ruth. They had had breakfast and purchased a few things at the

(CONTINUED ON PAGE 32)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by Ernest E. Lott
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

FIRST QUARTER, LESSON 5

SUNDAY, FEBRUARY 2, 1941

THE INDIVIDUAL'S RESPONSIBILITY REGARDING BEVERAGE ALCOHOL

Lesson Text: Habakkuk 2:15; Genesis 4:9-12; Mark 9:42-48; I Thessalonians 5:22
Devotional Reading: Ezekiel 3:16-21

Golden Text: "Abstain from all appearance of evil" (I Thessalonians 5:22).

King James Version

Habakkuk 2:15 Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!

Genesis 4:9 And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

10 And He said, What hast thou done? the voice of thy brother's blood crieth unto Me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

Mark 9:42 And whosoever shall offend one of these little ones that believe in Me, it is better for him that a

millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

I Thessalonians 5:22 Abstain from all appearance of evil.

LESSON EXPOSITION

(Written by Hilland H. Stewart)

A lesson which brings the Christian face to face with a real responsibility is evidently the intention of our lesson committee in arranging the material for this lesson. The four passages of Scripture we handle under the following captions: I. A Subversive Overture (Habakkuk 2:15); II. A Spiritual Obligation (Genesis 4:9-12); III. A Serious Offense (Mark 9:42-48); IV. A Specific Order (I Thessalonians 5:22).

I. A SUBVERSIVE OVERTURE

Habakkuk 2:15

Of the five "woes" in Habakkuk's vision, one concerned intoxicating liquors. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him!" Woe to the man that has any part in enticing others into the evil practise of using alcoholic drinks. This is a timely warning. A Denver liquor dealer adds insult to injury by posing as a philanthropist. Note his Christmas ad in bold face type: "HELPING OTHERS AGAIN THIS CHRISTMAS. — (his own name) invites 300 needy people to be his guests for a Christmas dinner at — Cafeteria." Such Irony! Imagine the egregious conceit of the man who has been instrumental in dragging men down into a place of wreck, ruin, and poverty, and then posing as their benefactor! "Woe unto him that giveth his neighbor drink!" Many are supinely languishing under this pronounced "woe" because they have been using their influence in this direction. Particularly, we believe this applies to those who endorse the use of alcoholic beverages by young people. Regardless of social custom, circumstances, or company, intoxicants are wrong and a woe rests on the head of anyone who in any way encourages their usage.

II. A SPIRITUAL OBLIGATION

Genesis 4:9-12

"Where is Abel thy brother?" Cain disclaimed any responsibility for his brother, but God's question was not meaningless. The definite implication was: you are your brother's keeper in spite of your dereliction.

As we consider the spiritual responsibility of the Christian, we are obliged to be more inclusive than just the realm of alcoholic liquors. God has laid on every child of His the responsibility to warn the sinner, to be an example to him, and to be a burden-bearer for the needy.

Ezekiel was made responsible to God for the warning of the wicked of impending judgment. The same obligation is incumbent on every person who has the light. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezekiel 3:17-19). The duty to warn all men that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" is a solemn responsibility and a sacred privilege for every child of God.

On Timothy, as a young Christian, Paul places the responsibility of being an example to the believers. Paul is inclusive in the scope of the exemplary walk which he outlines: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation (manner of life, R. V.), in charity, in spirit, in faith, in purity" (I Timothy 4:12). Not only must the Christian consider his own weakness in regulating his conduct, but he must consider his weak brother. One person may be able to drink alcoholic beverages moderately with no apparent ill-effects. But one man's liberty leaves off where another's weakness begins. And no one can deny that for thousands a weakness begins when alcoholic drinks are indulged in in any degree. Therefore, the unequivocal stand of every Christian must be with the apostle Paul: "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (Romans 14:21).

"Bear ye one another's burdens and so fulfill the law of Christ" (Galatians 6:2). This responsibility of every Christian certainly reaches out to the person in the clutches of the alcoholic habit. Doubtless there are many given over to intemperate habits because they are despondent and think that no one cares what becomes of them. There is a volume of truth in the words of an old song, "Do you know the world is dying for a little bit of love?" It becomes the Christian's

privilege to let the love of Christ emanate from his own heart to needy souls. Such love has wonder-working power. "Love never faileth." There is real joy in being a burden-bearer.

III. A SERIOUS OFFENCE

Mark 9:42-48

A father once started across the street to a saloon to get himself a drink. A heavy blanket of snow covered the ground and made walking difficult. As he stepped up to the door of the ill-famed place, he looked back, and saw his small son following him. With great difficulty and extremely long steps he was planting his small feet in the footprints that his father had made. Looking up with beaming face, he said, "Look, Daddy, I stepped in your footsteps all the way." Conviction shot through the heart of the father, for he realized where his footsteps were leading his son. Then and there he resolved never to drink again. Every child is having his character and habits molded by the example being set by some elder. Every one of us has influence in some way or other. If the example one is setting is eventually going to cause some little child to stumble, then, says our Lord Jesus Christ, it were better that a millstone were hung about his neck and he were cast into the sea.

IV. A SPECIFIC ORDER

I Thessalonians 5:22

To sum up our lesson on temperance, we turn to a Scripture passage that is all-inclusive in its scope—it covers everything. "Abstain from every appearance of evil." A lady once noted her husband standing with his collar in his hands examining it carefully. "What's the matter?" she asked. "I'm trying to decide whether this collar is too dirty to wear." "If it's questionable, then it's dirty," was her answer. All questionable practices should be handled in the same manner. If there is any question, then they must have the appearance of evil, and the command is, "Abstain!"

This may seem to be a narrow position to some, but when one finds the joy there is in the center of God's will, Satan's imitations have no attraction. The joy that God is able to give to those who have a heart to serve Him make earthly pleasures seem shallow and unsatisfying.

Then the Christian must always remember that the commandment to abstain is not to deprive the Christian of liberty, but to guarantee him liberty. Sin always places under bondage, and so liberty comes in abstinence. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Galatians 5:1).

This specific order is God's blanket provision for all sin, and the injunction is plain—keep away. But the glorious liberty in Christ makes the Christian realize the truthfulness of Christ's words, "My yoke is easy, and My burden is light" (Matthew 11:30).

THE LESSON ILLUSTRATED

The fertile imaginations of bootleggers have enabled them to conceive of many and varied hiding places for their liquor. A large, leather-bound "Family Bible" enabled a certain bootlegger in Sacramento, California, to carry on his nefarious trade, to the bewilderment of the federal officers. For some time, the authorities were satisfied that this man was secretly selling bootleg whiskey. But, try as they would, they could not locate the whiskey on his premises. However, it so happened that a prohibition officer was in the home of this suspected bootlegger, one bright Sunday morning. While conversing with the host and guests, he allowed his observant eyes to scan the furnishings of the home. Among other things he saw a large Bible on the parlor table. Acting upon a strange impulse, he walked over to the table and said in substance: "This is Sunday; why can't we have an informal service? Would it not be fitting for me to read a portion from the Bible?" Suiting his action to his words, he opened the Bible, and lo! instead of the "sincere milk of the Word," he beheld two flasks of whiskey. The service was unceremoniously concluded, and the bootlegger was arrested. In due time, he was tried. The Bible was a witness against him. He was found guilty and sentenced to a term in prison. The Bible is now in possession of the Sacramento Chief of Police. Numbers of interested persons have seen it. To make the Bible serve his base purpose, the bootlegger had taken a knife or pair of scissors and had cut out the printed portion of hundreds of pages—leaving only

the outer margins . . . The remaining margins served as frames around the flasks.

This writer was interested in noticing that the bootlegger had not cut any pages beyond the first chapter of Titus. Hence the following words were in sight: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (Titus 2:11, 12) . . . In the section cut out were these words: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also" (Hab. 2:15). And again: "He that covereth his sins shall not prosper" (Prov. 28:13).

—Tract

POINTED QUESTIONS ON THE LESSON

1. What is God's attitude toward those who entice others to sin? (Prov. 28:10; Hab. 2:15; Matt. 18:6-10; Luke 17:2)
2. When the Christian sees others entering into sin, what duty is incumbent upon him? (Ezek. 3:17-19; II Tim. 4:2-5)
3. Do Christian leaders have a special responsibility? (Heb. 13:17; I Pet. 5:2, 3)
4. Should the Christian always be mindful of his influence upon those who are weaker than he? (Rom. 14:13, 15; I Cor. 8:13; I Cor. 10:31-33)
5. Is the believer instructed to be an example to other believers? (I Tim. 4:12; Titus 2:7, 8; I Pet. 2:11-15)
6. What is the scriptural injunction regarding all evil? (Exod. 23:7; Isa. 33:15; Rom. 12:9; I Pet. 2:11)
7. Does abstinence alone tend to produce a balanced Christian life? (No; Christianity is positive. Rom. 14:17-19; Phil. 1:10, 11; 4:8; Col. 3:12-17)
8. Is love the secret of maintaining right relationships toward others? (Rom. 12:10; I Cor. 13:4-7)
9. Does a man relinquish liberty by accepting Christ? (Matt. 11:28-30; Gal. 5:1)
10. Does real joy in the life of the Christian supersede the questionable pleasures of the world? (Ps. 64:10; 89:15, 16; 97:11; Rom. 5:2; 14:17)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

So many times we like to excuse ourselves for the wrong things which we have done. How easy it is to blame someone else for what we do, but in our lesson today we want to see how important it is to take on the responsibility for our own lives.

You recall the story of Cain and Abel. These two young men were brothers, and they came to the Lord with an offering. Abel brought a lamb from his flock and offered it to the Lord, but Cain gathered together the best of the fruits which he himself had raised. The Bible tells us that Abel's offering was accepted of the Lord, but Cain's offering was rejected. This made Cain very angry with his brother, and so when no one was around, Cain killed his brother. Then the next thing we read in this story is that God came to Cain and asked him where his brother Abel was. Cain did not want anyone to know what he had done, and so when he answered the Lord he said, "I know not." But God knew what Cain had done. Then God let Cain know that he was responsible for his brother. Cain was like many folks today, for listen to the answer he gave to the Lord, "Am I my brother's keeper?" Yes, he is his brother's keeper, even though he would like to get away from the responsibility.

Today when someone has done a wrong, we like to excuse them and ourselves, and we, like Cain, say, "Am I my brother's keeper? You may not have been directly in touch with the wrong that was done, but if you did not seek to help the person, so that they would not be doing wrong, then you too must take part of the responsibility.

In the New Testament we read: "Abstain from all appearances of evil." Sometimes things we do have the appearance of evil, and the Lord wants that we should stay away from things that appear to be wrong, lest we make another stumble. We have a little motto which says,

Just one life,
'Twill soon be past.
Only what's done for Christ
Will last.

There are lots of things which we do, that are not necessar-

ily wrong, but they are not especially things that are done for the Saviour. One life is short here on earth, and only the things that we do for the Saviour will last. Even throughout eternity, the things done for the Saviour will find first place. How it makes us want to do good deeds for His sake, that we shall never be found guilty of leading another boy or girl to the things that are wrong. Let us always remember

the verse given as our text for this lesson: "Abstain from all appearances of evil." Keep just as far away as possible from the things that are wrong, as well as the things which have the appearance of wrong.

Yours in His strength and grace,
Aunt Anna

FIRST QUARTER, LESSON 6

SUNDAY, FEBRUARY 9, 1941

THE CHRISTIAN ATTITUDE TOWARD POSSESSIONS

Lesson Text: Luke 16
Printed Text: Luke 16:10-15, 19-23
Devotional Reading: Isaiah 58:6-11

Golden Text: "Ye cannot serve God and mammon" (Luke 16:13).

King James Version

Luke 16:10 He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided Him.

15 And He said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for

that which is highly esteemed among men is abomination in the sight of God.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

LESSON EXPOSITION

(Written by Hilland H. Stewart)

A proper balance on the things that pertain to this earth is important to the Christian. We are not of this world, but nevertheless, we are in the world; and it is vital to our testimony and happiness that we have a right slant toward the things of this life. The secularist over-emphasizes the things of this life and ignores the future life. Worldly-minded Christians are inclined to do the same thing. Fanatics ignore this present life and consider only the future. This also brings reproach upon the cause of Christ; for God's Word admonishes us to consider this life as well as the future. There is an easily attained balance on these things, and this found, the life will be a telling influence for Christ. Also this life will be truly happy, for only a balanced Christian life is a happy one. In this lesson in which we study the Christian's attitude toward possessions we consider: I. Handling Riches (Luke 16:10-13); II. Coveting Riches (Luke 16:14, 15); III. Deceitfulness of Riches (Luke 16:19-23).

I. HANDLING RICHES

Luke 16:10-13

The person who is faithful in small things comes before us in the tenth verse. He is the only person who can be trusted in any matter. There may be degrees of faithfulness, but fundamentally a person is either faithful or he is not. Canon Farrar says: "The essential fidelity of the heart is the same whether it be exercised in two mites or in a regal treasury; the genuine faithfulness of the life is equally beautiful whether it be displayed in governing an empire or in writing an exercise." We believe that this principle of faithfulness is especially applicable to the stewardship of money. How many of us have yearned for a large amount of money that we might do some great task for God? But the question is not, "What would I do with that which I have not?" but, "What am I doing with that which I do have?" Those who are faithful in small things are the one whom God is using now to carry on His work. Our minds can scarcely conceive of what would result if every Christian would give faithfully of the stewardship of material things with which God has entrusted him. Suffice it to say there would be ample funds to carry on every phase of Christian work. And conversely, some of Satan's program would suffer from the lack of assistance it is now receiving from Christians.

We believe that faithfulness in the stewardship of time, of opportunities, and various other phases of the Lord's service should also be mentioned. If a person is one whom God can trust for a large service, he is one who is faithful in small tasks.

In verse eleven we note the person that believes that he may handle the unrighteous mammon in a careless manner and yet be entrusted with things which have true value. It is noteworthy that many times Christian workers are notoriously delinquent in business matters. Such methods bring reproach on the cause of Christ. Our Lord says such a person is not to be entrusted with true riches. The clear injunction of God's Word to all Christians is: "Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11).

The third person is one who feels no responsibility for other persons' stewardship but feels that he would be very diligent if he were in a position of authority. "No," says our Lord, "who would trust such a man as that?" We think in this connection of the Sunday-school teacher who is very indifferent and unfaithful with his class, but spends his time talking and thinking of what he would do if he were the superintendent of the Sunday-school. The best, if not the only, recommendation to a place of authority is a task performed diligently under the supervision of some other person. It has been well said that the first qualification of a good leader is to be a good follower. We do need leaders today, but we do need as much or more those who will cooperate and do their level best under the leadership which we now have. When we have that, our leadership problem will be solved.

The whole secret of properly administering any stewardship lies in serving God. The difficulty comes in trying to serve God with one eye and the other fixed on money, position, prestige, honor, etc. One cannot serve God and Mammon. Where the treasure is, there will the heart be also. Paul told Timothy that "the love of money is a root from whence springs all manner of evil." Love of money is really love of self, for money, as an object of love, is only such that it might gratify selfish desires. One must make a choice whom he will serve. The right choice will make one a faithful steward. An eye singled to God's glory will solve the whole problem.

II. COVETING RICHES

Luke 16:14, 15

The Pharisees were covetous. Notwithstanding their professed high regard for the Mosaic law, God's Word says they were covetous. And one of the commandments was, "Thou shalt not covet." The word "covet" as translated from the Greek means "lover of money." The rich young ruler, coming to Christ, told Him that all the commandments he had kept from his youth up. Yet one little test revealed that he loved money more than God. He was breaking the first commandment. So we see these Pharisees were not only breaking the

tenth commandment—"Thou shalt not covet"—but the first as well; for the love of money is putting another god before God.

Verse fifteen is truly a remarkable verse in bringing to light the aforementioned sin. It is one thing to justify yourself before men, and another to justify yourself before God. These Pharisees had no trouble professing extreme piety and fooling men; but our Lord quickly brought to light their duplicity. In the light of this verse, we are caused to think of so much today that goes on under the guise of piety but which is an abomination to God. False religionists everywhere are fooling people with a long face and a clerical frock. Religious practises in heathen countries, such as torturing one's self, sacrificing to idols, self-abnegation, and asceticism, are interpreted by the world as piety. Others are deceiving themselves in a garb of self-righteousness, which Isaiah likens to filthy rags (Isa. 64:6). But God's Word says these things which are highly esteemed among men are an abomination to Him. What does please God? The terrible indictment of sin is true. Our righteousnesses are as filthy rags. Naturally the things that we do are an abomination unto Him. But God wants us to recognize it and turn to Him for cleansing. "The blood of Jesus Christ His Son cleanseth us from all sin." When we by faith apply the blood of Christ, God is pleased. Faith is the thing that pleases God. He is pleased to cleanse us and accept us when we come in the merits of His beloved Son. Then we are justified before God.

III. DECEITFULNESS OF RICHES

Luke 16:19-23

In this section we see two men. One of them was woefully deceived, and the other one saw things in their true perspective.

This portion of Scripture has been the battle ground of much controversy and also the basis for some wrong doctrine.

Controversy has arisen as to whether this is the narration of a true incident or whether it is a parable. We do not see that this makes a great deal of difference; for if it were a parable, our Lord used it to teach truth, so the teaching remains the same in either case. The fact that it follows some other parables may admit such an interpretation. But the language of our Lord seems to clearly indicate that it was a true incident.

The wrong doctrine that has arisen is that the rich man was condemned because he was rich and Lazarus was saved because he was poor. This is illogical thinking, and there is no ground for such conclusions. To so interpret this is to ignore the clear teaching of the rest of the Bible.

The fact that the rich man went to hell is conclusive proof that he had not been born again. But this is not the only evidence that we have. His life clearly indicated that he knew not God. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17). This rich man had been so deluded by riches that he was almost inhuman. So much did he love splendor and wealth that he indulged in banqueting and merrymaking to an excessive degree. His robe wherewith he was clothed is said to have been worth twice its weight in gold. These luxuries he could enjoy while a beggar died at his gate for want of just a little. God, and He alone, could have changed this man's heart and given him the badge whereby Christ's disciples are known: "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

Lazarus was a pauper, but he had riches untold in glory. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love Him" (1 Cor. 2:9). Why Lazarus ended his earthly life in such a destitute condition is not known. Perhaps he was at fault; perhaps he was the victim of unavoidable circumstances. But this one thing we do know—he had planned wisely for the future. The text does not say that he had been born again. But God's word elsewhere says that, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). He had trusted Christ as Saviour. Lazarus had heeded the message of Moses and the prophets, which message the rich man implied that he had ignored (vss. 29, 31). And Moses and the prophets testified of Christ (see John 5:46).

There is only one conclusion at which to arrive, and the whole Bible is a unity in teaching this truth—Jesus Christ is the way of salvation and there is none other. To accept Him is to guarantee for yourself eternal bliss, and to reject Him is to assure yourself of eternal torment. Jesus Christ is the stone upon which, if one falls, he will be broken; but upon whom this Stone falls, it will grind him to powder (Luke 20:18). Lazarus fell on that Stone and was broken. The rich man rejected that Stone, and became hard and impenitent but the Stone fell on him and ground him to powder.

Riches are not sin. God has used rich people greatly to help in the propagation of the Gospel. Riches only become wrong when one worships them, covets them, and loves them rather than God. It is possible to do this without having many riches. If one's heart is right with God, he will be happy if God gives him a great stewardship of wealth to use for His glory; or he will be happy if God only provides his needs from day to day. If one's heart is in the things of this world, he will never be happy regardless of his possessions. Again we reiterate, the Christian life is a balanced life, and does not consist of the abundance of things which a man possesseth (Luke 12:15), but in serving God and living for Him.

THE LESSON ILLUSTRATED

A young lady was one day visiting an aged man, a friend of her father, who had been associated with him in early life. The man had been one of those who ran after the world and had overtaken it. All it could give, he had obtained. Pretty soon he inquired the state of his friend, whom he knew to be in circumstances of far less external comfort than himself. As he listened to the story of his less favored friend's patience in suffering, of the cheerfulness with which he could look forward to either life or death, the rich man's conscience applied the unexpressed reproach, and he exclaimed, "Yes, yes, you wonder why I cannot be as happy and quiet, too; but think of the difference. He is going to his treasure, and I—I must leave mine."

—1001 Illustrations

If wealthy, you may reside in a splendid mansion, but it is to leave it one day for the narrow house; you may pamper the body with costliest luxuries, but you are fattening it for worms; nor can the flashing blaze of a thousand diamonds blind our eyes to the melancholy fact that this gay, beautiful, charming form shall, stripped of all that bravery, be wrapped in a shroud, nailed up in a coffin, and thrust down into a black hole to rot. But give me the treasures of redemption, my food is manna, and my wine is love; my sweet pillow the bosom of the Son; and my strong defense the arm of Almighty God; my home that palace, eternal in the heavens, where angels' harps supply the music, and, woven of Jesus' righteousness, the robes are fairer than angels wear.

—Gems of Illustration

POINTED QUESTIONS ON THE LESSON

1. Is the Lord pleased with faithfulness even in small things? (Matt. 25:21; Luke 16:10; 1 Cor. 4:2)
2. Should the Christian be conscientious in business relationships? (Rom. 12:11)
3. Can we serve several masters, or is it necessary to make a definite choice? (Josh. 24:15; Matt. 6:24; Luke 16:13)
4. Should the Christian be concerned about the needs of others? (Rom. 15:1; Gal. 6:2)
5. What is the secret of faithful service? (Eph. 6:6, 7; Col. 3:22, 23)
6. Why is it wrong to love money? (Exod. 20:3; Deut. 6:5; 1 Tim. 6:10)
7. What is the scriptural teaching regarding covetousness? (Exod. 20:17; Eph. 5:3; 1 Tim. 6:6; Heb. 13:5)
8. Should we desire justification before God rather than before man? (Rom. 4:2; 8:33, 34)
9. Is salvation through Christ alone? (John 14:6; Acts 4:12; 13:39)
10. How can a man make a wise preparation for the future? (John 3:18, 36; 5:24; 6:37; Acts 16:31)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

The story of the rich man and Lazarus has many truths to impart to each one of us today. The story is found in Luke 16. There are several things which we want to notice in this lesson.

First of all we read of the lives of these two people. The rich man had everything that he could wish for. He lived in luxury. No doubt he had many servants to wait upon him. He had plenty of food to eat, and the best of everything. We are not told that he wanted for anything. But the other character in this story is a man named Lazarus. He was a beggar. He would sit at the gate of the palace of this rich man and beg for the crumbs that fell from the rich man's table. He was not asking that the rich man give him the same fare that he enjoyed, but just wanted the crumbs that fell from the table. But the rich man had no time to spend on the beggar. He knew he was there, but paid no attention to him. He did not even grant him the crumbs from the table. This poor beggar was not only poor, but sick. We read that he was full of sores, and the dogs would come along and lick his sores. What a difference there was in these two men. One had everything in life, while the other was hardly able to exist because he did not have enough to eat or wear.

But the next picture in the story tells us of the time when both of these men have died, and they go on to eternity. The rich man is in hell suffering the torments, and pleading with Lazarus to minister to him. The poor beggar who had such a hard time in this life is now resting in peace with the Lord. What is it that made this difference? Was the rich man sent to hell because he was rich? Was Lazarus sent to heaven because he was so poor and the Lord felt sorry for him? No! During their lives here on earth they made a decision, which placed them in that position. Although the rich

man could have believed on the Lord, he was too taken up with his riches, and had no time for anything but himself. Lazarus suffered many things, but he still loved and trusted the Saviour. Lazarus knew that one day he would not have to suffer as he did, and that the Lord would take care of him for all eternity.

After the rich man died, he sought to have things changed, so that others would not have to spend eternity where he was. But it was too late. His lifetime was over, and he had failed to accept the Saviour. Now he must endure the sufferings of a burning hell throughout all eternity. But what a difference there was with Lazarus. He suffered much here on earth, but now he rests peaceably with the Lord for ever.

There was just one thing that stood in the way of the rich man's going to heaven. His riches brought him all the comforts of life, and he rested in that to take care of him always. But when he died, he could not take his riches with him.

Wealth can be used to be a blessing to anyone, but when money is made a god, then it will stand in the way of a man and keep him from seeing that he needs the Lord. God has said, "All have sinned, and come short of the glory of God." All are sinners, and need the Saviour, whether rich or poor. The rich and poor alike must face death. But when death comes, will they be ready to meet the Lord?

What is our attitude toward riches and possessions? Are we trusting in them to keep us not only now but after we die? If so we are just like the rich man of the Bible. We may only enjoy riches during our lifetime, but after that we must face the Lord, and unless we have Jesus as our Saviour, we will spend eternity as did the rich man of the Bible—lost! for all eternity.

Yours in His soon return,
Aunt Anna

FIRST QUARTER, LESSON 7

SUNDAY, FEBRUARY 16, 1941

JESUS TEACHES FORGIVENESS AND GRATITUDE

Lesson Text: Luke 17
Printed Text: Luke 17:1-19

Golden Text: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

King James Version

Luke 17:1 Then said He unto the disciples, It is impossible but that offenses will come: but woe unto him, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will he say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready where-with I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee.

12 And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off:

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

14 And when He saw them, He said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on his face at his feet, giving Him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And He said unto him, Arise, go thy way: thy faith hath made thee whole.

LESSON EXPOSITION

Jesus Christ was the author and exponent of a system called "Christianity" which dealt with the problems of every-day life. We are especially gratified over the concern of Jesus for the practical side of every-day living. The time spent by our Lord teaching men how to live indicates to us that salvation is more than a ticket to heaven—it is a label of certified (good) works packed (executed) under the scrutiny of the Holy Spirit. The familiar "no substitute for

quality" means for us "no counterfeit for a spirit-filled life."

The outline is as follows: I. The Practise of Forgiveness (Luke 17:1-6); II. The Personification of Dutifulness (Luke 17:7-10); III. A Pattern of Thankfulness (Luke 17:11-19).

I. THE PRACTISE OF FORGIVENESS

Luke 17:1-6

1. The Offender (vss. 1, 2)

The fact that the passage about offenses (vss. 1, 2) occurs

in the immediate context of the forgiveness portion leads us to believe that there is a connection between the two.

Our Lord never painted any rosy picture for the earthly walk of His disciples. Time and again He warned them of "wolves in sheep's clothing," persecution, and martyrdom. In these two verses He says in the plainest of language that offenses or stonings of stumbling cannot be avoided. While this passage does not so state, yet we know that Satan is the scheming personality behind such offenses. However, Satan cannot work alone; he needs assistance. He doesn't have to look far to find it. Peter was a gullible aid (Mark 8:33) on one occasion. That time Christ commanded, "Get thee behind Me, Satan." It is against just this sort of thing that men are warned in the last part of verse one, "Woe unto him through whom they come." God is going to hold especially responsible any man who loans his body and faculties to Satan, and will judge him accordingly.

2. The Offended

There are two possible interpretations for the Greek word *mikros* translated "little" in verse two. One is "less" or "least" as in Mark 4:31 and Hebrews 8:11, meaning "weak." This usage would lend weight to the thought of the "little ones" being spiritually immature Christians. The second association of the word is with incidents which force the reader to believe that children are meant. Three times does this same Greek word appear in Matthew 18:6, 10, and 14. In verse five of this eighteenth chapter, the "little one" is called a child. In verse six a further qualification is attached to the "little ones," namely, that these are ones who have *believed*. After looking closely at this Matthew chapter, it would appear that Luke seventeen is a parallel portion. Luke 17:1 parallels Matthew 18:7; and Luke 17:2 parallels Matthew 18:6. Therefore, we believe the "little ones" of Luke 17:2 to be children in the flesh and faith.

The Saviour makes an application in verse three, starting with the words, "take heed to yourselves." The disciples become the offended ones and are enjoined to do two things: rebuke, forgive. The latter one is very important, but, according to our Lord, they are both necessary. The classic passage on the first point is Galatians 6:1:

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Never should we approach sinning brethren in the *spirit of the flesh*; rather in the "spirit of meekness." Another passage on forgiveness, Ephesians 4:32, tells us to put away bitterness and be kind, tenderhearted.

Forgiveness is distinctly a Christian doctrine. Paganism knows nothing of such a word. Forgiveness implies guilt, but guilt which does not have to pay a penalty. Without forgiveness one must work or serve his time and in the end still find that he is short of God's favor. With forgiveness one does not have to work; Christ did that. Just accept the pardon by faith.

In our every-day lives God wants us to forgive one another in a Christ-like manner (Eph. 4:32). This is not an impossibility for men who have died and risen with Christ (Eph. 2:20) and who are "changed into the same image" by reflecting His spotless glory (II Cor. 3:18). Christ uses the numeral seven, standing for perfection, to illustrate how complete our forgiveness should be. The disciples were a little taken aback by such a startling and sweeping command concerning forgiveness. They could forgive a man the first time, but surely no one would ask for it seven times in one day. So hard was this for them to digest that they begged of Jesus, "Increase our faith." And so say we all, "Increase our faith," for we want victory over everything, forgiveness included (I John 5:4).

II. THE PERSONIFICATION OF DUTIFULNESS

Luke 17:7-10

In the next four verses Jesus differentiates between right and wrong attitudes toward Christian duty. Unless we stop a moment and remember that we are not our own, for we have been bought with a price (I Cor. 6:19, 20), we may feel that our service for God is a favor instead of an obligation. Romans six has some good thoughts on this:

Being then made free from sin, ye became the servants of righteousness (vs. 18).

But now being made free from sin, and become

servants to God, ye have your fruit unto holiness, and the end everlasting life" (vs. 22).

A negro woman was on the auction block in the slave days of the South. The highest bidder was a Yankee from the North. After the price was paid, the poor Negro woman, realizing that she would go away up North never to see her loved ones again, begged her new master not to take her away. He smiled and said, "I'm not going to take you away. I bought you to set you free." For a moment the woman was stunned; then she threw herself at his feet and wept, "Good master, let me go home with you and serve you all my days." She was set free from bondage, but, like the Hebrew slaves, wanted to serve out of her own volition. It is a privilege to be a bond slave of Jesus Christ (Rom. 1:1).

Christ points out that servants are never better than their masters. Masters are always first—servants second (vs. 8). He also reminds us that a servant receives no special thanks in doing those things which are his duty. When we have done our duty all we can say is that we are unprofitable, that is, "no merit in our service" (Weymouth Translation)—no room for boasting and self-congratulation. We are saved by another, and we work with strength given to us by another. We have no right to claim anything from God. Paul said, "By the grace of God I am what I am" (I Cor. 15:10, also I Tim. 1:15, Gal. 6:14). This is a tremendous blow to self-righteousness: the natural heart rebels against this teaching which, moreover, utterly annihilates the Romish doctrine of the merits of the saints.

III. A PATTERN OF THANKFULNESS

Luke 17:11-19

This is not a parable but an accurate account of an incident in our Lord's ministry. There was nothing unusual about the coming of ten lepers to receive help. Lepers are to be found everywhere in the Orient, and, true to their custom, mandatory by law, they stood afar off and cried, "Jesus, Master, have mercy on us." Jesus heard and saw them and had compassion on them. No one can be too far from Jesus when he cries for He always hears. Jesus today in glory can see and hear every son of Adam because He is omnipresent. All we have to do is call unto Him and He answers us (Jer. 33:3).

The method of healing has nothing to do with the gift of healing any more than rolling away the stone affected or aided either Christ's or Lazarus' resurrection. Some times Christ healed the people as they stood before Him; other times He bade them wash the clay from their eyes, and in this case He sent them to the priests. Christ's reason for doing as He did was that He came to fulfill the Law perfectly, and this was a command of Moses (Matt. 8:3, 4; Lev. 14:4-32). We heard Mrs. McPherson say in a Denver healing meeting, "Dear ones, don't be disturbed if your divine healing doesn't come for at least thirty days." "Imposter," is our only comment. Christ didn't even require faith on the part of the nine ungrateful ones. He healed them out of pure grace.

But let us look at the one who returned. Upon being healed, this fellow came back hurriedly, doubtless against his brother's advice, and glorified God with a loud voice. Nothing bashful or reticent about this Samaritan; he, like the shepherds, published abroad what he had received.

We wonder why the nine were so ungrateful. Even Jesus mentioned the fact (vs. 17). Perhaps the answer is that they were blinded to the utter hopelessness and incurability of their former condition. They evidently took this healing as a matter of course. Leprosy is always a type of sin (not a sign of sin). The nine didn't see that they were lost. The one knew that he needed more than physical healing, so he ran back to the best Friend he ever had, and a Jew at that.

Christ rewarded this man's faith as He always does. The man was born again. "Thy faith hath made thee whole" is what Christ said, and the truth is deeper than the physical body. It is the soul this time. Christians likewise will be rewarded with greater blessings if they remember to thank God (Ps. 71:15, 24; Ps. 92:1-4; Dan. 2:23; I Tim. 1:12).

THE LESSON ILLUSTRATED

I had gone into a music store to purchase some of the records produced by Ralph Spaulding, the violinist. The clerk who served me knew nothing concerning them. I grew exasper-

ated, said several unkind things, and finally left the store. I was preaching in the Baptist Church up the Avenue, and that night words just wouldn't come. I thought constantly of the young clerk and how cross I had been to him. Next morning I went back to apologize. Immediately upon walking up to the counter he said, "Say mister, I'm sorry that I didn't know about those records you wanted, I..." "Wait a moment; young man," I said, "I didn't come here for an apology. I came here to make one." And I did. I also learned that for eleven months he had been ill at home, and this was the first work of any sort he had done since recovering. He admitted that records meant nothing to him (which I already knew). At the close of our interview I invited him to the church where I was holding special meetings. He came, and the second evening was saved. Today he is a great worker in a great church. *God's way is the way of forgiveness*, and, although it may humbling to ask it of either friends or strangers, we little know the outcome, but it is always the right way, the best way, and God's way.

—W. Leon Tucker, D.D.

Afflictions when sanctified, make us grateful for mercies which aforetime we treated with indifference. We sat for half an hour in a calf's shed the other day, quite grateful for the shelter from the driving rain, yet at no other time would we have entered such a hovel. Discontented persons need a course of the bread of adversity and the water of affliction, to cure them of the wretched habit of murmuring. Even things which we loathed before, we shall learn to prize when in troublous circumstances. We are no lovers of lizards, and yet at Pont St. Martin, in the Val D'Aosta, where the mosquitoes, flies, and insects of all sorts drove us nearly to distraction, we prized the little green fellows, and felt quite an attachment to them as they darted out their tongues and devoured our worrying enemies. Sweet are the uses of adversity, and this among them—that it brings into proper estimation mercies aforetime lightly esteemed.

—Charles Haddon Spurgeon

POINTED QUESTIONS ON THE LESSON

1. Do offenses come through Satan? (II Cor. 2:11; Eph. 6:11; I Pet. 5:8)
2. Should the Christian who is walking with the Lord reprove sin in the life of another? (II Sam. 12:7-9; Gal. 6:1)
3. Has God exemplified forgiveness by pardoning men? (II Sam. 12:13; Ps. 85:2, 3; Isa. 1:18; 43:25; 55:7; Jer. 33:8)
4. Should the Christian be willing to forgive others at all times? (Luke 17:3, 4; I Cor. 4:12; Eph. 4:32; Col. 3:13)
5. Is faith invincible? (I John 5:4)

FIRST QUARTER, LESSON 8

JESUS CALLS TO PRAYER

Lesson Text: Luke 18
Printed Text: Luke 18:1-14

Golden Text: "Lord, teach us to pray" (Luke 11:1).

King James Version

Luke 18:1 And He spake a parable unto them to this end, that men ought always to pray and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?

8 I tell you that He will avenge them speedily. Nevertheless

6. Is the Christian obligated to serve the Lord? (Rom. 6:18; I Cor. 6:19, 20; II Cor. 5:14, 15)

7. Is man dependent upon the grace of God for all that he has or hopes to have? (I Cor. 4:7; 15:10; Eph. 2:4-7; I Tim. 1:12-15)

8. Has God promised to answer those who call upon Him? (Ps. 50:15; 91:15; Isa. 65:24; Luke 11:9, 10; Rom. 10:13)

9. Are diseases typical of sin in the Scripture? (Ps. 38:3-7; Isa. 1:6; Jer. 30:12-15)

10. How should we manifest our gratitude to the Lord? (Ps. 30:12; 95:1-3; 105:1, 2; Col. 3:15-17)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

When we took our place before the Cross, and said, "Lord, I am a sinner," then God accepted us because Jesus died for our sin. God has fully forgiven you for every sin you have committed and ever will commit, because the Lord Jesus died for your sin. God no longer holds His judgment upon you. You have been fully forgiven. What a joyous note this is, "Fully forgiven."

But day by day you come in contact with your playmates, and friends, and sometimes you become angry with them. You do not forgive them for the wrongs they have done to you. You hold it against them. Have you forgotten that God has fully forgiven you? Listen to this verse in God's Word. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). The Lord wants you to show the same forgiveness toward your little friends as God has shown toward you. The Lord has forgiven you for Christ's sake, and in the same manner He wants that you should forgive others. If God does not remember your sin against you, then you should not hold a grudge against your playmates. There is no limit to God's forgiveness, neither should there be with your forgiveness with others.

The disciples asked the Lord how many times they should forgive someone, when they continued to do the same thing over and over again. Notice the words of the Saviour, "Seventy times seven," thus telling them never to stop. Our tendency is to be unforgiving toward our chums. We do not like what they have done, and so we will not forgive them. God has so fully forgiven us, how can we be unforgiving toward others?

Yours in His love,
Aunt Anna

SUNDAY, FEBRUARY 23, 1941

Lesson Text: Luke 18

Printed Text: Luke 18:1-14

Golden Text: "Lord, teach us to pray" (Luke 11:1).

King James Version

Luke 18:1 And He spake a parable unto them to this end, that men ought always to pray and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?

8 I tell you that He will avenge them speedily. Nevertheless

less when the Son of man cometh, shall He find faith on the earth?

9 And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

LESSON EXPOSITION

Do we pray enough? The Mohammedan prays five times every day at the call from the minaret. A missionary on furlough from India told us how she had been rebuked by the Spirit through observing the Moslems. A Mohammedan brick-

layer in her employ was being paid off at the end of the week, and there was some close figuring to be done. Right in the midst of it all, she turned away a moment, and when she looked around, her bricklayer, disregarding business, was down

on his knees praying to Allah and Mohammed. The call had gone forth from the minaret. With him, prayer was first; with us, it is business.

There are three natural divisions to this lesson, and here they are: I. Importunate Praying (Luke 18:1-8); II. Improper Praying (Luke 18:9-12); III. Impressive Praying (Luke 18:13, 14).

I. IMPORTUNATE PRAYING

Luke 18:1-8

An oft-quoted phrase is found in this first verse—"Men ought always to pray." However, there is another part to it, not quoted so frequently—"and not to faint." Sometimes the fainting is spiritual indifference. Again it may be spiritual weariness in the face of the conflict with evil forces which hinder prayer (Eph. 6:12, 18). In either case we are to keep from fainting—giving up.

A case in point is that of a consecrated Christian worker, who determined to keep a faithful prayer life no matter how busy the tasks. She was a missionary and had heard of others becoming cold because of failure at this point. Besides the daily devotions, she even set aside Tuesday afternoon of each week for a half-day tryst with God. One of these afternoons she opened her Bible and for the first time the pages were cold, dry, uninteresting. She tried to pray, but the heavens seemed to be as cast iron. She began to analyze the situation, searching for secret sins in her heart. Soon she became aware of a definite evil force in her room (spiritual wickedness in dark places, Eph. 6:12), trying to keep her from praying. She was a sensible girl, not given to emotional or fanatical notions. This was no vision or dream; it was as real as though the power were visible. In a moment, however, she was conscious of a greater power—God, Who wrestled with the evil power. She prayed to God, claiming His promises, and received the definite assurance in her heart of the old warmth and love for prayer. Had she fainted in the day of adversity, her battle would have been lost. The remedy for Ephesians 6:12 is found in verse eighteen: "Praying always with all prayer and supplication."

Christ also used an illustration of contrast to drive home the truth of importunate prayer. A poor widow in a certain city came to an ungodly judge, seeking justice against one who oppressed her. The judge did not have her interests at heart, so he took a long time to answer her. Even then he only answered her, so as to protect himself against being wearied by her (verses 4-6).

How different is God. He has all men's interest and welfare at heart; for many times Christ was moved with compassion (Matt. 9:36; Luke 7:13; Matt. 20:34). He also was moved with the feeling of our infirmities (Heb. 4:15). He answers us quickly, but for a much different reason than did the unjust judge. He answers speedily because He loves us. He never gets weary over our often and repeated prayers. In fact, He says, "Ye have not because ye ask not."

In regard to vengeance, we learn from verse eight that God will not avenge His own elect until the Second Coming, called by Isaiah, "The Day of Vengeance" (Isa. 6:12). Paul likewise refers to the Second Coming (when Christ comes to earth, Zech. 14:4; not the rapture) in II Thessalonians 1:7-9 as the time of vengeance.

II. IMPROPER PRAYING

Luke 18:9-12

The most disagreeable thing about your neighbor is his pride, conceit, and self-righteousness. He is always talking about the swell family he comes from, or a recent success, or what he has done or is going to do (Prov. 20:6). He boasts about this and brags about that. My, but how you would like to "tell him off" some day! Are we stretching facts to say that all neighbors are like that, more or less? But, now, wait a minute, are not we already planning to line up on the "less" side, and put Jones on the "more" side? Let us be honest. Pride is what made the devil fall (Ezek. 28). Pride is what made Adam fall, and pride is causing the downfall of many a good man. Any man who says that he does not need a Saviour is so proud that he cannot see sin in its true perspective (Rom. 1:21, 22). Any Christian who claims perfection in his state is likewise so proud that he too is blinded to facts. Unless we have been crushed with the awfulness of sin and the reality of a gracious salvation, we will still self-righteously congratulate God on being so lucky as to have us under His wing.

The Pharisee pictured here was like this. He used the personal pronoun five times in one short prayer. He had too much vitamin I. He reminds us of the proverb, "When two egotists meet, it is an I for I." Not once did he admit any

obligation to God, nor recognize the holiness of God. True his pride was crass, but we raise the question, "Is our pride any more beautiful because we don't advertise it as he did?" (See I Cor. 5:6; 13:4; I Tim. 6:4; Prov. 16:18).

III. IMPRESSIVE PRAYING

Luke 18:13, 14

The prayer of this poor unknown publican will continue to be the inspiration to many a lost soul. No boasting, no demanding, no excuses, no apologies—just a plea for mercy. No man can recommend himself to God, no matter how moral he might be. It is honest and logical to fall at God's feet, admitting sin and unworthiness, and ask for mercy. Humility is the admission of our weakness and the recognition of His purity. It is the admission of our guilt and the recognition of His purity. It is the admission of our unworthiness and recognition of His beauty and holiness.

It is better to please God than man (Gal. 1:10; Eph. 6:6). God was pleased with the publican's prayer; for we are told in verse fourteen, "This man went down to his house justified rather than the other." The latter part of the verse gives the reason for this decision: "Everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Since humility is what God wants, then let us stop searching any farther, and do that which we know pleases Him (James 4:6).

THE LESSON ILLUSTRATED

Back in 1830 a man had been moved of God by the sins that prevailed in the darkened hearts of the souls living in China. His desire was that he might go and tell them about the Saviour Who could bring them out of darkness into the light and give them a new life. Unable himself to go, this man prayed for a son who could go to China as a missionary. God gave him a son, and he felt that his prayer of many years was answered. But at the age of fifteen, the boy associated with companions who were skeptical of the Bible and made fun of spiritual things. His mother and father continued instant in prayer, still believing that God had given them this son, wayward though he became, to be a missionary to China. One day while his mother prayed hour after hour for her son's lost soul, he picked up a booklet entitled *It Is Finished*, and through the message he accepted Christ as his own Saviour. The devoted parents continued to pray that the born-again son would give his life for service in China, but for a time the answer was delayed because of the son's poor health. Still they prevailed in prayer, and in God's good time he was strengthened in health and soul, consecrated, prepared, and set on fire for God. And Hudson Taylor, because of his parents' importunity, went to minister to the bodies and souls of sin-sick men in China.

POINTED QUESTIONS ON THE LESSON

1. Should the Christian be continually in a prayerful attitude? (Luke 18:1; Rom. 12:12; Eph. 6:18; Phil. 4:6; Col. 4:2; I Thess. 5:17)
2. Against what do we contend in prayer? (Eph. 6:12)
3. Is the Lord concerned about human problems? (Ps. 145:18; Heb. 4:15)
4. Is it because of love that the Lord so carefully watches over His own? (Deut. 33:12; Jer. 31:3; Zech. 2:8)
5. At what time will Christ execute judgment upon the evil-doers? (II Thess. 1:7, 8; Rev. 1:7)
6. Is that one who denies his need of God set forth as a foolish man? (Ps. 14:1; Matt. 7:26; Tit. 3:3)
7. Does the Scripture warn against pride? (Prov. 16:5, 18; 17:19; 29:23; Isa. 2:11; 13:11; I Cor. 10:12)
8. Are all men naturally sinners? (Rom. 3:10, 23; 5:12)
9. Should there be humility in prayer? (II Chron. 7:14; Matt. 6:6, 7; James 4:8, 10)
10. Whom should we endeavor to please? (Gal. 1:10; Eph. 6:6, 7; Col. 3:22, 23; I Thess. 2:4; I John 2:17)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

In Luke 18:10-14, we read the story of two men who went into the temple to pray. But what were they going to ask in their prayers? We are told that one man was a Pharisee, and the other a publican. The Pharisee stood up in the temple and here is what he said, "I thank Thee that I am not as other men are." He did not think that he was a sinner before God. As he looked about him, he saw men who in his sight were far below himself. He would not think of doing the

things that others did. He was a very religious man, and gave much to the temple.

Alongside of this Pharisee was a poor man who had lived a very wicked life. He knew he was a sinner, but he was asking the Lord to forgive him, and to save him. His prayer was not like that of the Pharisee. He knew he was sinful, and this is what he said in his prayer, "God be merciful to me a sinner." God heard this man's prayer, and when he went out of the temple, he went out praising God for forgiving him. The Pharisee might have been a good man in the sight of those with whom he lived, but before God he was just as sinful as the man who lived a wicked life. "All have sinned, and come short of the glory of God." The heart of every man is sinful, and when men pray, they must first pray as did the publican, "God be merciful to me a sinner." After that they can pray to God for help and blessing along the way.

To those of us who have let the Lord Jesus become our Saviour, we have the privilege of praying to the Lord, but we must never lose sight of the fact that we are sinners in His sight. We can thank and praise Him for loving us even when we were dead in trespasses and sin. In our prayers we should thank Him for dying on the cross of Calvary, and here saving us from the penalty of sin that we would have to meet before a holy and just God. Then too, we should thank Him for all the wonderful blessing that He showers upon us from day to day. He provides food, clothing, shelter, and everything that our lives need. We should never come to the place where we are satisfied with what we are, but let us be only satisfied with what He is.

Yours in His wonderful love,
Aunt Anna

THE UNFINISHED TASK

(CONTINUED FROM PAGE 12)

such overjoyed, spontaneous evangelism are to be found in the persons of

Philip:

Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph (John 1:45).

Andrew:

He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ (John 1:41).

Shepherds:

And when they had seen it, they made known abroad the saying which was told them concerning his child.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them (Luke 2:17, 20).

Paralytic:

And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God (Luke 5:25).

Demoniac of Gadara:

Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him (Luke 8:39).

If these men spoke to others of Jesus, then we can too. Why should we be like the young Christian man who spent a summer in a lumber camp? Upon his return, he was asked if the rough lumberjacks had made it hard for him. His answer was that no one found out that he was a Christian. Could one give such an answer without blushing? We are reminded of the hymn-writer's verse:

Jesus, and shall it ever be
A mortal man ashamed of Thee?
Ashamed of Thee Whom angels praise,
Whose glory shines through endless days?
Ashamed of Thee, the dearest Friend

On Whom my hopes of heaven depend!
No; when I blush, be this my shame,
That I no more revere His name.

Our task is unfinished! Will Jesus tarry a little while longer that we may win a few more souls for Him? Lord Jesus, make us feel the seriousness of souls going into a lost Eternity. Eighty-three every minute, on a one-way road to Hell, are perishing.

Close to your door may be some one in sin;
Tell him the story true
Of Him who died that poor soul to win—
Oh, win the one next to you.

SOMETHING NEW

(CONTINUED FROM PAGE 5)

The last three or four decades have covered a period in which "new things" of many sorts have abounded. Our very way of life has undergone astounding change because of the wondrous fruitages of research, discovery, and invention, which have appeared upon the earth. But standing forth from this world-wide welter of new things, the three mighty movements we have touched upon challenge our attention. These three movements have determined the general trend of the last half century. These three terrible "new things" have set the pace. The world has been swept into the flood-tide of the "New Type of Christianity," and "New Deal," and the "New Order."

Man's "new things" are worse than empty, vain, and groundless. They are dangerous, wicked, and deadly. But the believer in Christ Jesus has presented to him in Scripture an inspired catalogue of God's "new things"—"new things" to be desired, "new things" that bring no anguish and no sadness and no despair, "new things" that are filled with the unfading wonder of divine blessing.

God's "new things" are all centered in His beloved Son, our Lord Jesus Christ. The very coming of the Saviour to the earth was by the virgin birth; and when God prophesies this great miracle in Isaiah 43:19 He calls it a "new thing." And now this heaven-given Saviour calls all men to the *new birth*. And when a man accepts this gift of grace the Lord teaches us that that man is a *new creature* in Christ Jesus. He bestows upon each new creature a *new nature*, which is called in Scripture the *new man*. By His sacrifice on Calvary He opens to His children a *new and living way* to the very throne of God, where they may receive grace and strength from hour to hour to live the *new life*, which the Lord has bestowed. He gives to His own a *new name*, and bids them look for the *New Jerusalem* where they shall join the saints of all ages in a *new song* which shall make the heavens ring. And in the closing chapters of the Bible, God declares, "Behold, I make *all things new*."

The "new things" of man lead but to the grave. The "new things" of God lead to life everlasting.
—C. L. F.

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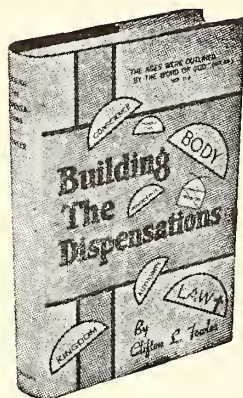
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MAKE KNOWN HIS DEEDS

(CONTINUED FROM PAGE 8)

cipated into virgin fields of testimony and soul-winning.

No obstacle is too great for the river whose source is unhindered. It will find a way over or around that which would prevent its flow to the intended objective. We must be careful to steadfastly behold the Source, and, as we do so, both the outflow (our usefulness) and the obstacles (fear, persecution, respectability, etc.) will automatically take care of themselves. *They looked unto Him and were radiant.*

To emphasize further the above point, it might prove helpful to cite the story of the missionary in the slums of London who was asked how the work was going. She replied: "I have been much cheered of late in my contemplation of Christ."

When the disciples returned to Christ, they rejoiced in the miracles which they had been able to perform. Our Lord was quick to sense their error and to readjust them to reality, as He said, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

Even so, our joy must ever be in our relationship to God rather than the results of that relationship. The fruits of that relationship are largely unseen by us. The relationship itself is forever settled in heaven. Of visible fruit there may be none. Our visible promise there is always much as we learn to collateral the Word with His unspeakably pure and immutable character. In this way the Spirit leads us from the mountain top and valley experience, which has its origin in feeling and sight, to that "strange, settled peace" and constant joy which has its origin in a Saviour Who is "the same yesterday, and today, and forever." We find our joy in the *published* Word, knowing that "He is faithful Who hath promised" that it would not return unto Him void, that it is "quick and powerful, and sharper than any two edged sword," and that howsoever it is received, "unto death or unto life," our God is glorified, His character justified, and His righteousness vindicated.

*The devil has a subtle snare,
A weapon great, prodigious,
Whenever he can stop a tongue
Lest it be called "religious."*

*Wherever he can quiet lips
And emphasize behaviour,
Just there his ministry of light
Exceeds the gentle Saviour.*

*When Satan's half-truth comes to thee:
"Thy life shall be the token"—
Recall the Psalmist's: "I believed,
Therefore, have I spoken."*

*Recall the prophet's precious word
Amid a nation's chidings:
"How beautiful the feet of them
That bring to us glad tidings!"*

*Salvation is "from faith to faith."
How else except by hearing
Can others call upon His name,
And hope for His appearing?*

*Both heart and lip fill thou with praise;
And not alone the preacher,
But very home a mission home,
And every saint a teacher.*

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SOME FISH GET AWAY

(CONTINUED FROM PAGE 10)

On another occasion, I had the privilege of conversing with a Jewish lawyer. It was at his own invitation that the subject was discussed. He was strongly inclined to believe in evolution, and so I said to him, "Do you know anything in nature that improves with age or with time? Metals corrode, trees rot, animals and plants die, human beings become decrepit and helpless. Nothing improves that we know about. Do you think that a child left alone with no training or teaching would develop into a splendid, useful person?"

He at once replied that no child would develop without help; no gold would shine without being polished; no tree would preserve its fruit without the protection of human agents. My argument was so convincing that he turned away from the evolutionary hypothesis, but I could not persuade him to receive the Lord Jesus. He gave up that which was false, but he would not accept that which was true. He turned his back on a faith that was faulty, but he would not accept the faith that was faultless. He wanted a doctrine, a theory; but he did not want the blessed person of the Saviour.

There are times when you will not try to win the person for Christ, but rather will deliver God's message of condemnation. When Elymas the sorcerer sought to turn Sergius Paulus from the faith, Paul did not try to win him for Christ nor to change him from his way, but brought down upon him the curse of blindness, called him by his true name, and left him in the darkness.

The Lord Jesus did not try to win Herod, but rather said, "Go tell that fox . . ." In John eight when the religious leaders were seeking the life of the Saviour, He did not try to reason with them about His deity nor present to them His power to save; but said, "Ye are of your father the devil." No effort at all was made to change them from their faith and turn them to the Lord.

It is because of this condition that you and I should constantly be filled with the Holy Spirit in order that we might discern wisely and know whether we should give a message of pardon or a message of punishment. No doubt it is that thought which is found in the words of our Lord in John 20:22, 23: ". . . Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Surely this is the promise from the Saviour that the Spirit will direct us to those who will accept our message and be set free from their sins, and will show us how to handle those whose hearts are set in rebellion and who will not receive or accept God's gracious offer. There is no doubt that this result is obtained by those who definitely look to the Spirit, lean on the Spirit, depend on the Spirit and expect from the Spirit as they go about their soul winning work.

The Lord offered this same rich blessing in Matthew sixteen. He worded it somewhat differently, but probably the same meaning is included. He said in Matthew 16:19: ". . . whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." It is the same thought. Some will be set free from the sins that bind them, while others will be left in their sins bound by Satan, directed by their lusts and controlled by their habits. The Spirit-filled servant of God will be directed in his actions toward both kind, and the results will be richly blessed of God. Surely we should desire to be wholly in the hands of the Lord of the Harvest, the Holy Spirit, in order that definite blessing shall follow our labors and our ministry.

A FRUITFUL PART OF GOD'S FIELD

(CONTINUED FROM PAGE 13)

Even among the orthodox Jews, we find that most of them are not truly orthodox. By this we mean, they are not being taught, but have lost sight of the doctrine of the Trinity, of Messiah being God or the God-Man, and the Virgin Birth. We therefore spend much time pointing out these truths from the Old Testament as well as their fulfilment in the New. In their ignorance of God's plan of salvation, they

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resort to a salvation-by-works theory, and some deny that they sin. We strive definitely not to present a God of hatred, but one of love. Hence, we do not accent judgment too much. Yet we are clear in pointing to the fact that all men are sinners according to their own recognized Testament, that God's penalty is death; but that God has always made atonement through blood. Frequently we use this angle—we call attention of the Jew to a fact, which he quite well knows, that blood sacrifices had to be administered by the High Priest in the Temple only, that God has allowed these to be discontinued, but is just, in that He has offered an alternative, namely the shed blood of their Messiah.

Quite often we hear the remark, "The only difference between us Jews and you Gentiles is that we believe Messiah will come and you believe Messiah has come." To this we answer, "We also believe Messiah will come as Isaiah 11:11 definitely says, 'the second time.'" This difference, though apparently small, is the difference between life and death, for the Messiah will receive no one when He comes the next time who has not accepted the Atonement offered in that first coming.

Not knowing what may be the experiences in other fields, in Jewish evangelism we have found the work in what may be termed virgin soil to be a most joyful experience. So far, in the many contacts made in Bridgeport, there have been as yet no expressions of opposition or even disinterest. Everyone has manifested a spirit of welcome, and many have asked the missionary to spend more time with them.

We are glad to learn that through the literary method, some literature had been mailed to Jewish addresses. We believe this work will greatly augment the calling work. First, the personal contact with any people is very valuable,

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especially so where the usual prejudices of the Jewish people may be removed to grant a greater receptiveness to the testimony.

Many have been discouraged by the seeming lack of response to their efforts in Jewish evangelism. For our consideration, the late Oscar Wago, missionary to the Jews, tells of a complaint he received. A certain lady had dealt for three weeks with one Jewish man with apparently no results, and concluded it was quite useless to deal with Jews. By interviewing her, Mr. Wago learned that the lady had sat under a faithfully proclaimed Gospel since childhood, and now in her fifties had been a Christian but a meager six years; and she marvelled that the life-long deep prejudices of the Jewish mind were not more quickly changed.

We trust that there will be many who accept the challenge of laboring in this most fruitful part of God's field. For the benefit of those who desire training, grant me the loyalty to my Alma Mater, in recommending to you D. B. I., for I believe that there is no school where one may receive as orthodox, and as thorough and comprehensive teaching of God's Word for the Christian approach to the Jew as at the Denver Bible Institute.

IN THE HARVEST FIELD

(CONTINUED FROM PAGE 16)

for God"; as well as the Rev. O. O. Wood of Breckenridge, Colorado, on "The Untrodden Way"; the Rev. C. Reuben Lindquist ('27), President of the Institute, on "New Frontiers"; the Rev. Ed C. Clark, Superintendent of the Colorado Gospel Center, on "All Things New"; and the Rev. A. H. Yetter ('28), Pastor of the Berean Fundamental Church, on "He Goeth Before."

Rev. Ernest E. Lott ('33) spoke on the theme, "A New Road," at a watch-night service held in Rev. John Bailey's

('26) church, the Fruitdale Baptist Church near Denver.

BORN

To Rev. Henry Jansen ('33) and Mrs. Jansen (Martha Marki, former student), a son, Errol Vereen, November 1 1940, at San Diego, Texas.

To Rev. Takeo Agatsuma and Mrs. Agatsuma (Martha Takamine, '33), a daughter, Nancy Kyoko, November 24, 1940 at Walnut Grove, California.

To Rev. and Mrs. V. F. Anderson, a daughter, Patricia Sue, December 8, 1940, at Cleveland, Ohio.

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 20)

little store for a hot meal for the men when they returned. Mr. Stamway thought they would be back around eleven o'clock that morning. Eleven o'clock came, but father and son were not in sight.

"Mama, why don't they come?" asked Ruth.

Mrs. Stamway did not know how to answer, and her own heart was filled with much wondering. Would they make it in time for the train? Did they make it back to the cabin all right the night before? Suppose they had fallen by the way, exhausted; what should she do. The train was due at one o'clock; there was still time for them to come. Twelve o'clock came and still they had not arrived.

"I am afraid Daddy and Jack will not have time to eat and catch the train," said Mrs. Stamway.

"Suppose they don't come, what will we do?" asked Ruth.

"Surely the Lord will bring them back safely and on time," assured her mother. In her heart the mother had raised many a prayer throughout the morning for the ones she loved that were away battling with the elements.

Mr. Stamway and Jack were now nearing the main highway with one and a half miles yet to go, and only thirty minutes to make it in. "Look! Daddy! Look!" cried Jack. Mr. Stamway turned to look, and way up the road was a car, the first to break through on the road. It neared them and stopped.

"Hi there, fellows," said the driver, "having trouble?"

Mr. Stamway replied, "Yes, we got snowed in with our car and must make the train this noon in order to get back to Westmoor. Could you give us a lift with our load?"

"I could," said the driver, "but there is a truck following me that will be able to care for your luggage better and they will pick you up." Had the Lord heard Mr. Stamway's prayer? Would they make the train?

The truck drew near and stopped, "Hop on boys, I'll take you to Spruce Park. That's where you are going isn't it?"

Back in the cabin twelve-thirty came, just thirty minutes until the train was due in. Another fifteen minutes passed—a quarter to one. Would the Lord fail in this time of stress? Footsteps were heard outside, and in the door burst father and son. Hurriedly they ate a few bites of warm food which had been waiting for them, and as they ate they told their experiences and how the Lord had so graciously heard and answered father's prayer.

Mrs. Stamway had put the cabin in order, and so when father and Jack finished their meal, the happy reunited family hurried over to the station as the train pulled in on time.

The ride down was a thrill, for not one of that family had ever taken the train over this road, through the many tunnels. The snow-clad mountain side was gorgeous, and the sun was shining brightly, which promised that within a few days father could return and get the car. And brighter yet was the warmth of love that surged through each heart for the Saviour Who had so wonderfully delivered them.

"Daddy, do you remember that song we sang Sunday night around the fireside—"God Will Take Care of You?" said Ruth with a satisfied smile as she clung to father's hand.

"Yes, dear girlie, and we know it is true."

"We sang another one around the fireside in the cabin too," said Jack. "Jesus Never Fails, and He surely didn't fail Dad and me when we were hiking down this morning."

"I think there is another song we should sing when we gather together tonight in our own little home again," said Mrs. Stamway. "That is 'God Hears and He Answers Prayer.'" And she hummed it softly to herself as the train neared its destination:

God hears and He answers prayer,
Cast on Jesus your every care.
Hasten to take Him your problems,
For God answers Prayer.

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This series is only one of the good things *Grace and Truth* will contain in 1941. Internationally known writers will contribute to make this a red-letter year. The following well known writers will contribute this year: Dr. Harry Ironside, Dr. Henry Ostrom, Dr. Herbert Lockyer, Dr. E. J. Pace, Dr. Wm. Pettingill, Dr. Dan Gilbert, Dr. Andrew Telford, Rev. John Linton, Dr. Walter Wilson, Dr. Howard W. Ferrin, and others.

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1941

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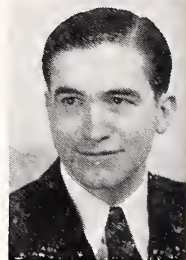


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FEBRUARY, 1941

No. 2

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DOCTRINAL STATEMENT

of the Denver Bible Institute
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THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16, 17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6, 7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

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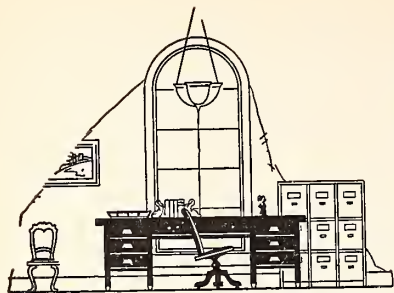
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EDITORIAL COMMENTS

ANOTHER VENTURE OF FAITH

SOME days ago, a local radio station, knowing that the Institute was interested in securing a radio testimony, called, informing us that they were about to increase their power from 1000 watts to 5000 watts. They stated that if the Institute would decide upon a definite period of time before February 14, they would give us this time at the present rate. This was just too good an opportunity to let go by without doing something about it. Immediately we, as members of the Board of Directors, felt that the Lord had indeed answered our prayer for such a testimony, and we decided to contact the friends of the Institute in Denver and in the state of Colorado to ascertain whether or not they would be willing to support a radio testimony by their prayers and gifts. The response was heartening.

Trusting our Heavenly Father to lay this burden upon the hearts of many friends, our Board decided to sign a contract for a half hour's broadcast each Sunday evening for one year.

The first broadcast is scheduled for Sunday evening, March 2, from 10:10 to 10:40 P.M. (Mountain time) over Station KFEL (920 kilocycles). We bespeak the prayers of our *Grace and Truth* Family in behalf of this new outlet for testimony. Our ability to carry on from Sunday night to Sunday night will of necessity depend upon the support of our "listeners in." Pray, and, as, God leads you, fellowship with us in this testimony by your gifts. —C. R. L.

STREAMLINING THE WORD OF GOD

AFTER devoting five years tampering with the Holy Scriptures in an attempt to streamline it for modern consumption, Bishop Edwin O'Hara of Kansas City, Chairman of the confraternity committee engaged in this arduous task, has recently announced that the revised edition of the New Testament will be released about May 18.

While the changes in this streamlined edition effect, in most instances, substitutions in terminology, one outstanding change involves the political status of Pontius Pilate. For some two thousand years, Christendom has been laboring under the impression that Pilate was the governor of Judea, according to the Scriptures. Now Bishop O'Hara and his collaborators have taken it upon themselves, without any apparent reason for so doing, to reduce Pilate to a mere procura-

tor of a Roman province. This change may seem to be a trifling thing in itself; yet we contend it is one thing to change terminology, but it is quite another matter of consequence to revise the text. Many previous attempts have been made by great and eminent scholars to streamline the Word of God, but for all this the world has not developed a keener interest because of lowering it to the level of modern dialect. We are persuaded that what the world needs is not a revision but a new vision of the Old Book. "One jot and one tittle shall not pass," is the Divine injunction. Scholars beware! Better keep hands off!

—C. R. L.

SUMMONED BY THE KING

IN OUR January issue, we announced the home-going of Dr. Charles G. Trumbull, Editor of the *Sunday School Times*. No better tribute can be made to this gracious servant of God than the following editorial which we reprint from the *Sunday School Times*. The whole Christian world will feel keenly the loss, as Dr. H. A. Ironside observes: "He will be greatly missed here on earth, but what a welcome he has had in heaven!"

For Dr. Trumbull "it is very far better." With our limited vision we were sure that for us it was indeed "more needful" that he should "abide in the flesh," and when he was taken it seemed as though a very vital part of our hearts went with his. But that great text from Paul's Letter to the Philippians, which is so beautifully lettered and framed in fragrant cedar boughs above the platform at America's Keswick, seems to epitomize his life—and it is still so true of our dear friend and fellow worker. "For to me to live is Christ, and to die is gain." He proclaimed and lived the first part, and now we know the second is fulfilled for him. For thirty years he held the standards high, teaching with such clearness and winsome insistence that the Lord Jesus Christ Himself, Who indwells the believer, is the secret of victory, and that it is possible to walk moment by moment in triumph. By illustration, by personal testimony, and by the Sword of the Spirit, which he wielded with consummate skill, he drove home the truth of the life of faith, the deeper life, or, as he so well termed it, the Victorious Life. And he stood so firmly for the verbally inspired and infallible accuracy of the Bible, for the substitutionary atonement made by the blood of the Lord Jesus Christ shed on the cross, for His pre-millennial second coming, and, in fact, for "all the counsel of God." Now he is with the One Whom he loved and Whom he served, and with that great company of the redeemed, among whom are so many of his own family and friends who had gone on before. As we look back over his long and fruitful service, we may be assured that "so an entrance" has been ministered unto him "abundantly into the everlasting kingdom of our Lord and Saviour

Pray for the D. B. I. program over KFEL, Denver, for 52 Sundays beginning March 2 --10:10 P. M.

GRACE AND TRUTH

Jesus Christ." For him the future tense has been changed into the present in the words of that lovely hymn by A. J. Gordon, father of Ernest Gordon:

I shall see the king in His beauty,
In the land that is far away,
When the shadows at length have lifted,
And the darkness has turned to day.
I shall see Him in the glory,
The Lamb that once was slain;
How I'll then resound the story,
With all the ransomed train!
Hallelujah! Hallelujah!
To the Lamb that once was slain;
Hallelujah! Hallelujah! Hallelujah! Amen.

NATIONAL DEFENSE

AS STRANGE as it may seem, national defense is not contrary to the teachings of the Master of Men. In fact, for a nation to provide adequate protection for its citizenship is in keeping with the principles which He so clearly enunciated during His earthly ministry. While love is ever a greater force than hate, it is not within the province of a nation to love or to hate. The function of government throughout Scripture is that of law and authority, the maintenance of order and the establishment of peace among its citizens.

Two realms of action are definitely established in the Scriptures. One realm relates to government and the other has to do with the individual. These two realms cannot be confused without difficulty arising. Speaking to the individual, Jesus said, "Render unto Caesar the things which are Caesar's and to God the things that are God's." It does not take a person long to discover what it is that a man owes his country, if he will search out the matter from his Bible. God has never left men in darkness concerning the issues of life and of its relationships.

The Apostle Peter got confused as to the two realms when he drew out his sword and, in his haste, cut off the ear of a soldier who was about to lay hands upon his Master. He was quickly rebuked and told to put up his sword. It was not his business to use it that way. Then the Saviour said: "They that take the sword must perish by the sword." One cannot find a clearer statement than this relative to the function of government. Sword-takers must be met by sword-breakers. The governor—the embodiment of the state—wields the sword for this very purpose. It is in defense of law and order.

As a result of man's sinful nature, it is his bent to do wrong, to be a transgressor, to overstep his bounds. What is true of one individual is true also of a lot of individuals in organized form. When such a group resorts to evil in the aggregate, there is only one divinely appointed way to deal with the sin, and that is in judgment. It cannot be in love, and it ought not to be in hatred. How plainly the Bible states that the ruler is a servant of God, a revenger to execute wrath upon him that doeth evil. To criticize

our government in its program of national defense by saying that it is out of keeping with the spirit of Christianity is to miss the whole sweep of Scriptural teaching relative to governments.

The militaristic forces of a nation comprise the sword which God has put into the hands of the ruler. The sword may be wielded for other purposes than that intended of God; and, when such is the case, God will deal with the ruler who so abuses his power which has been delegated to him of God. The constant cry for disarmament heralded from many a pulpit and college class room is an idealistic theory which utterly ignores the nature of men and the methods of God in dealing with them.

While the individual Christian is called upon to love his enemies and to turn the other cheek when one is smitten, no government is called upon to do such a thing. The theocratic kingdom of Israel, over which nation God constantly exercised watchcare, possessed armies—not for aggression, but for defense against pagan nations. There were times when God hurled His chosen nation against others and used their armies, but it was for purposes of judgment upon corruption and lawlessness. A program of national defense is not unbiblical and contrary to the spirit of Christianity.

—R. S. Beal

"THE WAYSIDE EVANGELIST"



"The Wayside Evangelist" located on property of the Fruitdale Baptist Church on West 44th Avenue, near Denver, Colorado. Size 10 ft. by about 25 ft.

"THE WAYSIDE EVANGELIST" was conceived in the evangelistic thought of the Rev. John W. Bailey ('26), pastor of the Fruitdale Baptist Church near Denver, Colorado. He sensed the need of the Word of God in the hearts and minds of the masses who yearly passed his church, but never entered to hear the Word of God as he gave it to the faithful few who gathered within its walls. On the highway were the multitudes speeding to eternity without God and hope of heaven. Many a mother's boy and girl were

D. B. I. on the air again, KFEL, Denver, March 2--10:10 P. M.

hastening to places of sin without any warning. Everywhere sparkling signs beckoned to drink and dance—to remain forever a horrible memory never to be forgotten. The thought occurred: “Why not fight the fires of hell with the fire of righteousness? Why not warn and woo the highway traveler and church-passer by a highway sign?”

After long meditation and prayer, the idea began to take form. Mr. Bailey remembered a sign which used to stand at the entrance of Crown Hill Cemetery and which was known as “The Spirit of Crown Hill.” The idea of a sign depicting the Bible, God’s Open Book, was presented to the Church on October 1, 1939. *The Word of God before the eyes of all!* The idea caught their interest from the very beginning. Earnest prayer went up in regard to it. One of the young ladies, Miss Thelma Coulter, drew a picture of the contemplated sign on a blackboard which made it live in the minds of the people. Money began to come in. The pastor asked for someone to serve with him in handling all moneys and in helping in a general way. The church appointed Mr. Louis M. Brown, who served most efficiently in giving a numbered receipt to each donor.

Then came a delay with the holidays, evangelistic meetings, and some financial needs of the church to be met. However, the committee continued to get specifications and bids. One of the first contractors to be consulted was Mr. Brisson of the Brisson Sign Company, the one who had made the “Spirit of Crown Hill.” He offered the church a substantial reduction and was given the contract. In seeking for an electrician, the committee was fortunate in finding a Mr. Monroe who volunteered to let the church have all material at cost and do the work gratis. This offer was most liberal, and was accepted and deeply appreciated. Still there was not sufficient money to complete the work. One Sunday morning Mr. Brown made this known to the church and enough was raised to let the contract, and the mission sign was on its way. Its total cost was about \$200.00.

Since it was a missionary project, the pastor thought it only fitting that they have a dedication service upon its completion. The date was set for March 10, 1940, which happened to fall on the birthday of the pastor. The program was arranged with special features and speakers, among them Lieutenant Governor John C. Vivian, who spoke highly of the sign. It was dedicated with the prayer that during its lifetime many souls might be touched by its message and that it would never fall into commercial use, but be kept separated unto the Gospel. Consequently, the name of the church or the pastor are never to appear on the sign—nothing

but the Gospel. The message on the signboard will be changed from time to time, and the church is contemplating such a change this spring, the Lord willing.

Many people have been known to make a special trip for the purpose of viewing “The Wayside Evangelist.” Only eternity will reveal the hearts that have been prepared to meet their God through this Highway Missionary which day and night gives out the message of life to death-directed souls.

We would suggest that you start a fund in your church for a Highway Missionary. Mr. Bailey has volunteered to furnish any information or suggestions desired as an aid in this direction. His complete address is: Rev. John W. Bailey, 3544 Quitman Street, Denver, Colo.

MR. YETTER’S DEPUTATION TRIP

RECENTLY it was my happy privilege to make a trip East for the special purpose of making known the Christian Conqueror’s Youth Conference and the Annual Summer Bible Conference of the Denver Bible Institute. The dates of these conferences are July 25 to August 3, and August 10 to 24. The precious fellowship with the old and new friends of the Institute was a real joy.

Thinking that some detail would be of interest to our readers, I will mention a few of them briefly.

Due to the uncertainty of the weather and the saving in money, the trip was made by train. Leaving Denver on the afternoon of Friday, January 10, I arrived in St. Louis, Missouri on the next afternoon and was met by Rev. and Mrs. G. Joseph Wright, graduates of the class of ’28. From there we went to the hospital in which Miss Alma Waespi (class of ’29) was convalescing after a major operation. We had a good time of fellowship with her and her dear mother, and thanked God for the fine recovery which Miss Waespi was experiencing. After this, we went to Radio Station WTMV in East St. Louis, Illinois, to meet the Rev. Darrel Handel, a former student of D. B. I., now ministering the Word effectively at the St. Louis Gospel Center. He also superintends a daily broadcast over the radio station mentioned. We were very sorry to learn that his good wife was ill with the flu. However, she was almost well when we left. Upon his gracious invitation, I shared in this broadcast on Saturday, and then went to the home of the Wrights in Edgemont, East St. Louis, Illinois. Since we were classmates in the Institute, it was an especially rare treat to be entertained in their home during most of my stay in St. Louis.

Sunday, January 12, was a busy day, beginning with a part in the BIBLE BROADCASTER PROGRAM over stations WTMV

Tune in on KFEL 920 Kilocycles--Denver, March 2--10:10 P.M.

and WHO under the able direction of Mr. O. B. Bottorff, founder of the St. Louis Gospel Center, and managing editor of the *Voice*. This broadcast is being used of God to get the Gospel of Jesus Christ to literally millions of souls in the middle west and also in many of the eastern and southern states every Sunday morning.

Sunday afternoon, I had the joy of speaking to the large number of people who gather each Sunday afternoon at the St. Louis Gospel Center to hear a prophetic message from the "sure Word of Prophecy." Brother Bottorff and Brother Handel have a fine work there, and together with a band of earnest Christians, are faithfully making Christ known in St. Louis.

Sunday evening, I was with the Wrights in Edgemont Bible Church, East St. Louis, Illinois. At 6:30 I spoke to the young people, and at 7:45 brought a message to the church. Here I met a number of the relatives of former and present students of D. B. I. Brother and Sister Wright are carrying on a splendid work there, with the fine cooperation of a godly group of officers and a devoted membership. As it happened, I was with the Edgemont Church on a notable occasion; for they received on that Sunday the final offering to lift their church obligation. This debt had been assumed in order to remodel the church building, which, by the way, is a very attractive meeting place.

On Monday evening, I spoke briefly to a group of interested friends in the home of Mr. and Mrs. Ray Simonds in East St. Louis, Illinois, concerning our Young People's Conference. I brought a brief message from the Word, and showed motion pictures of our last year's conferences. The interest manifest and the fellowship of the hour were most encouraging.

On Tuesday, I had the pleasure of being in the home of Marvin Allan and met his father, mother, and sister. Marvin is attending D. B. I. this year. That evening, Mr. Homer Allan, the father, took me to the East Grand Boulevard Presbyterian Church, where the Rev. M. W. Mosbacher is pastor. There I had opportunity to tell of the coming conferences, bring a brief message, and show motion pictures of our conferences. Much interest was manifest, especially on the part of the young people. Miss Gladys Ewalt (class of '43) is a member of Brother Mosbacher's church. After the service, Mr. Allan and I went to the home of Gladys' relatives for a brief but blessed visit.

Wednesday, I went to Springfield, Illinois, and was met by Mr. Glen Haynes, and saw some of the historic places in that city. I was to speak and show the pictures in the Rev. H. M. Hildebrandt's church, the Third Presbyterian Church. After a delicious dinner and a pleasant time of

fellowship in the Hildebrandt home, we had our meeting in the church. We renewed acquaintance with a number of friends, and we believe the Lord gave us many new ones. Miss Aurelius very kindly permitted us to use her projector and screen, and she also operated the machine when we showed the pictures. After the meeting we went to the home of Mr. and Mrs. J. R. Haynes, who were conference visitors last year. Mrs. Haynes was suffering from a severe cold, so we took the pictures there, and also saw some pictures which their sons, Lamont and Glen, had taken at the Young People's Conference last year.

Thursday I returned to Kansas City, Missouri. There, through the kindness of Mr. L. L. Hoopes, I met Rev. George C. Weiss, President of the Gospel Missionary Union. Friday evening I went with him to the Argentine Gospel Tabernacle, where he was the speaker in a series of evangelistic meetings. The Rev. Mr. Hobbs is the pastor of this work, and is carrying on a good work. I was given opportunity to announce our summer conferences to the people, and I met some of the friends of the Institute. It was a joy to meet them, and also to make new friends. I later had the pleasure of taking dinner in the Gospel Missionary Union Home and of meeting the fine staff of consecrated workers there.

I greatly enjoyed my fellowship with Rev. Wade K. Ramsey, Dean of the Kansas City Bible College and graduate of D. B. I., class of '23. I had the privilege of being with him and his good wife and children in their home, and then of speaking at the Sunday morning service of the Bible Mission. The Rev. Ramsey pastors this good and growing work and has a nice group of loyal and warm-hearted Christians there.

After an excellent dinner, Sunday, at the home of Mr. and Mrs. L. L. Hoopes, I had the privilege of speaking to an interested audience of young people at the Argentine Gospel Tabernacle. Then we went to the Central Bible Hall of which Dr. Walter L. Wilson is pastor. I was sorry that Dr. Wilson was away, but Mr. Hoopes and the other brethren are carrying this work on in a splendid way. The cordial reception accorded us there leaves pleasant memories, and we were conscious of the Holy Spirit's blessing upon the Word as it was given forth. Following the message, Mr. Hoopes took me to the station, and I boarded the train for Denver and home.

I shall cherish many happy memories of these few days, and pray that the Word as given forth may bring glory to our Lord Jesus Christ, help and blessing to His people, and may help to bind believers in Jesus Christ closer together in these difficult days.

—A. H. Y.

A 15 day vacation for \$15.00. August 10-24.

DESPISERS *of* GOVERNMENT



BY HILLAND H. STEWART

Director, D. B. I. Evening School

*Are Christians opposed to the authority
of an earthly government?*

"God Bless America!" Conspicuously displayed and oft-repeated nowadays, these three words express profound reverence, deep patriotism, and they are the true sentiment of every loyal American. The blessed privilege of being an American has become increasingly precious in the eyes of those who love "Old Glory" as heartbreaking reports filter out from the dictatorships.

Yet somehow we feel that the full import and significance of these words have not yet sunk into the minds of many. We are persuaded that there are many who are indifferent and unconcerned about God's blessing on this favored nation. Admittedly the nation became great because it was founded on the principles of God's Word. Unquestionably the inestimable blessings that we have enjoyed are due to the fact that we are a Christian nation. Now the question is, "Why is there so much indifference and unconcern in this time of crisis when there are such insidious efforts being made to rob us of God's blessing?"

There are those who feel that it is the Christians who feel indifferent to the welfare of our nation. Some believe that the Christians oppose measures that are for the best interests of the U. S. A. This is not the case. Every earnest Bible-loving Christian is vitally concerned about the government God has given us to "establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." God's Word admonishes us to be loyal to our governments. "Obey them that have the rule over you, and submit yourselves" (Heb. 13:17).

The reason for these allegations against Christians and the reason we are going to such painstaking effort to deny them is that some of the vilest, filthiest, and most surreptitious of this un-American activity is coming to us under the guise of religion and education. God help us to

see through this chicanery and take steps to wipe it out.

We shall now investigate two of these movements who have been instrumental in giving a "black eye" to Christianity and education. The group that has been responsible for heaping more reproach on the cause of Christ and His Church than any other is the Federated Council of Churches of Christ in America.

That a large number of Christians have been implicated by their un-American activities is shown in the report of the Naval Intelligence Bureau as quoted from a New York newspaper

The Federal Council of Churches of Christ in America: This is a large radical pacifist organization. It probably represents 20,000,000 Protestants in the United States. However, its leadership consists of a small radical group which dictates its policies. It is always extremely active in any matter against national defense.

Now the Bureau is in no wise misinformed about the aims and the purpose of this Red group, but it is woefully misinformed as to its representativeness of Protestant America. The reason for this is that they accepted the Council's figures on the matter rather than the group they purport to represent. Let *The Western Recorder*, a Baptist publication, speak:

The Federal Council of Churches of Christ is the most dangerous ecclesiastical organization in this hour, or any other time. It purports to represent twenty million Protestants, when as a matter of fact, it is a little coterie of self-perpetuating leaders.

Further light on the aims of the group is seen in another paragraph from the above publication:

It is now well known that the so-called "peace propaganda" of the Federal Council is for no other purpose than to aid communistic Russia. It has petitioned Congress again and again to cease further preparation for national defense, and has had much to say against militarism in various countries, but to this hour not one single time or occasion has there been an address or published statement against the militarism of communistic Russia.

The *Chicago Tribune*, May 5, 1939, furnished

Dr. Dan Gilbert and Rev. John Linton are this year's speakers at D. B. I. Conference.

us with even more startling information:

The *Chicago Tribune* came into possession today of documentary evidence that opposition sponsored by leaders in the Federal Council of Churches has been financed by one of the most subversive organizations of socialistic, communistic, and other radicals in the United States.

This, then, is the Federal Council of Churches of Christ which is identifying itself with Christianity in name and with Communism in activity. What duplicity! Now we do not object to their communistic propensities in *their place*. But their place is Soviet Russia! Dr. E. Stanley Jones in his recent book, *The Choice Before Us*, intimates that the nearest approach to God's Kingdom on earth today is Soviet Russia. We believe that he has a right to his own opinion, but such opinion should be formed living under the "hammer and sickle." We say, "Praise God for the Stars and Stripes." It was the same E. Stanley Jones who was recently rushed home via Clipper from India by the Federal Council to play the star role in a "Preaching Mission" that went about the country to save democracy, to save Christianity. Christianity does not need saving. The gates of hell shall never prevail against the Church of Jesus Christ. But we do pray that Christianity shall have its part in preserving the freedom of this great democracy in which we live until Jesus comes.

The second of these subversive groups we shall observe comes to us in guise of education and enlightenment. The sinister forces at work in our colleges portend to real evil, and the situation is indeed alarming. Without question, the Communist party is at the bottom of much of this activity, but doubtless there are others employing the same tactics. Their efforts in this connection are to pollute and tear down the basic institution of Americanism—the home. We quote an excerpt from Dan Gilbert's* book, *Poison Peddlers*:

The Soviet Communists have gone so far as to use the schools and colleges of the nation for the propagation of immorality among youth. The Soviets' former ambassador to Mexico, Madam Kollonta, boasted: "Immorality in our schools is making satisfactory progress . . ."

In order to subvert youth, and destroy purity and all decent concepts of "virgin honor" and shame, the Soviets spread vile "sex questionnaires" in the schools . . .

There are certain radical instructors in some of our own schools and colleges who seem always eager to take up, and apply in our own educational institutions, any "fad" or technique for demoralizing students which comes out of the Soviet Union. The Soviet communists, of course, admitted their purpose was to subvert youth: to destroy moral standards, purity, virtue, and honor among the young. They admitted that they used the Soviet schools to accomplish this purpose. But radical teachers in our own country are not so frank.

*Dr. Gilbert's books may be obtained from the Institute Book Nook.

When they take up a Soviet educational "technique," they never admit that it is designed to accomplish what the Soviets intended it to accomplish. On the contrary, they usually claim that it is an "experiment" in "advanced" or "progressive" education which is supposed to benefit and not subvert the youth of the land.

During recent years, various "sex questionnaires" have been distributed among students of some of our leading colleges and universities. In nearly every case, the sponsors of the questionnaires have claimed that it was all done in the interests of "scientific investigation" or some other praiseworthy pursuit . . .

A nation-wide furor was stirred several years ago when two professors at the University of Missouri circulated a sex questionnaire among students. In many respects, this questionnaire, according to the *Literary Digest*, was prepared as part of the course in "The Family" given at the university. The questionnaire was circulated among men and women students under the direction of Dr. Max Frederick Meyer, head of the department of psychology, and Dr. Harmon O. De Graff, assistant professor of sociology. Both professors gave their approval to the questionnaire. Both professors were suspended from their teaching positions by the Board of Curators, after an investigation in which it was charged that the two professors "allowed a questionnaire to be circulated which tended to make students sexually immoral." It was further charged that the questionnaire was "shocking" to the students, "especially women students," and that it "could not produce any scientifically valid conclusions."

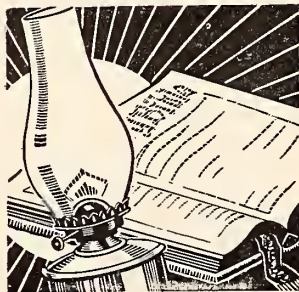
In the course of the controversy, Dr. Stratton D. Brooks, president of the university of Missouri, "stated that he gave his unqualified approval to an editorial in *The Columbus Daily Tribune* which described the questionnaire as 'filthy, degrading, immoral, revolting, and perverted in character and tone.'"

But the matter did not end with the disciplining of the two offending professors. A committee of the powerful Association of University Professors was appointed to investigate the matter . . . Amazingly enough, this committee brought in a report claiming that there was "no manifest social impropriety" in the questionnaire. The committee further charged that the suspension of the two professors constituted "a clear breach of the principles of freedom of teaching and research and security of tenure in the university."

The President of the University, the Board of Curators, and two of Missouri's great newspapers, *The St. Louis Globe Democrat* and *The Kansas City Star*, were united in denouncing the questionnaire as immoral and revolting; yet this organized machine, the Association of University Professors, steps in and brings enormous pressure to bear. One of the men on this committee has proposed a "black-list" of the universities which do not adhere to the standard of academic freedom dictated by their organization. It is of real significance that President Brooks later lost his position as President of the university.

Regardless of aim or purpose, when the tactics are employed in our schools which the Soviets admit they used to subvert youth, to destroy moral standards, purity, virtue, and honor among the young, then it is time for real concern.

Why? Why? Why do we find supposed ministers of spiritual
(CONTINUED ON PAGE 67)



THE Southwest American Desert, on an early morning in June, presents a vista of serenity and tranquility unsurpassed. Here is a great bowl of thin verdure on yellow soil. The soft sunlight streaks through the tops of palo verde and mesquite in spotted oases of deepest green. The bowl is fringed with mountains, deep purple to the east, pale lavender to the west. The air is clear, crisp, and still—filled with a pervading quiet broken only by the faint chirp of small birds.

A man might say, "Here is a peaceful scene—heaven and earth are all in tune"; for his myopic vision, perhaps fortunately, does not pierce this veil of quiet. He may not comprehend the interminable struggle before his very eyes, raging between him and the broad horizon: the jackal stalking the young calf while its mother cow endeavors to beat off the attack; the rattlesnake trapping and killing birds, young rabbits, and ground squirrels; the fowls of the air preying upon the insects and worms of the ground; the red ants devouring the termites; the grass vying for nourishment with the roots of the mesquite tree; and the mesquite tree, in turn, being choked by the deadly mistletoe. But if he does comprehend the true state of creation, the perennial struggle amongst the creatures, he may reflect that even he is a party to it. Through the simple routine of eating his breakfast, he has sustained his life only by the destruction of plant or animal life or both.

Yes, strife and contention are the order of life on this earth. It will not always be so, but it has been so ever since shortly after the advent of man upon earth. It is not strange that man's contention with his fellows should parallel the acts of lower creatures and reflect conditions that exist upon the very ground he treads.

Our primal ancestor ate of the forbidden fruit of the tree of knowledge of good and evil. He knew what he was doing, for he was a creature of choice even as you and I. It was a rebellious act; it marked the advent of sin upon the earth for which the earth was cursed. For man's sake the earth is cursed. Adam, apparently, wanted it that way. We have it that way.

So the new and present order was set up. Adam and his wife, being sinners, gave birth to sinners—Cain, the firstborn, and Abel, his brother. The latter knew he was a sinner and was concerned about it. So in obedience to divine command, he killed the best sheep in his flock and offered it in faith unto the Lord, in return for which he was given a cloak of righteousness. Cain, on the other hand, was a vegetarian. He wouldn't kill a sheep, so he offered a vegetable sacrifice which was not accepted. But Cain knew how to shed blood, for he slew his brother Abel. So we have the prototypes of the two classes of people into which mankind is divided today—the rebellious and the con-

A Fundamentalist on War and Peace

By Emmet Raymer Marx

A layman of First Baptist Church, Tucson, Arizona

Some men in Europe claim to want peace badly enough to fight for it. A layman looks at the problem in the light of God's Word.

ciliatory, the unsaved and the saved, the natural man and the born-again Christian. It is doubtful whether there is a preponderance of the latter in any nation today, although Christian ethics are still enforced within a few commonwealths. The Gospel of Christ has penetrated to the remotest fastnesses of all earth's inhabited areas, but the converts are not sufficiently numerous to salten the nations to a state of preservation. The majority of human beings are still only human. They are as far removed from their Maker as was Cain. They have their being in the lusts of the flesh and raise unto themselves rulers whose code of all action is seated in the lusts of the flesh, who either deny that there is a God or assert that they are God or that the State is God. These faithless rulers are realists. To fulfil their desires and those of the majority of their subjects, they will and do make conquest of other lands for the purpose of acquiring booty and increasing their power. It is altogether natural and expedient for them to do so as soon as they become able and feel reasonably certain of success; for their desires and aspirations, being purely temporal and material, must be satisfied here and now, if ever. Their very existence is a constant threat to their neighbors, pagan or Christian.

Yet there are people who think they can legislate non-aggression and peace among people with black hearts and without honor. Or else they advocate non-resistance on the part of Christian nations, citing as precedent that saying of Christ, "Resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also" (Matthew 5:39). Christ did say that. But this principle was stated as a part of the Sermon on the Mount which is a discourse on the constitution and law of the Kingdom of Heaven, which discourse was delivered to the disciples immediately following the declaration that the Kingdom of Heaven was at hand, that is, could be ushered in if the Jews would accept Christ as King. The Jews, however, rejected Him, so the realization of the Kingdom of Heaven on Earth is being held in abeyance. Some day this Kingdom of Heaven will come on

earth, and the Bible tells us it will come suddenly with the return of the King. Then a man can live by the laws of the Sermon on the Mount without danger to himself, for the power of sin will be broken. But it is interesting and important to note that this will also be an age characterized by harmony in nature as prophesied in Isaiah 11:6-8: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den."

But today, here and now, it would be as futile for a Christian nation to try to continue to exist under a policy of non-resistance against pagan rulers and totalitarian states as for the lamb to attempt to dwell with the wolf; and as unnatural as for a lion to subsist on straw. This is not saying that the constitution of the Kingdom of Heaven cannot be observed between individual Christians here, and to some extent within a Christian nation. But by and large we all, who on earth do dwell, *will* experience conflict, must prepare for strife, must expect trouble. Said Job's comforter: "Man is born to trouble as the sparks fly upward."

What then will be the individual Christian's contribution to the survival of his nation? Will he bear arms? Will he slay an aggressor? Suppose he is an Englishman or an American. Grant that the actions and intents of his country and government have not always been Simon pure. Yet he is in debt to a civilization or system that has made it possible for him to survive and enjoy life. Suppose he is a Hottentot. He is indebted to the tribe, the tribal chief, and the Hottentots who have lived before him, who have perpetuated civilization, such as it is, and a language by which the otherwise helpless Hottentot can develop and rise from his earliest formative years, without which he could not even start to survive.

A believing Christian knows that he is to lead a life different from the life of the ordinary human, separate from the "world." Does this separation extend to the question of bearing arms? If he is a believer, he will look for his answer in the Bible, God's only known revelation to man. The rule for the Christian's attitude toward his government is laid down in Paul's Epistle to the Romans:

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor (Rom. 13:1-7).

This in effect is what Jesus told the Jews when He said, "Render unto Caesar the things which are Caesar's." Then the Christian will render unto his government whatever is required—lip service, money, military service, life. Sometimes an indulging government in deference to "religious scruples" or "conscientious objections" of certain of its citizens exempt them from service and tribute exacted upon others. To avail himself of such exemption should be to the Christian unthinkable, since it offends and breeds contempt on the part of those who tender their patriotic allegiance unqualifiedly and without reserve; and the Christian's prime business on earth is such that he cannot afford to offend. Christ deals with this situation in conversation with His

disciple Peter. It seems that the Jews, although governed by the Romans, were exempted from the payment of taxes in their own land. Notwithstanding the custom, Christ directed Peter to pay the tribute money for both of them "lest we should offend." Furthermore Peter was to obtain this money by the simple expedient of catching a fish, which would be a simple task for Peter (Matthew 17:24-27). The thought is that tribute to one's government should not be regarded as a burden to the Christian and is nothing to bicker over. Lest Christians now should offend, let them be first to render unqualified allegiance to the government of the country in which they claim citizenship.

The use of physical force in defending or contending for the right is not without precedent in the New Testament. Christ Himself did not "turn the other cheek" to the money changers who insulted Him by profaning His Father's house, but He drove them out of the Temple with a scourge and overturned their tables (John 2:14-16). At least one of his disciples carried a sword, for it is recorded that Peter cut off the ear of the servant of the high priest upon the occasion of Christ's arrest. Peter was mildly rebuked for drawing his sword at that time, for the event was leading up to his persecution and willing death on the cross in due season, the prime purpose for which Christ was here. But he did not rebuke Peter for carrying a sword (Matthew 26:52, 53).

"All they that take the sword shall perish with the sword," said Jesus; and John on the isle of Patmos restated the same prophecy in Revelation 13:10: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." Who is going to wield the sword by which the killer is killed? The armed force of evil might spend itself, but only upon the annihilation of the unarmed exponents of good. Far better would it be for the Christian nation to consider the prophecy of Joel wherein the Almighty speaks to us concerning these dark times quite specifically:

Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near: let them come up: Beat your plowshares into swords and your pruning hooks into spears. Let the weak say, I am strong.

Proponents of the theory that members of the Christian Faith may with propriety refuse to take up arms for any cause, including defense, point out that during the first couple of centuries after the founding of the Church it was the custom for new converts to the Faith from the military profession to renounce that profession and seek other means of livelihood. That may be accurate history, but we need to revert deeper than that in the annals of time to find precedent for our course. The record is that the man who received one of the most lavish approbations on account of his faith was the captain of a company of Roman soldiers (Matthew 8:5-13). This humble centurion besought Jesus to heal his servant, and believed that the Lord's personal presence was not required if He would only speak the word. Jesus declared to His disciples that He had not seen so great faith in Israel and said unto the centurion, "Go thy way; and as thou hast believed, so be it done unto thee." It is significant that Christ told the centurion to "Go thy way," not "Go and sin no more," as he said to the woman taken in adultery and to the impotent man by the pool of Bethesda.

Yet, the individual Christian, while yielding Himself to the exigent demands of his government, is the only consistent seeker after peace. His desire for peace was what drove him to confess his sins before God and be reconciled. His is "the peace that passeth all understanding," which is not dependent upon time, location, surroundings, or state of health. His prime desire in life is to promote the reconciliation of other individuals with God whereby they may have peace, and He have peace with them. Herein are Christians the "salt of the earth." As long as Christians do not divert from this program, the salt does not lose its savour and the earth remains a reasonably safe place of abode. But when Christians abandon this program and seek to devise schemes for enforcing peace en-masse among unregenerate men, they are wasting their time; the salt loses its savour and society disintegrates rapidly.

1941 D. B. I. Summer Conference covers three Sundays. August 10-24.

One Having Authority

BY LELAND E.
McCLELLAN

Instructor, Denver Bible Inst.

An introduction to a Man Who exercises authority in such a way that His children like it.

For He taught them as one having authority (Matt. 7:29).

CHRIST'S authority, its fact, authenticity, and source, has interested men since His birth among the sons of men. Oftentimes men deny His authority, but how blessed it is to accept it as it is, letting Him rule our hearts, as well as acknowledging His power in the universe. We shall proceed in our meditation along the lines: I Christ's Authority Defined; II. Christ's Authority Affirmed; III. Christ's Authority Demonstrated; IV. Christ's Authority Applied.

I. CHRIST'S AUTHORITY DEFINED

To DEFINE Christ's authority there is no better source to which to go than the Word of God itself. Here it is declared that Christ's authority must originate from deity. Christ's authority is power given and centered around Christ by God the Father and God the Holy Spirit for the purpose of commanding obedience, respect, and confidence of the angelic beings, as well as of the descendants of Adam.

By establishing Christ's deity, it is not hard to see His purpose in having authority. In the very first words of God's revelation to man, we read: "In the beginning God." The word "God" is the Hebrew word "Elohim," which is in the plural form, showing that God is one, yet there is more than one person to His personality. But even more than that, the word "Elohim" carries with it God's supreme sovereignty, omnipotence, strength, and might, and God Himself declares His Son Jesus Christ to be equal with Himself. In I John 5:10 we see what God says concerning the deity of His Son.

He that believeth on the Son of God hath the witness in himself: He that believeth not God hath made Him a liar; because He believeth not the record that God gave of His Son.

Then also we see the testimony of Christ in John 10:30:

I and My Father are one.

Then again we see the testimony of Christ's deity given by the Holy Spirit, the third Person of the Trinity, in I John 4:2.

Hereby know ye the Spirit of God: Every Spirit that confesseth that Jesus Christ is come in the flesh is of God.

Colossians 2:9 sums up Christ's authority. Here we see also His deity set forth.

For in Him dwelleth all the fulness of the Godhead bodily.

Christ has the perfect right to all authority because *He is God*. His deity has been proclaimed and established by the Word of God.

II. CHRIST'S AUTHORITY AFFIRMED

IT HAS been the only reasonable course for anyone to follow to believe that all authority has been placed upon Christ. Many have tried to disprove the Word of God, but never has this been accomplished. The same attacks have been made upon Christ. Some have said He was not God but a mere man like us. If this were true, He could not be the One having authority over man, the elements, and the universe any more than could we.

Jesus Christ Himself claimed authority and affirmed His own claims.

And Jesus came and spake unto them saying, All power is given unto Me in heaven and in earth (Matt. 28:18).

This was also attested to as Jesus spoke to Nicodemus concerning his salvation. As Nicodemus sat in awe listening to the Saviour, he realized he was not listening to mere man, but to One having authority. His testimony is:

Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with Him.

Nicodemus was conscious of the power and authority that was in Christ Jesus.

It is well to note also what the apostles had to say—those who knew what it was to have such fellowship with Him that God the Holy Spirit would use them in revealing His Word.

That which we have seen and heard declare we unto you . . . and these things write we unto you that your joy may be full (I John 1:3, 4).

One has only to read these writings a little to find that the Apostles exalted the all-sufficiency of our Saviour's power.

We have heard much concerning skeptics, but notice that even they must give homage and tribute to Christ. Renan made the statement, "Jesus is in every respect unique, and there is nothing to be compared with Him."

Strauss, who is author of a "Rationalistic Life of Christ," said: "Christ is the highest ob-

(CONTINUED ON PAGE 66)

"I DON'T BELIEVE IN MASS MURDER"

BY CHARLES R. JOHNSON

Instructor, Denver Bible Institute

We need to know whom God holds responsible for war and its fatalities.

OFTEN the Christian is reminded that he seems to be out of place in this world, because he belongs to the Prince of Peace and is living in a world of war. Now, peace and war are two extremes that cannot be reconciled. Therefore, there is the possibility that confusion may arise in the thoughts of a man who has peace in his heart when all about him is nothing but war. However, the Christian is not out of place; but God has a plan for each one, which we may follow profitably; for, "all things work together for good to them that love God" (Rom. 8:28).

Now there are many problems that are not brought to our attention while the war is all on the other side of the world, but when our own government finally decides that we must do something defensively for our own protection, we will find objections coming from all quarters. Often these objections come from Christians; so it is to Christians that we address this discussion. And, in order to better understand the mind of American youth, we present the following incident:

A young man was engaged in a short conversation, and the subject of Christianity came up. Without hesitation, he said, "I registered as a conscientious objector—I don't believe in mass murder." Now, no one had asked his opinion on war, nor the recent conscription to which he referred; but he was in the habit of associating these things with Christianity.

A minister of the Gospel was overheard to say in answer to the youth, "I don't believe in mass murder either, and I am a preacher; and yet I didn't register as a conscientious objector." The minister had no love for war nor any desire to be in war, but he did want to do that which would please the Lord. He also knew that war (called mass murder) was a responsibility belonging to governments and not to individuals. Murder is an act of malicious killing in disobedience to God. No soldier is required to have malice in his heart toward the enemy soldiers, and thus he is not held responsible for acts performed in the line of duty. Romans 13:1 says,

Let every soul be subject unto the higher powers.

So submission to the government is an act of obedience toward God.

We recognize, however, that there are some conscientious objectors who prefer not to en-

gage in actual combat, although they do not fear to be in the place of danger. We are glad that our government allows them this concession. And we are sure that God will not hold them responsible for making arms, any more than He would for carrying them while under orders.

Happy is he that condemneth not himself in that thing which he alloweth (Rom. 14:22).

We have no patience, however, with those who register as conscientious objectors, but who are cowards at heart. Christ's name is brought into disrepute by those who hide behind the cloak of religious conscience in order to get out of war.

As we speak of such an earthly subject as war, let us keep in mind two things: first, that we are citizens of heaven: "our citizenship is in heaven" (Phil. 3:20, R.V.); and second, that we are ambassadors for the King of heaven: "We are ambassadors for Christ" (II Cor. 5:20). If the United States of America sends an ambassador to some country in Europe, that man may be subjected to a degree of danger because of the war there. Should an ambassador from heaven expect any less danger, when he represents the Kingdom of heaven here upon the earth?

Let us not lose sight of our citizenship, and let us be about the King's business.

But to get back to the subject of war, let us look at a concrete example from the Old Testament.

We see in Joshua a notable military leader of early Hebrew history. He got direct orders from the Lord. The orders were as follows:

And ye shall compass the city, all ye men of war (Josh. 6:3).

No one was exempt. All the men of war were called into service. The occupants of Jericho had been ordered out of Canaan. That land had been given to Israel, and these ungodly nations knew it. But they regarded God as nothing and were not able to meet the consequences. When the wall fell down, the battle began. "And they utterly destroyed all that was in the city, both man and woman, young and old, and ox and sheep and ass, with the edge of the sword" (Josh. 6:21). The average person would say that this was a sample of mass murder. The military man would say, "There were numerous casualties during the battle." But whatever it was, we know who was responsible. We find in verse twenty-seven, "The Lord was with Joshua."

(CONTINUED ON PAGE 66)

A Summer Bible Institute is held each morning at D. B. I. Conference. August 10-24.

OBEEDIENCE -- How Far in War?

Does a nation have the right to compel a man to be immoral?

Ernest E. Lott

AT LEAST one earnest pastor has been confronted with the argument that the state can rightly exercise the authority to increase its man power as well as to compel men to become soldiers. This is not a far-fetched question; for certain European nations have already endorsed parenthood out of wedlock in order that the production rate of "cannon fodder" will be stepped up. College men who advanced these arguments theorized that, just as the soldier is not guilty of murder when called to service, he is not guilty of immorality when called upon by his country to become a father out of wedlock.

Here is a question, current and subtle, which must have an answer. We who believe in God-endorsed submission to governments must meet the challenge with an answer from God's Word. We do with two propositions.

I. GOD'S CLASSIFICATION

A. God clearly gives soldiery into the hands of the government.

Soldiery is the submission of men to the demands of their nation in a time of national peril. The cause may be a just or unjust one. The Word of God, making no reference to the rightness of the strife, commands men to "be subject unto the higher powers" (Rom. 13:1). The apostle Peter in commenting on the same subject is even more explicit. "Submit yourselves to every ordinance of man for the Lord's sake . . . for so is the will of God, that with well doing ye may put to silence the ignorance of foolish men" (I Pet. 2:13, 15).

B. God just as clearly has never given authority over the home to the government.

It is a highly significant thing that the most prevalent sin today is not murder, but rather immorality. Murder strikes at the life of a man whom God made, but immorality is a blow at the home (more than one individual), God's own institution. Satan has done his best to corrupt the world through this sin. Today ungodly men preach the virtues of companionate marriage. Soviet Russia has virtually abolished the home—letting the state care for the resultant illegitimate children. Nazi Germany has appealed for babies whether in or out of wedlock. In our own country, the loose standards of the modern psychology experts have brought about a corrupt condition that must raise Sodom and Gomorrah stench to God's nostrils. Let Christ speak to

the Pharisees on the origin of the home.

And He answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female,

And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. (Matthew 19:4, 5, 6, 9).

II. GOD'S CLARIFICATION

A. God holds the government responsible for killing done in battle.

The important thing here is not who the government is or what will be their punishment for murdering men in battle, but rather that the individual soldier is not guilty of murder. The clearest example of this, known to us, is that of David and Uriah. Israel was at war under David's rule. Nothing is said about murder, although men were being killed, until David's malice caused Uriah's death. David is held responsible as a murderer even though Joab was used as an accomplice. But the nation, not David or Joab or any other individual, takes the responsibility for all the *other* deaths in that same battle.

B. God holds individuals responsible for immorality.

It was our Lord Who said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's" (Matthew 22:21). It is easy enough for one to see that, should the state demand obeisance to a heathen deity for victory in war, such would be a violation of the Godward responsibility of our allegiance. When the subject of morality is broached, it sounds as though it were on a par with soldiery, which is a state responsibility. However, all Christians will agree that the morality in question, in Germany for example—conception of children out of wedlock—is a transgression of the home. The home, as we have seen in Matthew 19 and could see in Genesis 1:26, 27; John 2:1, 2; and Ephesians 5:22-33, is God's institution. Therefore, when the state demands immorality for any purpose, we must plead the latter half of Matthew 22:21. We must obey God rather than man. Paul warns, "Keep thyself pure" (I Timothy 5:22). Nowhere does God give the state the right to corrupt the home or men's moral lives.

A Bible Conference in the shadow of the Rockies. August 10-24.

The Source of Life

DR. F. JOHN SCROGGIE

Bible teacher from London, touring the States



First Article in a Series on The Problems of Life

These studies are stenographically reported from lectures given at the Denver Bible Institute. They deal with a subject much misunderstood, judging by the cordial reception which Evolution has recieved, even though it proves nothing.

THE source of life is one of the most mysterious and baffling things that humanity has met. In the mineral world there is existence without growth; in the vegetable world there is growth without animation; in the lower animal world there is animation without reason; but in mankind there are all four—existence, growth, animation, and reason.

There have been many scientists who, for many centuries, have been trying to discover the source of life. Tennyson said long ago:

Flower in the crannied wall,
I pluck you out of the crannies;
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

And it is only as we have a Divine revelation that we can find out the source of life; so I have chosen that graphic message in John 10:10: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

There are just three things that we may notice in connection with this wonderful message of our Lord Jesus Christ. The first is concerning the Divine Person—Who is it Who is speaking? Is there any reason to suppose He can establish this claim? Can He substantiate this claim which He makes—*The Divine Person*? The second thought that occupies our attention is *The Divine Purpose*: "I am come that they might have life." The third thought that will claim our attention is *The Divine Passion*: "That they might have it more abundantly." This is life plus liberty.

Now may we consider these three things simply; in the first place,

I. THE DIVINE PERSON

WE MUST necessarily consider the Person Who utters this message. He is making a claim

that He has come to give life—He Himself. On another occasion He said, "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me." Jesus Christ said, "I am the Way, the Truth, and the Life"; there is no way to God apart from Him. There is no realization of the truth apart from Him. We may know truths, but He is the center of all truth, and apart from Him, we cannot know the truth. The true life is a pulsating and virile life; and in this passage of Scripture which we are considering—"I am come that they might have life"—Who is the Person Who is speaking? May I remind you that He is

A. A Prophetical Person

This then is the first thing that occupies our attention. Now there are many events that are transpiring in the world today, due to the presence of dictators, that are scarring this world with wounds will take many years to heal. Many men—and women, too—have moved across the stage of time, and have imprinted upon the age in which they live a message that is lasting; but may I remind you that in no instance has there ever been a historic figure whose biography was written many years before he was born. And it is an arresting fact that we may pick up our Old Testament, and compile from it the biography of our Lord Jesus Christ. We are hastening on, once more, to the remembrance of that great event—the birth of our Lord Jesus Christ. At Christmas time all the world will hush its breath again, and listen to the songs of the heavenly choir: "Glory to God in the Highest, and on earth peace, good will toward men." And so I ask this question: "Who is this Person?" He is a prophetical Person. In the Old Testament there are references concerning the coming of our Lord Jesus Christ—prophetic utterances—as these holy men of old were borne

along by the Holy Spirit. They disclosed a great and historic Figure Who was to appear on the horizon of human affairs at an hour of crisis, and forever leave behind Him a message of emancipation and ultimate delivery. To none other in the whole world can this apply.

He is not only a prophetic Person; but He is

B. A Historical Person

I think sometimes it would be well for us to remind ourselves that Christianity is rooted in history, and we are not following a will-of-the-wisp. He has so imprinted upon this world the significance of His coming that all of the world acknowledges Him. Every transaction that has taken place in Denver today has acknowledged Him. When you go into a bank to cash a check, you have to put the date on the check; otherwise it is not legal. When anyone goes into a bank without the date on the check, the cashier will hand the check back and ask the customer to please put the date on it. The cashier cannot cash it without the date, because the law states that you must have the date on all checks before they can be cashed; and in the filling in of that date, there is a recognition of Jesus of Nazareth—December 9, 1940 A. D. It is an unreasonable thing to think that God has flung this world into space, and left it to look after itself. The calendar is another demonstration of His coming.

As He moved to and fro, with dignity and majesty, many events proved that He was other than man. Wherever He went, He was surrounded by an atmosphere of heaven—"I am come that they might have life, and have it more abundantly"; but, you know, the life of Christ, marvelous as it was, could never save anybody.

As a matter of fact, the life of Christ only condemns man when he reads through the record. It is a pity some people try to harmonize the Gospels. You can't harmonize them.

There are four portraits of Christ in the New Testament. When you go to a photographer, for instance, and he takes four portraits of you, do you try to harmonize these portraits? These profiles of the New Testament reveal God's purpose in Christ.

"God so loved the world." The record of His life could never save—it only condemns men; for when I come into the white light of His presence, it only shows the darkness and shadows of my own life.

He is not only a prophetic Person, and not only a historical Person, but, oh, the sweetness of it—He is

C. A Sacrificial Person

Why did He die? Apart from the revelation which the Scriptures give, there was no reason for His death.

We have in England an eminent lord called Lord Shaw. He is one of the judges in the House of Lords, the highest Court of Appeal. He has written a book entitled *The Trial of Jesus*, based upon legal evidence. He entirely acquits Jesus of Nazareth, but a re-trial took place in Jerusalem on the twenty-fifth day of July, 1933—seven years ago. The court was composed of a number of high-ranking Jews. The prosecutor was Doctor Blandeisler, who, from a typewritten document of one thousand pages, said that Jesus had announced Himself King. After an address of four hours, the speaker closed with an appeal for a confirmation of the original judgment.

The council for the defence, Doctor Reichshwer, said that Jesus of Nazareth was the object of a judicial murder. He declared Him innocent, and so, after an address of five hours, he closed his defense. Then the judges went aside to confer, and when they came back, they declared, with four votes to one, the complete innocence of the accused.

History has recorded that the death of Jesus of Nazareth was the greatest miscarriage of justice that the world has ever known. "Why should He love me so? Why should my Saviour to Calvary go? Why should He love me so?" Have you ever answered that question?

When He said, "I am come," for what purpose did He come? He had been announced prophetically; He had moved along the pathway of human experience, historically. Many times He was on slippery paths, but He never slipped. Stainless and sinless, still He was nailed to the cross, with hands and feet and side riven. Why? I will tell you why—He was a sacrificial Person. "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him." His stripes are not merely marks made because of the coloring of the skin. We believe it is because of the open sore; it is the scar—"With His scars we are healed."

I know not how that Bethlehem's Babe
Could in the manger be;
I only know that manger Child
Has brought God's love to me.
I know not how that Calvary's Cross
A world from sin could free;
I only know its matchless love
Has brought God's life to me.
I know not how that Joseph's tomb
Could solve death's mystery;
I only know a living Christ—
My immortality.

I want to say another thing. There is, pregnant in that message,

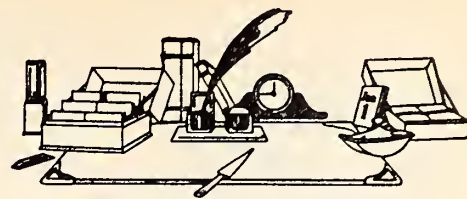
II. THE DIVINE PURPOSE

"I AM come that they might have life." He is the only Son of God, and He came veiled in human flesh, along a pathway of human life; He was nailed to that Roman cross and extended

(CONTINUED ON PAGE 67)

The 6th Annual Summer Bible Conference at D. B. I. August 10-24.

The Editor's Mail Bag and Question Box



Conducted by the Editor

Question: Kindly explain I Corinthians 2:15. Does it contradict Matthew 7:1?

Answer: The first verse referred to reads as follows: "But he that is spiritual judgeth all things, yet he himself is judged of no man."

The second, which seems to deal with the same subject, says: "Judge not, that ye be not judged."

This latter verse does not refer to the same kind of judgment as does I Corinthians 2:15. The thought according to the Scofield margin is "Judgment in the sense of condemnation." We have no right to sit on the bench, as it were, in God's place, and decide the destiny of men. We dare not tell this or that man that he is going to hell. We must always qualify our statement, saying, "If you don't meet God's demands, you are going to hell." This is, we believe, the meaning of Matthew 7:1.

While the word "judgeth" appears in I Corinthians 2:15, the shade of meaning is different in the Greek. The original word here is *anakrino*, meaning "discerneth," "appraiseth," or "examineth." Now we see that the spiritual or godly man is able to weigh, analyze, and appraise eternal values. He can see sin in its true light, detect it in another's life, as well as in his own. He can examine doctrine and know whether or not it is scriptural. His whole outlook on life will be Spirit-controlled and guided.

That we might see that this interpretation is harmonious with other parts of Scripture, we turn to Galatians 6:1 and 2. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." You see this is not condemnation judging. This is reaching down and helping the sister or brother who has fallen by the wayside. It is a case of being a good Samaritan. But if we ourselves are overtaken in a fault, we cannot restore another. Thus the need of Paul's requirement, "Ye which are spiritual." This agrees perfectly with the I Corinthians 2:15 passage.

Now one more thought about the last phrase of I Corinthians 2:15. "But he himself is judged (discerned) of no man." This means simply that we are to walk the spiritual pathway,

having a "conscience void of offense toward God and man." If we do this, while far from being perfect, yet we will not have conspicuous faults which would cause anyone to stumble.

For several years the *Grace and Truth* office has sent to a mission for seamen on the Pacific Coast fifty copies of this magazine for distribution on the ocean-going liners. A recent communication from Mr. Zimmerman, the founder and general director of this mission, explains itself.

IMMANUEL MISSION TO SEAMEN

San Francisco, California, U.S.A.

Oscar S. Zimmerman, Founder and General Director
January 21, 1941

The Editor
Grace and Truth Magazine
Denver, Colorado

Dear Brother in Christ:

For another year your magazine has reached us regularly, and all copies were placed on the large liners, in the social hall, and on the library tables—two public rooms where all the passengers congregate during their voyage.

On U. S. vessels, as well as that of other lands, these magazines have found their way, and our desire is to thank you kindly for the help extended, which help we did value greatly.

We have also put copies in the crew's quarters among men of the sea. Captains and chief officers, wireless operators, etc., have received the message.

It was nice to see the paper or magazine staying by the Word and the Gospel, and taking no part in the political topics of the day, as we are sure all the latter can be gotten by men anywhere and at any time. It was fine to see the *Grace and Truth* exalt Him and speak for our Lord faithfully all through the month. What a world in sin needs is not what this or that leader says, but what He has revealed in His Word.

We want to thank you for these magazines and trust that the work of the D. B. I. and your efforts will have been seen by believers traveling at sea.

With Christian greetings, I remain

Yours in our Lord,
(Signed) Oscar S. Zimmerman

The paramount purpose and prayer behind the publication of *Grace and Truth* is that it will build up the faith of the saints, increasing their knowledge of the Scriptures, and inspiring them to greater works for God. The following excerpts from recent letters demonstrate the graciousness of God in permitting us to realize this goal.

I think *Grace and Truth* is the best help I ever read for encouragement and spiritual uplift. Hope to be able to keep the paper coming till Jesus comes.

—A Nebraska reader

(CONTINUED ON PAGE 68)

John Linton will be back this year. August 10-24.



The Berean African Missionary Society

The Foreign Missionary Department of The Denver Bible Institute
Rose Encinas, Home Secretary



We had been much concerned, at the Home Base, because of not receiving mail from the field for several months. Mail was received in October, dated the latter part of September, but from then until about the twentieth of January, no further mail had been received. It was a real relief, therefore, to receive a cablegram from Rev. Irving M. Lindquist, our Field Secretary-Treasurer, dated January 4, stating that everything was fine. We are grateful to the Lord for putting it upon the heart of Mr. Lindquist to send us this encouraging word. Then, much to our relief, a number of letters were received from the field on the twentieth of January. These letters were dated October and November.

Of course, our primary concern was the welfare of our faithful representatives on the field, so we were glad to receive Mr. Lindquist's

HEALTH REPORT.

In one letter, dated November 11, Mr. Lindquist says, "Just now we are all feeling pretty well. Mrs. Amie was down for a couple of weeks with rheumatism, or something similar, in her leg. She is all right now and is busy translating the grammar into Kilega when she is not teaching school.

"I had some fever for a couple of days after having gone too long without sleep. I was called out one night at 10:00 P.M. after I had just gone to bed, to go to Kilometer 80 to help some miners get their car going. I did not get back to bed until 5:00 A.M. and I had not slept well the night before when I was in Shabunda.

"On Saturday, November 23, I will go to Mbagi to pick up Mr. and Mrs. Jansen, then we will go to Shabunda and pick up Mrs. Hunt and we will go to Kindu where Mr. Jansen and Mrs. Hunt are to have some dental work done. (Mr. Jansen had some dental work done in October, but some more difficulty developed.) They will have to remain in Kindu for at least two weeks. I will stay at Kindu a couple of days and will return to Ikozi on the mail truck."

PERSONALITE CIVILE

An occasion for great rejoicing on the part of any Missionary Society is the receiving of their Personalite Civile. To receive the Personalite Civile is to receive recognition as a Mission, from the office of the Governor General. We are grateful for the recommendation given concerning our work by the Congo Protestant Council and State officials. But most of all we praise the Lord for His working on our behalf in such a wonderful way.



An avenue of native houses at Musuku

AN URGENT NEED

Our dear missionaries have gotten along as best they could with the temporary buildings that were on the Ikozi site when they moved there now almost a year ago, but it seems that the time has come when they must build something of a permanent nature. Mr. Lindquist says, "How I wish we could get started on our permanent houses. Every time a storm comes up now, which is almost daily, our old leaf houses sway and tremble and the leaves blow off and the rain pours in on our things. Even now, as I am writing this letter, I have buckets and dishes sitting around my house, and even on my desk, to catch the drip. The roofs must be replaced, as it is well nigh impossible to repair them without damaging them further. The poles are beginning to rot off in the ground, and the borers have honey-combed them above the ground, so we must do something, as they are going to pieces fast.

"In the matter of building with stone, I can see very little prospect of doing anything with that until we get something to work with in the line of ropes, pulleys to lift the stone, chisels, etc., etc. Then, I am afraid to build with stone using only mud to lay up the stone. Furthermore, when, and if, we get the two-story walls up, what are we going to use for the roof?

"Perhaps we will have to put up a temporary mud house, but it will not give us a very good standing in the eyes of the State Officials, and the impression they give to the Governor General is of great importance to us."

Our hearts go out to our missionaries as we are made to realize the many inconveniences they are forced to endure while laboring so hard and so faithfully for the Lord in that needy place. We covet, first of all, the fervent prayers of all who have caught a vision of the need in the regions beyond, and then such gifts as the Lord shall lay upon their hearts. "Whatsoever He saith unto you, do it."

EVANGELISTIC REPORT

The following evangelistic report was submitted by Mr. Albert Jansen on October 15. This report is for the months of July, August, and September.

Musuku Station

Total meetings held in villages by school boys	84
Total attendance	2646
Attendance upon meetings at Musuku station	1605

Ikozi Station

Total number of boys going to outstations in three months	98
Number of places touched with the Gospel	17
Total attendance at meetings, approximately	1370
Attendance at meetings held at Ikozi, approximately	1040
Mission boys accepting Christ at Ikozi station	7
Men accepting Christ at Tshakundu	8
Women accepting Christ at Tshakundu	17

Mr. Jansen says, "I am just a little hesitant about giving numbers of those accepting Christ in Musuku because so many are not sincere about it. Many will do most anything just to get the good will of the white man. But there have been boys and girls at Musuku who have accepted the Lord and have shown marked growth in their lives.

"In Bible School, I have taught on Salvation by Grace, also Personal Work. We have given the boys little notebooks, small enough to carry in their pockets, in which they are to keep track of all those who accept the Lord under their testimony so that they can follow up those people in their prayers and deal with them concerning the Christian walk. Their books show a total of twelve names already.

Bring the children. Vacation Bible school every day. D. B. I. Conference. August 10-24.

"During vacation we sent out ten boys, in pairs, to villages farther away which they could not visit during the school months. The people told our teachers that they liked our message because it is a message of hope. But one teacher, when giving his report, expressed the condition of these souls when he said, 'The people want to hear with their ears and eyes, but their hearts are so hard.' Pray with us that these hard hearts shall be softened and that their darkness shall become light."



*In Memory
of
Charles Guy
Bethurum
Mission
Director*

On January 6, 1941, our beloved friend and brother in Christ, Charles Guy Bethurum, departed from this world to be with his Lord. His death followed a brief illness and was a surprise to all. We sorrow for him, but not as those who "have no hope"; for our sorrow is alleviated by the assurance that he is "absent from the body and present with the Lord," and that we shall meet him when our Lord descends from heaven for His own.

Mr. Bethurum was born in Jewell county, Kansas, February 18, 1896. He was united in marriage with Myrtle M. Butler, October 1, 1916, at Loma, Colorado. This union was blessed with four children: Loren Earl, Elvin Guy, Virgil, and Marjorie Ann Bethurum.

In 1917 they moved to Kansas, and in 1921, to Colorado. For the past eighteen years, he has resided at Westminster, where he was a well-loved and useful citizen. The high esteem of his fellow-townsmen is indicated by the fact that they elected him to the membership of the Westminster town board, the Westminster Graded School board, and the Westminster Union High School board. Mr. Bethurum was a member of all three of these boards at the time of his death.

For the past fourteen years, Mr. Bethurum served as an employee of the Burlington Refrigerator Express Company as Mechanical Inspector, where he made many friends and left a fine record.

In addition to being a good citizen and a useful employee, Mr. Bethurum was an earnest and consistent Christian. For the past two and one half years he was a valued member of the Berean Fundamental Church of Denver, Colorado. In this relationship, it was my privilege to be his pastor. I knew him as a man who read his Bible, who prayed, who gave generously, who lived a godly life, who loved the Lord Jesus Christ sincerely.

Mr. Bethurum also had a missionary vision which reached beyond his town and state. Consequently, he was elected unanimously to the Board of Directors of the Berean African Missionary Society on October 16, 1939 and faithfully served on this board until the Lord called him home.

Services were held for him on January 10, 1941 at the Moore Mortuary in Denver with the interment at Crown Hill Cemetery. Reverend Ernest E. Lott, tenor soloist, sang, "Near to the Heart of God," and Mr. Markham E. Smith, baritone soloist, sang, "Face to Face." His escorts were taken from organizations with which he was associated and were as follows: Mr. John M. McKown, Mr. F. C. Rebell, Mr. Charles Childs, Mr. J. G. Ward, Mr. Harry Hayes, and Mr. M. A. Shipman. Reverend Archie H. Yetter, pastor of the Berean Fundamental Church, was the officiating minister.

Surviving relatives include his widow, Mrs. Myrtle M.

Bethurum, three sons, Loren Earl, Elvin Guy, and Virgil Bethurum, and one daughter, Marjorie Ann Bethurum. He is also survived by his father and a step-mother, Mr. and Mrs. Charles Bethurum of Calhan, Colorado; four brothers, Mr. Loren Bethurum of Johnstown, Colorado, Mr. John Bethurum of Inglewood, California, Mr. Fred Bethurum of Whittier, California, Mr. Lemuel Bethurum of Fullerton, California, and one sister, Mrs. Fred Elliott of Fullerton, California; one half-brother, Richard Bethurum, and four half-sisters, Frances, Inez, Mary, and Dorothy Bethurum, all of Calhan, Colorado.

We shall miss Mr. Charles Guy Bethurum, at his home, in his town, at his work, at his church, and from the Mission Board. But we shall find comfort in the promises of the soon coming of our Saviour; for when He returns, we shall be reunited, never to part again.

So, on behalf of the Denver Bible Institute, the Board of Directors of the Berean African Missionary Society, and the members of the Berean Fundamental Church, we extend our sincere and heartfelt sympathy to the sorrowing relatives and friends of Mr. Bethurum. He is with Christ in heaven, beyond the reach or need of our prayers. May each one of us put our trust in the Lord Jesus Christ as our Saviour, so that when Jesus comes, or death calls, we, too, shall go to be with Christ.

—His Pastor, A. H. Y.

Editor's Note:

Many of the intimate friends prayed definitely that the funeral service for this dear man would bring conviction to unbelieving hearts. We know, too, that Mr. Bethurum would have had it so. The message, "What lies beyond the grave?" brought by his pastor, the Rev. A. H. Yetter, at this touching service, was especially fitted for the occasion. We were each one reminded that Mr. Bethurum's salvation rested, not on his human works, however sweet their memory, but on the finished work of Christ, Whom he loved and trusted. There were many expressions from those deeply moved by the message and there was evidence of genuine conviction on the part of some. It is our prayer that the many relatives, friends, and neighbors of this man will resolve to meet him in heaven by way of the cross.

ETERNITY

Eternity, that blessed thought,

Forever and forever—

Eternal life that endeth not;

No night there, no, never,

With never-ending peace and joy

When time shall be no more;

Where naught can harm nor there destroy

God's program there in store.

The clocks will never strike the hour,

Time whistles never blow

To drive us and our strength devour

Through rush and hurry so.

Some like to think death ends it all,

That we no more shall be,

That when we by life's wayside fall

We ne'er again shall see.

Our friends and loved ones gone before,

Nor be with them again,

But death to them will close the door

To endless joy or pain.

But what if, after all, 'tis true

They live beyond the grave,

And find too late they cannot do

A thing their souls to save;

And then remember Christ has died

To cleanse them from all sin,

But they through faith have not applied

Atonement made through Him;

To lose forever all God's grace,

To outer darkness go,

Never shall they see His face

Nor of His goodness know.

So now as through life's way you plod,

Let Christ this truth present:

Eternal life is knowing God

And Him Whom He hath sent.

—A. E. Fish

BOOK REVIEWS



Conducted by L. E. McClellan and Others

MORE POWER TO THE CHURCH

A stirring appeal on the part of an experienced pastor for a greater appreciation of the Person and work of the Holy Spirit in the life and work of the professing Church. The subject is dealt with in a sane, scriptural manner, and is illuminated by many helpful illustrations. This 76 page book is worthy of wide distribution amongst Christians everywhere.

More Power to the Church, by David M. Dawson. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 76 pages. Price, 35c, paper.

MAN'S FUTURE DESTINY

A concise presentation of a subject of great interest to everyone. The author deals with such questions as: Where are the dead? Are they conscious? Is there an intermediate state? What about purgatory? Is there a hell? What does the Bible tell us about heaven? An enlightening booklet for any Christian, including the Gospel appeal for any unsaved reader.

Man's Future Destiny, by Oswald J. Smith, Lit. D. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 44 pages. Price, 25c, paper.

SEVEN RELIGIOUS ISMS

Here is a booklet that will be of great help to pastors and Christian workers because of the author's summary of the facts about seven of the religious isms of our day—Mormonism, Russelism, Eddyism, Buchamanism, Fillmoreism (or Unity), Spiritualism, Anglo-Israelism. The author presents the facts of history, and each is measured by the yard-stick of Scripture.

Seven Religious Isms, by Herbert M. Wyrick. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 99 pages. Price, 35c, paper.

THE FOLKLORE OF PALESTINE

A knowledge of the background of Oriental custom and thought, which is so often needed in the preparation of Sunday-school Lessons and Bible Stories, is found in this book. The author has traveled extensively in the Eastern countries and is well qualified to bring to us the atmosphere of those countries as it is presented in their folklore and customs of life. Written in the story-telling way of the East, it makes interesting reading for the child, as well as the adult.

The Folklore of Palestine, by Barbara M. Bowen. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 103 pages. Price, \$1.00, cloth.

SACRED SITES IN THE LANDS OF THE BIBLE

An interesting arm-chair journey is taken by the reader of this book to far-off places mentioned in the Bible. The sites of famous cities, towns, and places are visited by the writer and her husband; and what they see is described with such clarity and vividness that we seem to be with them. This book is an interesting commentary on those ancient rocks and ruins of Bible lands which furnish a mute confirmation of the authenticity of the Holy Scriptures.

Sacred Sites in the Lands of the Bible, by Barbara M. Bowen. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 112 pages. Price, \$1.00, cloth.

WHAT ABOUT HEAVEN?

The subject of the future state of the Christian has been the theme of the poet, writer, and singer, since the ascension of our blessed Lord into that happy land above. The subject is ably presented by our brother in Christ, who has himself felt the pang of earth's sorrow, but knows also the anticipated joy of the Christian's blessed hope. The author deals with the subject thoroughly, presenting the pagan and Hebrew conception of the state of life hereafter, and then dwelling at length on an exposition of the Scriptures which set forth the life and abode of the righteous. The reading of this book will prove to be a great blessing to the Christian who has laid away a loved one in hope of the soon coming of our precious Lord.

What About Heaven? by Dr. W. Graham Scroggie. Publishers, Pickering and Inglis, Ltd., 14 Paternoster Row, London, E. C. 4. 143 pages. Price, \$1.50, cloth.

RUSSIANS AND ROMANS

A presentation of the prophetic aspect of the present

European conflict in the light of the foreshadowing principle of Bible interpretation. We quote from his book: "I am looking for the Lord Jesus Christ from heaven. It is evident to me that what is happening—for coming events cast their shadows before them—declares that the Lord Jesus Christ is not very far away." This booklet will be a great help to those who want to know the relation of the present conflict with Scripture prophecy, and who cannot give the time to the reading of lengthier discourses on the subject.

Russians and Romans, by Herbert Lockyer. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 28 pages. Price, 25c, paper.

THE REMARKABLE JEW

The Jew is an enigma and a paradox in human history. He is little understood by the rest of the human family. His personal life and history, past, present, and future, bear the stamp of mystery. It is because he has a divine calling and destiny. The Jew is a riddle apart from the Scriptures. Link him with the goodness and mercy of God and the revelation of the Bible, and he is in his element. Dr. L. Sale Harrison brings this out carefully and beautifully in this remarkable volume. After several editions the present volume is brought up to date with world happenings in their relation to God's people, Israel. This book is worthy of a place on the book shelf of every student of prophecy.

The Remarkable Jew, by Dr. L. Sale Harrison. Publishers, Pickering and Inglis, 14 Paternoster Row, London, E. C. 4, England. 223 pages. Price, \$1.50, cloth.

DANIEL'S PROPHECY OF THE SEVENTY WEEKS

The most comprehensive and lucid explanation of Daniel's Prophecy of the Seventy Weeks we have come across. The material is admirably handled. Every detail is properly classified and presented in a most perspicuous manner. A book that makes this intricate prophecy intelligible to any careful reader. It is of special interest to note that instruction in Daniel's prophecies led the author to see the saving grace of Messiah the Prince.

Daniel's Prophecy of the Seventy Weeks, by Alva J. McClain. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 60 pages. Price, 35c, paper.

LISTEN YOUNG FOLKS

A book filled with short stories and timely illustrations which will be very helpful for young people from the ages of ten to fifteen; and not only for them but for Sunday-school teachers that they might use them in presenting the Sunday-school lesson to bring more clearly to their pupils the need of salvation, and also the need of living the consecrated life. Mr. Macauley has a very interesting way of presenting the truth from instances that occur in every-day life. Buy this book and read it; it is worth while.

Listen Young Folks, by Peter Macauley. Publishers, John Ritchie, Kilmarnock. 83 pages. Price, 60c, paper.

100 POINTED STORIES

The author dedicates this booklet to his small daughter, and tells little incidents in her life and in the life of other small children, which make the reader realize anew the preciousness of a child as well as the faith, simplicity, and nearness of each boy and girl to God Himself (when taught of Him) and His care and love for them. We do not agree with the author in teaching children "Santa Claus." Very good for illustrations and pointed talks for both children and adults.

100 Pointed Stories, by Keith L. Brooks. Publishers, American Prophetic League, Inc., 4747-4751 Townsend Avenue, Los Angeles, California. 55 pages. Price, 35c, paper.

RHYMES FROM A CITY TOWER

These seventeen rhymes reveal the heart and soul of a city pastor. Founded on true incidents, the verses have a warmth and tenderness becoming to a true shepherd. A good gift booklet for city friends.

Rhymes from a City Tower, by Will H. Houghton. Publishers, The Bible Institute Colportage Ass'n., 843-845 North Wells Street, Chicago, Illinois. 27 pages. Price, 25c, paper.



BIBLE SEED THOUGHTS

HELPS FOR GOD'S WORKMEN

Conducted by Charles R. Johnson

SENTENCE SERMONS

The wages of sin have never been reduced.

If we would understand the miracles of God, we must learn to know the God of miracles.

A servant of the Lord need not *look* on the bright side; he *is* on the bright side.

Look ahead—the future is nearer than the past.

Good works cannot bring salvation, but salvation can bring good works.

There is a Christ for every man out of hell, and a hell for every man out of Christ.

We need not ask "how" or "why," if we know "Who" performs a miracle.

Just because you have plenty of iron in your blood is no reason for letting it get rusty.

Prayer is a small word for a big thing.

Man's words breed more controversy than God's Word.

If some people would be a little more careful where they step, those who follow them wouldn't stumble so easily.

THE LORD'S PRAYER

Matthew 6:9-13

Prelude—Personage

"Our Father which art in heaven"
Verse 9a

I. Praise to the Father
"Hallowed be Thy Name"
Verse 9b

II. Pattern—Universally
"Thy kingdom come. Thy will be done in earth, as it is in heaven"
Verse 10

III. Petition for Provision
"Give us this day our daily bread"
Verse 11

IV. Pattern—Individually
"And forgive us our debts, as we forgive our debtors"
Verse 12

V. Petition for Protection
"And lead us not into temptation, but deliver us from evil"
Verse 13a

VI. Praise to the Father
"For Thine is the kingdom, and the power, and the glory, for ever"
Verse 13b

Postlude
"Amen."

—A Sunday-school Class

IN CHRIST'S NAME

- I. Salvation
Matthew 1:21
- II. Life
John 20:31
- III. Healing
Acts 3:6
- IV. Communion
Matthew 18:20
- V. Boldness
Acts 9:29
- VI. Separation
II Timothy 2:19
- VII. Adoration
Philippians 2:9, 10
—A. Mac F.

PSALM 65

- I. The Grace of God
Vss. 1-4
- II. The Greatness of God
Vss. 5-8
- III. The Goodness of God
Vss. 9-13
—H. H.

RECOVERY FROM BACKSLIDING

Hosea 14:4

Repentance
edication
estoration

Confession
onsecration
ommunion

—F. S. S.

WOES OF MATTHEW 23

- I. First Woe—Hypocrisy
Vs. 13
- II. Second Woe—Pretention
Vs. 14
- III. Third Woe—Sectarianism
Vs. 15
- IV. Fourth Woe—Blindness
Vss. 16-22
- V. Fifth Woe—Externalism
Vss. 23, 24
- VI. Sixth Woe—Vanity
Vss. 25, 26
- VII. Seventh Woe—Decay and Death
Vss. 27, 28
- VIII. Eighth Woe—Damnation
Vss. 29-33
—A. Mac F.

THE PEOPLE OF GOD

Deuteronomy 7

- I. A Chosen People
Vs. 6
- II. A Loved People
Vs. 8
- III. A Special People
Vs. 6
- IV. A Holy People
Vs. 6
- V. A Redeemed People
Vs. 8

—W. L. T.

BIBLE QUESTIONS

- I. A Question of Place
"Where are thou?"
Gen. 3:9
- II. A Question of Property
"To whom belondest thou?"
I Samuel 30:13
- III. A Question of Profit
"What shall it profit?"
Matthew 16:26
- IV. A Question of Purpose
"What shall I do?"
Luke 10:25
Luke 18:18
Acts 16:30, 31
—W. L. T.

JESUS IN THE MIDST

- I. The Central Object of Shame
(On the cross)
John 19:18
- II. The Central Object of Worship
(In the Church)
Colossians 1:18, 19
- III. The Central Object of Praise
(In the Glory)
Revelation 5:6
—W. L. T.

BY GRACE

Ephesians 2:8, 9

- I. A Great Declaration
"By grace are ye saved"
- II. A Twofold Explanation
"It is the gift of God"
It is "not of works"
—A. O.

GOD'S LOVE

John 3:16

- I. Expressed in the Word
"God so loved"
- II. Extended to the World
"The world"
- III. Exhibited at the Cross
"He gave His only begotten Son"
- IV. Explained to the Lost
"That whosoever believeth in Him should not perish, but have everlasting life."
—A. H. Y.

PRECIOUS THINGS

- I. The "Precious Person" of Christ
 - A. Precious to the Father
I Peter 2:4-6
 - B. Precious to the believer
I Peter 2:7
- II. The "Precious Blood" of Christ
By which we are redeemed
I Peter 1:18, 19
- III. The "Precious Faith" of Christ
II Peter 1:1
I Peter 1:7
- IV. The "Precious Promises" of Christ
II Peter 1:4
—L. W. P.



IN THE HARVEST FIELD

Conducted by
Grace Crooks

Friends of the Rev. Russell L. Taft ('29) will rejoice to learn that God has miraculously spared his life, and that he is slowly recovering from his serious accident, although he has the prospect of three months on his back in the hospital. A letter of greeting and encouragement would be a blessing during that time and would reach him at the Midway Hospital, St. Paul, Minnesota. Continue to remember him in prayer, as well as his wife (Nora Woods, '29), and his daughters, Patsy and Janel. Mrs. Taft and Janel have just recovered from a siege of the "flu."

After visiting with his parents in Fort Peck, Montana, Ernest Fowler ('33) left for the National Bible Institute of New York where he is enrolled for the second semester in the medical missionary course.

The Rev. and Mrs. H. A. Sprague ('21) are now engaged in neglected field work on the west coast. From a prayer letter sent out by the Rev. Roy R. Boese ('27) we learn that to date \$25.00 is coming in monthly as a result of the "month by month" plan. Over and above this, some individual gifts and much needed trailer equipment have also been received. However, there is an additional \$50.00 needed per month, and much more will be required in order for the Spragues to devote full time in the neglected fields. All interested in this faith work may address their communications to Harry L. Jenison, 830 West Arrow Highway, Upland, California.

The Rev. Max Kronquest ('37), pastor of the Congregational Church of Eastlake, Colorado, together with his wife (Vanita Hecht, former student) are reaching two nearby coal mining communities with the Gospel. They are not establishing missions, as was stated in the December news items, but will be holding Gospel services as long as the Lord blesses the work. Every Thursday night they go to Columbine, Colorado, and every Friday night, to the Monarch Mine. In both places they are holding their meetings in school houses through the gracious permission of the school boards who are also providing the heat, lights, and piano. God is blessing their efforts in a remarkable way. The children are responding nicely, and are being given Gospels of John and Testaments for memory verses learned.

During his visit in Denver in January, the Rev. Joe Gooden, former student and until recently a pastor in Lubbock, Texas, has filled many speaking engagements at the Colorado Gospel Center of which the Rev. Ed. Clark is Superintendent, as well as at the Berean Fundamental Church of which the Rev. A. H. Yetter ('28) is pastor, at the Campus Gospel Center of which the Rev. C. Reuben Lindquist ('27) is pastor and in the wards of the Denver General Hospital. Mr. Gooden gave up his fine work which had been so marvelously blessed of the Lord, in the Grace Gospel Church of Lubbock, in

order to avail himself of many doors for testimony which have been opening to him.

Mr. Gooden is accompanied by his wife (Fredda Tuttle, former student) and daughter, Janice Ruth, and they are enjoying a visit with Mrs. Gooden's relatives in Denver before going on to their next appointment.

We wish to express our sincere and heartfelt sympathy to Mrs. Leonard Parcel (Hazel Leigh Whitney, '36) in the home-going of her beloved grandmother, Mrs. Etta M. Whitney, on December 19, 1940.

CAMPUS NEWS FLASHES

Miss Rose Encinas ('28), Home Secretary of the Berean African Missionary Society, spent the Christmas holidays with relatives in Tuscon, Arizona, remaining there afterwards to undergo further medical treatment, having been in ill health for several months. The Lord willing, she expects to resume her duties at the Institute around the middle of February.

Miss Alma Waespi ('29), secretary in the *Grace and Truth* office, spent the holidays with her relatives in St. Louis, Missouri, where she was taken ill and had to undergo a major operation. She is recuperating remarkably well, but will not be able to return to the Institute for a number of weeks. While convalescing in the hospital, she was surprised by a visit from her pastor, the Rev. A. H. Yetter ('28) of the Berean Fundamental Church of Denver, who was engaged in a deputation trip in Illinois and Missouri in the interests of the Institute Alumni Association, of which he is president.

In Miss Waespi's absence the work in the *Grace and Truth* office is being efficiently cared for by Miss Aletha Neal ('40).

On January 19, a group from the Institute took charge of the Sunday evening services of the First Presbyterian Church of Brighton, Colorado, in the absence of the pastor, the Rev. Clarence Van Der Veen. The Rev. Hilland H. Stewart ('37) spoke at the young people's service, and the Rev. C. Reuben Lindquist ('27) gave the message at the evening evangelistic service. The student girls' trio, consisting of Mary Wood and Harriet McKown of Colorado and Doris Henry of Pennsylvania, rendered special numbers at both services, accompanied on the piano by Mrs. C. Reuben Lindquist ('27).

Miss Esther Sorensen, missionary on furlough from India under the Scandinavian Alliance Mission, gave an illuminating message on India at the Berean Fundamental Church in Denver on Sunday evening, January 5, as well as an inspiring message on prayer in the Chapel at the Campus on January 7.

Miss Violet Anderson ('39) who has been assisting in the work of the Institute since October, 1940, underwent a minor operation recently and is expecting to undergo a major operation as soon as her strength permits.

Monday, January 27, was "moving day" for the men students of the Institute, and their regular work was set aside for the day. The finishing touches were put on Mueller Hall in the morning, and in the afternoon fourteen men moved into the newly remodeled dormitory, thus relieving the crowded condition of the Barracks, as well as giving them more privacy and a better place to study.

Faculty, staff, and students enjoyed the old-time camp meeting singing of the Spiritual Jubilee Singers of Chicago, who held meetings at 2047 Glenarm Place in Denver from January 21 through 30, under the auspices of the newly organized Colorado Gospel Center. A splendid interest was shown in the meetings. Gospel messages were given during the meetings by the Rev. C. Reuben Lindquist ('27); Rev. Ernest E. Lott ('33); Rev. Joe Gooden, former student; Rev. A. H. Yetter ('28); Rev. Ed. C. Clark, Superintendent of the Mission; and Mr. George Watmough, student. A number of hands were raised in response to the invitations.

Renew old acquaintances at D. B. I. Summer Conference. August 10-24.

THE DAYS OF YOUTH

The Reward

by Florence Taft Fowler



Mrs. Weston glanced up from her knitting to the calendar on the wall. "Only two more weeks," she mused aloud. "Only two more!" A thrill of excitement swept over her being, and her knitting needles accelerated their speed perceptibly. "Seems as if I can't wait, if they don't get here by then, Lord. I'll—I'll—well, I guess I'll wait anyway, won't I, Lord? I've always waited. I'm glad I can. 'Wait on the Lord, be of good courage and He shall strengthen thine heart!'" The passage quoted to herself brought a smile of contentment to her lips. Her gentle brown eyes looked up for a moment from the tiny garment of delicate blue that was taking form as by magic while her dexterous fingers plied the needles. Then she began humming a tune:

Peace, Peace, Wonderful peace,
Coming down from the Father above,
Sweep over my spirit, forever, I pray,
In fathomless billows of love.

Heaven's light shone in her eyes, for in spite of her affliction and the many hardships and disappointments she had suffered, Mrs. Weston was a contented woman.

"She deserves a lot more than she has ever possessed in this world," was the remark Mrs. Calvin Jenkins had dropped that very day to her friend, Mrs. Anson Whittaker. "What a pity she was left a widow with those three children and has had to barely get along, and that with hard work all these years. I'm so glad Doris has a good position now, so her mother has a little relief."

But Mrs. Weston was quite as oblivious to the consensus of makin' of those children. If they had had a father to provide all the luxuries many families enjoy, I dare say they would have been 'high fliers'—and I'm not thinking in the realm of aeronautics, either, Mrs. Jenkins."

Mrs. Jenkins chuckled her response and then added, "The fact that Mrs. Weston has given one daughter to the mission field is more than most mothers have done, and now that Anne will be coming home on furlough soon, that will, indeed, be all the reward that woman will ever desire after all she has sacrificed."

"And she is the soul of contentment in her affliction, too," Mrs. Whittaker went on. "What a pity something can't be done to help her."

But Mrs. Weston was quite as oblivious to the consensus of opinion of her friends regarding her state as she was to the howling of the wind outside the window where she sat that afternoon. If she had known, it would have made no difference anyway. The purpose of her soul was unchanging. The inner consciousness of a desire to please her Lord had held her heart and her head steady through the years of testing. Now she smiled in anticipation of events soon to transpire, and the retrospect of the events past only brought to her memory the words of another hymn. The mellowness of her soul flowed out in the words:

I heard the voice of Jesus say, "Behold I freely give
The Living Water, thirsty one; stoop down and drink
and live."

I came to Jesus, and I drank of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him!

But at that moment the front door opened, sending in a gust of chill, winter wind. Behind the wind, Doris Weston burst in hilariously, "Hello, Mom!" she shouted. "Oh-h, what you makin'?"

Her mother smilingly held up the little garment, "Oh, for little Joe, isn't it? How darling!" Doris reached for the

nearly completed baby jacket, cuddled it to her bosom as fondly as if its owner were snuggled within its delicate folds, and danced about the room ecstatically for a moment.

Mrs. Weston laughed and scolded half-frantically, though playfully, "Doris, don't! What do you mean? Look there, you are ravelling it out. Can't you see? There goes the yarn on the floor! Dor—is!"

Doris made a dive for the soft roll of yarn she had pulled from her mother's lap, and rescued it with alacrity. Then with great ceremony she put it again in place. Mrs. Weston laughed heartily at the performance, but Doris, apparently ignoring her mother's enjoyment, proceeded to remove her wraps.

Coming near to her mother again, Doris shouted into her ear, "Did that letter say for sure that Anne and Warren and little Joe would be here in two weeks, Mom?"

"Get it there on the dresser, Doris. That's it. Let's see." They read together. "No, it does not say positively, does it, Doris?"

"No, but I think they will," assured the daughter, shouting the words again.

"I wonder if I'll ever hear him cry?" added Mrs. Weston after a few moments of silence, as she continued the knitting.

"What is it, mother?" Doris had stepped from the room but returned to her mother's side again when she spoke.

"Oh, I was just thinking it would be so—so—sorta homey and sweet to hear a baby cry again. But Joe is so little, I probably cannot hear him. Besides if I take care of him while Warren and Anne go to churches and different gatherings to tell about their mission work, I will really need to hear him—to—to care for him—as—I should." The last few words faded to almost a whisper, but Doris had caught their significance.

"Mother, dear, don't worry. You will take care of little Joe all right. Besides, I'll stay with you—lots." She patted her mother on the shoulder fondly as she raised her voice, forming her words carefully that the afflicted woman might read her lips, if she failed to hear them.

"But, Doris, you will want to go with Anne and Warren to hear their message, dear, and you must go."

Doris did not answer, but something gripped her heart and set her thinking again about her mother's seemingly impossible situation. "Dear me," she thought to herself. "Mom's hearing has gotten so much worse the last year or so. It was bad enough when Anne left us five years ago to go to the mission field. How difficult it will be for her to come home and find mother in this condition. Since Anne isn't well, she'll use up all her energy shouting at the top of her voice to make mother hear. What shall I do? Poor mother. It is so hard for her—and with the baby coming home. Lord, do let me help her. Ear-phones? They are out of the question—always have been. But, I'd give anything to get them." So an idea suddenly struck her. At first it sent a pang to her heart, and then she felt ashamed of her selfish desire. Of course she would do it. She had prayed for the Lord to give her an idea. This was the answer.

The next morning she left for work nearly an hour earlier than usual.

"Why, Doris, it isn't time for you to go yet. Don't you see how early it is?"

"Yes, Mother, I know; but I have a little errand that needs attention before I go to the office." So she lifted her chin resolutely as she hurried off.

At Blackmer's Furniture House she went directly to Mr.

Anson Whittaker, the head salesman. She knew him, so she could bank on a good deal, she concluded.

"Yes, the furniture is second hand, Mr. Whittaker, since it has been used a little while, but it is really in perfect condition. It's what I bought piece by piece just before you came here six months ago. I'll get mother away from the house tomorrow, by some hook or crook, so you can come and take it away.

"Yes, but, what will you? Ah—how will you—ah manage? You want to turn all of these pieces in for cash, you say?"

"Sure, Mr. Whittaker."

"Let's see—um—m. Here are the invoices: one dressing table and mirror, one boudoir chair, one Maple Jenny Lind bedstead, spring, and mattress—these are the items you wish to have the cash for, Doris?"

"Yes, Mr. Whittaker."

"Well, whatever you say, Doris. But I can't understand your idea, and of course, it is none of my business whatsoever. However, I do want you to know, as I'm sure you do, that Mrs. Whittaker and I are very much interested in your family. I'm not just a salesman here. Wouldn't you like to have something in exchange? Suggest something, why don't you?"

"Oh, well, maybe a cheap little folding bed, single, and a second hand chest of drawers. Something very reasonable. My, I'm glad I finally got that furniture paid for. It will help a lot if I can have it back in one lump sum."

"Would you mind 'letting the cat out of the bag' in this scheme you have hatched up, young lady? Doesn't it have something to do with your sister's coming home? I hear they are to be home soon. Of course, it is not my affair about your plans, but I'm just interested. Won't you need that furniture?"

"Well, you see, it was what I got for my own room, and we can get along without it, especially with the exchange on these two articles. It is much more important for mother to have some kind of hearing aid. She must have it before Anne comes with the baby; you understand, I'm sure. But Mother is not to know a thing. I'll count on you, Mr. Whittaker. You'll be over tomorrow to look it over?"

"All right, Doris. I understand quite fully. And by the way, you know I'll have to get the manager's okay on this. I think there is no question on that point, however. In case the deal shouldn't go through, I'll call you before noon. I'm sure everything will work out beautifully though." But Anson Whittaker scratched his head and leaned back in his chair as Doris went gaily out of the office. When she was safely out of the office, he reached for the telephone and dialed a number.

Meanwhile, Mrs. Weston, at home, began putting her house in order for the coming of her dear ones. The little garment, soon finished, was laid carefully away in a drawer of Anne's dressing table where other gifts were awaiting their arrival.

But before the day was over, other homes than Mrs. Weston's were a whirl of busy preparation for the event of Anne's arrival with her family from the mission field. Telephones buzzed and doorbells rang. Neighbors called on one another in a hurry of excitement and thrilling interest. Mrs. Black warned Mrs. Brown to "keep mum," and Mrs. Gray insisted that if Mrs. Green could keep a secret, she would send her on a free trip to the next World's Fair. Indeed, the whole affair consisted of a great deal of "local color"; for the women of the community had "gotten their heads together." The upshot of the whole matter was that Mrs. Anson Whittaker and Mrs. Calvin Jenkins took a trip downtown in the afternoon to interview an important person on the twentieth floor of the Commonwealth Building.

Twenty minutes after they had been called into an inner office to see the gentleman in question, they emerged smiling and jubilant over the result.

"Isn't that wonderful!" Mrs. Whittaker was saying as they reached the elevator. "I really had little idea how much such an instrument would cost, but we had enough money anyway, in spite of the cost."

"Imagine it! Thirty-seven dollars off the regular price. My dear, I was ready to shout when I found the deal was really accomplished," cried Mrs. Jenkins enthusiastically.

"But, did you notice, Mrs. Jenkins, that it was his interest in Anne and Warren as missionaries, and the fact that Mrs.

Weston had so willingly given Anne to the Lord for His service in that difficult missionary enterprise, that caused him to make the reduction—rather, to make that his part in the gift?"

"And how easily it all worked out too, Mrs. Whittaker. It came out so casually with no plan at all to persuade him to reduce the price. It was all so unplanned!"

"Yes, that is true, and it was the Lord's own working in his heart, I'm sure. But, I'm thinking there is something else that had better be planned definitely."

"What is that, Mrs. Whittaker? You have me all excited."

"Well, I'm planning right now to get word to Doris, before she leaves the office tonight, that there is a reason why the deal on the furniture didn't go through. It is a shame to leave her stranded and disappointed, thinking the manager refused his okay, when the proposition didn't even get to him. She has got to know there is some hope. I think I can couch my words with double meaning so she will still be in the dark, but not be left disappointed." So saying, Mrs. Whittaker marched to a public telephone just at the entrance of the building they were about to leave. In a moment she had Doris at the other end of the line.

"Yes, Miss Doris Weston, please. Oh, is this Doris? Why, Doris, there is a little matter about which my husband called you this morning—some furniture, or something. Whatever it was—yes, yes. Why, what did he tell you? Well, I know you are thoroughly disappointed. I am so sorry! But, Doris, please forgive me if I seem to be intruding, but I happen to know about another proposition that will be much more satisfactory to you. . . . Yes, Oh, I'm very positive that it will go through. But here is the special thing that I wanted you to know. It will have to wait two or three days. If you will be willing to wait that long and not call another dealer about your plan, everything will be fine. Can you do that? Yes, really, I'm positive about this other; it is just a matter of waiting. . . . Oh, I knew you would wait, and you'll like this other better, much better! Goodbye, Doris."

Mrs. Whittaker hung up the receiver triumphantly.

"You are a good one," laughed Mrs. Jenkins.

"Well, I didn't tell lies, did I? She only thought I was talking about furniture. It was not at all necessary to explain. Oh, I never had so much fun in all my life. Now Mrs. Jenkins, you can work out the problem of getting Mrs. Weston down to that office tomorrow without uncovering the secret. You made the appointment for her. What if you can't get her to keep it?" Mrs. Whittaker chided her friend good-naturedly.

"Oh, I'll manage," replied the other. "Since she is so accommodating, she will go if she thinks she is doing someone a favor."

So the next day came. Unsuspectingly, after the brief shopping tour which had been planned, Mrs. Weston was piloted by her two friends high up to the twentieth floor of the Commonwealth Building. They needed to transact a little business before going home, they said. Would she mind waiting here in this reception room for a few minutes? It was rather important that the matter be cared for today. Of course, Mrs. Weston gladly waited.

The door of the outer office was ajar, and she did not notice the words on the glass panel as they passed from the corridor to the waiting-room. Her friends had kept her attention so engrossed for a moment in order that she might not notice. It was not until they had left her to the care of their appointment that she looked up from where she was seated and saw on one of the doors leading out from the room, the letters in bold print on the glass panel:

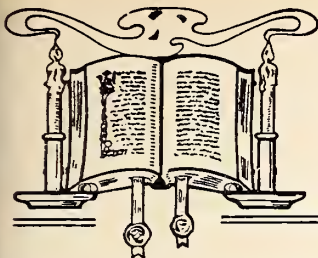
Dr. J. D. Axtell, Specialist.

Hearing Aids perfectly fitted

Desire suddenly swept over her soul, and tears she could not control filled her eyes. If she only *could have*—but why was she sitting here in this place? Irony? Of all places for her to be! Why had her friends left her here? She wanted to run away. She pulled herself together. How foolish she was, thinking such things.

Glancing about, she discovered that the spacious reception in which she found herself was the outlet to a large variety of specialists. Many doors with doctor's names and their various designations led out from the main room. Why had she not noticed this before, she thought. Her deafness must be making her selfish and sensitive! But this affliction had

(CONTINUED ON PAGE 68)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by Ernest E. Lott
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

FIRST QUARTER, LESSON 9

SUNDAY, MARCH 2, 1941

THE AUTHORITY OF CHRIST

Lesson Text: Luke 19:1-20:8
Printed Text: Luke 19:41-20:8
Devotional Reading: Matthew 7:21-29

Golden Text: "Why call ye Me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

King James Version

Luke 19:41 And when He was come near, He beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And He went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And He taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy Him,

48 And could not find what they might do: for all the people were very attentive to hear Him.

20:1 And it came to pass, that on one of those days, as He taught the people in the temple, and preached the Gospel, the chief priests and the scribes came upon Him with the elders,

2 And spake unto Him, saying, Tell us, by what authority doest Thou these things? or who is he that gave Thee this authority?

3 And He answered and said unto them, I will also ask you one thing; and answer Me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; He will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

LESSON EXPOSITION (By Hilland Stewart)

Three incidents which demonstrate the authority of Christ come before us in today's lesson. He demonstrates His authority in the realm of the Kingdom, in matters pertaining to the temple and God's Word, and in silencing the multitude in a question concerning His authority.

For our outline we have: I. A Rejection that Brought Remorse (Luke 19:41-44); II. A Rebuke that brought Animosity (Luke 19:45-48); III. A Retroactive Question that Brought Silence (Luke 20:1-8).

I. A REJECTION THAT BROUGHT REMORSE Luke 19:41-44

Some questions spring into our mind as our Saviour stops on this memorable journey. Hitherto there had been rejoicing, praising, and loud acclamation. Now the Son of God looks over the city and weeps. Why? What could He foresee the city rejecting? Why should remorse follow?

Just a very few times in the Holy Records do we have mention of Jesus weeping. As He approached the grave of Lazarus, He wept, and the Jews standing there said: "Behold, how He loved him!" A similar remark would have been appropriate as Jesus wept over Jerusalem. Behold how He loved that city! Infinite love and compassion moved His heart as He could foresee the events soon to transpire which are now history. He knew then of the Roman horde under Titus who would compass the city, and keep them in on every side. Jesus knew on this day of rejoicing and happiness the sorrow that should soon follow.

But our Lord implies that this could have been averted, if they had only known. What? The things which belonged to their peace. This was their day, but they knew not the time of their visitation. What is the significance of their day and the time of their visitation? The meaning of the Greek word translated "visitation" is the key to the solution. Thayer's Lexicon defines the word *episkope* as "that act by which God looks into and searches out the ways, deeds, character of men, in order to adjudge them their lot accordingly." This

was Jerusalem's great day. It was the day of all days for the nation of Israel. The Lord of glory was entering the city to offer Himself as their King. Jesus was fulfilling His part of Zechariah 9:9. He came to offer Himself as their King, just and having salvation. The immediate succeeding context indicates that this salvation spoken of was of a national character, and not individual. It was an offer to bring to them the things which belonged to their peace. Their part of fulfilling the prophecy was to rejoice greatly and shout. Did not they do this? No. A part of them did with their lips, but their hearts were far from Him, as was revealed a few days later, when they cried, "Crucify Him! crucify Him!" And Jesus had revealed all this to them in a parable immediately before He started this journey. Some believed that the Kingdom of God should immediately appear, and Jesus prophesied of Israel's rejection of Him as King in the parable of the pounds (see Luke 19:11-27). So these sorrows that soon came were the result of a deliberate choice on the part of the nation Israel.

But why should remorse follow? Christ said that *now* these things were hid from their eyes. The light that God had given them had become darkness—and how great was that darkness. Everything glorious for this nation was wrapped up in the offer that Jesus Christ made to them in offering Himself as their King. When He should have ascended the throne, Israel's trouble would have all been passed. But what could have been a decision for unparalleled blessing became a decision for trouble and sorrow. One only has to consider the history of Israel since that time to comprehend the sorrow Christ foresaw in that rejection. No nation has ever suffered as has this nation, and her suffering is not over yet. Nor will it end until Christ again traverses this famous pathway from Olivet down across the Brook Kidron and triumphantly enters the East Gate. On this day He will at last be sincerely hailed as King of kings and Lord of lords; for Israel shall know this time of visitation.

II. A REBUKE THAT BROUGHT ANIMOSITY

Luke 19:45-48

Jesus demonstrated His authority in the temple. Who should have the right to say what was to go on in the temple? Jesus refers to the Word of God as the authority on temple decorum. "It is written" were words which spelled finality in the mind of our Lord. The same could be said concerning their credibility in the mind of many Jews. Would today that the Word of God received such esteem and respect. It is not that it has been tried and found wanting. It is only that in the vanity of human intellect, men have been unwilling to accept the necessity of something so stable and unfluctuating as a "thus saith the Lord." Modern man imagines himself a paragon of intelligence and believes his own fertile brain an adequate source of any necessary knowledge.

"It is written, My house is the house of prayer; but ye have made it a den of thieves." Isaiah 56:7 and Jeremiah 7:11 were the two Old Testament passages to which our Lord made reference. Pilgrims from all parts of the world returned to Jerusalem to keep the Passover. For the convenience of these visitors, one of the courts of the temple was set aside for a market, where they could buy what animals they needed for sacrifice. As Christ entered the temple, and vehemently ejected those engaged in merchandising, are we to interpret this as His taking exception to obedience to the Levitical law? Not at all. He obeyed the law in all points, and wanted others to observe it also; but He was concerned about the spirit of the law as well as the letter. But these priests were not even obeying the letter of the law. They were exploiting spiritual things. God had provided in the law for the needs of the priests: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait on the altar are partakers with the altar?" (I Cor. 9:13). However, under the guise of piety, these men were able to reap good profits from the worshippers, and thus they made God's house a den of thieves.

By the act of denouncing the hypocrisy and penuriousness of these leaders, Jesus incurred their bitter animosity. This was inevitable; for light and darkness have no communion. Men's hearts must be changed before they can accept God's program. For a while they were unable to do anything against our Lord, for the crowds were very attentive to Him. But it was only a short time until they were able to modulate the cry of the crowd from "Hosanna!" to "Crucify Him!"

III. A RETROACTIVE QUESTION THAT BROUGHT SILENCE

Luke 20:1-8

The chief priests and scribes were very persistent in their efforts to ensnare Christ in some manner so as to place some charge against Him. This effort they made after the cleansing of the temple had a bad repercussion. They found that in the matter of raising factious questions, two could play at it, and Christ more expertly. Their question was calculated to impugn His authority in the aggressive work He was carrying on: "Tell us, by what authority doest Thou these things? or who is he that gave Thee this authority?"

But our Lord met this with a question: "The baptism of John, was it from heaven, or of men?" This really put them in an embarrassing position. If they answered "From heaven," then He would come back, "Why did not you believe?" They would have been too proud and arrogant to accept John's message of repentance, had they been sure it was from heaven. But if they answered, "From men," then the people would be up in arms, and they feared they might be stoned. For the people believed John was a heaven-sent prophet. They had nothing to say. They had to admit that their mouths were closed. Jesus then refused to further discuss the matter of His authority with them. The man never lived who could best the Lord Jesus Christ in verbal combat. For that matter, He had no equal in any form of combat. Satan, the one sealing up the sum of wisdom, perfection, and beauty, came out second best in every encounter with Jesus. Finally Jesus "spoiled principalities and powers" and "made a show of them openly, triumphing over them in it."

Jesus was never one to make an ostentatious display of His authority, but He never shrank from one disagreeable task; for He had authority, and He fearlessly exercised it when necessary.

We have seen Him demonstrate His authority in matters pertaining to the Kingdom, the temple, and over men. He

also demonstrated His authority in many other realms, such as sin, sickness, death, the elements, nature, demons, etc. He truly had all authority.

THE LESSON ILLUSTRATED

Mr. A. J. Cassatt, the late president of the Pennsylvania Railway, was once making a quiet tour of the branches of the system, and wandered into an out-of-the-way switchyard, where something one of the yardmen was doing did not meet with approbation. He made some suggestion to the man, who asked: "Who are you that's trying to teach me my business?" "I am an officer of the road," replied Mr. Cassatt. "Let me see your switchkey then," said the man suspiciously. Mr. Cassatt pulled from his hip pocket his key ring, to which was attached the switchkey, which no railroad man in service is without. It was sufficient proof for the switchman, who then did as he was told. The story suggests a great spiritual lesson. If you are going to have any real leadership in dealing with the souls of men, they must see in your conversation, in the tone of your character, in the spirit of your life, that you possess the "switchkey"—the evident presence of Jesus Christ.

—1000 New Illustrations

When Christ was on earth, the people could not help but recognize that He had authority. "The people were astonished at His doctrine: For He taught them as one having authority, and not as the scribes" (Matt. 7:28, 29).

POINTED QUESTIONS ON THE LESSON

1. Did the Lord manifest a deep love for Israel? (Matt. 23:37)
2. Should men accord heart adoration rather than verbal praise to the Lord? (Deut. 6:5; Ps. 57:7; Matt. 22:37; Mark 12:33)
3. What is the cause of the Lord's distress? (Ezek. 20:23, 24; Dan. 9:8; Hosea 9:17)
4. Upon making the right decision, shall Israel enjoy abundant blessing? (Isa. 4:2, 5, 6; Hos. 6:3; Zech. 14:9-11)
5. Can any human argument stand against the Word of God? (Ps. 119:130; Isa. 55:11; Jer. 23:29; I Thess. 2:13; Heb. 4:12)
6. Has God promised to reveal the truth to those who sincerely desire to know it? (John 7:17; 8:32)
7. Why was there no harmony between Christ and the hypocritical Jewish leaders? (II Cor. 6:14; I John 1:5, 6)
8. Is it necessary that men's hearts be changed in order to fit into God's plan? (John 3:3, 5; Acts 3:19; II Cor. 5:17; Gal. 6:15)
9. Did Jesus have power over all things? (Matt. 28:18; John 17:2; Phil. 3:21; I Pet. 3:22)
10. Does the love of Christ transcend all other power? (John 10:28; Rom. 8:35-39)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

It is so necessary that we as Christians see that God wants us to live our lives so that others might see Jesus. There are several lessons taught us in the lesson for today along this line. The nineteenth chapter of Luke opens by telling us the incident of the man named Zaccheus; then the Lord tells the parable of His servants with whom He left His goods, telling them to make good while He was gone. Also we see the Lord going into the temple of God to worship, and finding there men who were using this place of prayer for a place of selling their merchandise. Let us look at the portion which speaks of the Lord's house of worship.

The temple of God was the place where God met with His people. Today we go to Sunday-school and church to hear God's Word, and to learn more about the Saviour; but so many times we do not go with that thought in mind. We come to the House of God thinking about everything else but God. We fail to see that His house is the house of prayer, where we meet with God, and He meets with us.

Notice how the Lord had to meet those who used the temple for other things. These men had all their merchandise set up, and were buying and selling it, when Jesus walked in. I am sure that the Saviour was burdened for

Dr. Dan Gilbert in Denver for first time. D. B. I. Conference, Aug. 10-24.

each one of them; but when He spoke to them to clear all these things out of the place, He was very definite in what He said. These men knew that the Lord spoke as one having authority, and what He said was to be heeded.

The temple of that day was God's meeting place, and God counts our hearts as His abiding place today. When we become Christians, the Lord comes to dwell within our hearts, and our bodies become the temple of God. Do we keep these temples clean and pure from all the filthy things of life, or do we have to admit that if Jesus were here in person, He would have to drive out many things from His holy temple?

The story is told of a young Christian boy who went off to college. This young man lived with a group of others who did not know the Saviour, and in their room they placed all kinds of pictures on the wall. Some of them were not nice. In their conversation, they took the Lord's name in vain, and everything they did showed their hatred for the things of the Lord. What was this one Christian boy going to do in the midst of five others? If he spoke of the Lord, he knew he would be laughed at, and if he kept silent, he

was not true to the Lord. He prayed much about it, and asked the Lord to guide him in all that he did. He truly wanted to live for the Lord among these other young men.

One day he went to town and bought a beautiful picture of the Saviour kneeling in prayer in the Garden of Gethsemane. He placed that picture upon the wall of the dormitory room. Then he went out for a walk. The young men came from class, and as they returned to their room, they stopped as they entered the door. Instead of all the laughter that had been theirs before, there was a silence. They looked at the picture of the Saviour, and then at all the rest of the pictures on the wall. One by one they took down every one except that of the Saviour. Sin had had its hold, but when the Saviour came into view, sin had to leave.

May your lives give forth a testimony for your Lord, as did this Christian boy. No matter how hard it may seem to live for the Saviour in the midst of those who laugh at you, the Lord will give you boldness to be true to Him.

Yours in His love,

Aunt Anna

FIRST QUARTER, LESSON 10

SUNDAY, MARCH 9, 1941

CHRIST REJECTED

Lesson Text: Luke 20:9-21:38

Printed Text: Luke 20:9-20

Devotional Reading: II Timothy 2:3-13

Golden Text: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake" (Matt. 5:11).

King James Version

Luke 20:9 Then began He to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third: and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

17 And He beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on Him; and they feared the people: for they perceived that He had spoken this parable against them.

20 And they watched Him, and sent forth spies, which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor.

LESSON EXPOSITION

(By Hilland Stewart)

The parable of the vineyard is the material which comes before us for our lesson today. This same parable was studied recently from the Gospel of Matthew, and additional material on today's lesson may be found in the January, 1940 issue of *Grace and Truth*, page 24.

We shall consider this parable from the following angles: I. A Vineyard Located (Luke 20:9); II. Some Fruitage Anticipated (Luke 20:10); III. The Servants Humiliated (Luke 20:10-12); IV. The Son Assassinated (Luke 20:13-15a); V. The Husbandmen Castigated (Luke 20:15b-16); VI. The Stone Elevated (Luke 20:17, 18); VII. Perfidy Perpetrated (Luke 20:19, 20).

I. A VINEYARD LOCATED

Luke 20:9

"A certain man planted a vineyard." The identity of the vineyard can be readily ascertained when we turn to Isaiah 5:1-7. Israel is the vineyard, the vine that God brought out of Egypt (Ps. 80:8). Of course, the certain man who planted the vineyard is none other than God Himself. God called a nation in a man, Abraham. He gave him a fertile land in which to locate. Marvelous promises He gave to this man about this nation. He did everything that could have been done to bless and prosper a nation. So complete was His provision, that He could say: "What could have been done more to My vineyard, that I have not done in it?" (Isa. 5:4).

Just as God planned great things for Israel, so He made abundant provision for every man. He provided for every

man's sin. Jesus is the propitiation for the sins of the whole world; He tasted death for every man (see I John 2:2 and Heb. 2:9). And just as God provided for every man's need of righteousness in Christ, He also planned for a life of blessing and good works. God's provision for human needs surpasses human comprehension.

II. SOME FRUITAGE ANTICIPATED

Luke 20:10

"At the season he (this certain man) sent a servant to the husbandmen, that they should give him of the fruit of the vineyard." God fully expected some real results from this nation for which He had so carefully arranged. God promised Abraham that in him should all the nations of the earth be blessed. God intended that this nation should be the salt which should keep the earth from corrupting (Matthew 5:13). But of this nation from which God expected so much, He was forced to say: "When I looked that it should bring forth grapes, brought it forth wild grapes?" (Isa. 5:4). So recreant to their holy trust was this nation, that Paul charged them, "The name of God is blasphemed among the Gentiles through you" (Rom. 2:24).

Every man has been created for God's glory. "Every one that is called by My name: for I have created him for My glory; I have formed him; yea, I have made him" (Isa. 43:7). But what a sad picture presents itself; for almost the converse is true. The name of God and the name of the Son of God are on many lips, but, alas, so often it is in blasphemy and cursing.

God only receives glory from those who have been washed clean in the precious blood of Christ, and only a part of them are willing to boldly confess His name before men and give Him glory.

III. THE SERVANTS HUMILIATED

Luke 20:10-12

"But the husbandmen beat him, and sent him away empty." Likewise they treated the second and third of the servants whom God sent. Those to whom Jesus refers as the certain man's servants are seemingly clearly revealed in the words of His lament over the city of Jerusalem. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" (Luke 13:34). Prophet after prophet stood in the presence of the leaders of Israel, and fearlessly cried out against sin and iniquity. Elijah had to flee for his life. Jeremiah was placed in a dungeon. Micaiah was put in prison and fed with the bread of affliction and the water of affliction. The honor that God had placed upon various men in allowing them to be His voice to the people was never accorded them by the nation. They preferred the false prophets that prophesied good things to them, despite their wickedness (1 Kings 22:8). Last of all, John the Baptist came, and we discovered in last Sunday's lesson how that the chief priests and scribes believed him not (Luke 20:1-5). Finally he was beheaded for his faithfulness to righteousness.

IV. THE SON ASSASSINATED

Luke 20:13-15a

"Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him." No question arises as to the proper interpretation of this passage. "But when the fulness of time was come, God sent forth His Son." As our Lord was relating the parable in which He so clearly indicated that He had reference to Himself as the Son, could He have had any misapprehension as to the treatment that would be accorded Him? He states that this certain man says of his son, "It may be they will reverence him when they see him." We can say unhesitatingly that Christ knew that He came to die and how He would die. Before the foundation of the world, Christ was foreordained to die for the sins of the world. But it was not foreordained that Israel should reject Him. They had the opportunity to reverence Him and own Him as their rightful King. (See lesson for Sunday, March 2, 1941: I. A Rejection that Brought Remorse.) But they chose to do just as our Lord said they would do—they cast Him out of the vineyard and killed Him. Just what they anticipated they would gain as the inheritance is problematic. Viewing the situation that exists in Palestine today will surely throw some light on this problem. Conditions similar to the present time existed then. At the time Christ was speaking these words, Palestine was under the dominion of Rome, and, of course, greatly desired freedom. Today England holds a mandate over the land. The Zionists, as well as all Jews, want the land for the Jew. But removal of the mandate would not solve all the problems. The Arabs still outnumber the Jews and would control the land should the mandate be lifted. What the Jew desires is, not only independence, but also, some someone to drive out the Arab. Now the land belongs to Israel. God gave it to them. But God intends that they shall enjoy its blessings under the rulership of His own Son. He came to be their King, and they put Him to death to gain the inheritance. Instead of having the inheritance for their own, they were driven from the land. Now the Zionist Movement and other Jewish agencies are making a determined effort to regain the land that God gave to them. But they will never, never get it by their own strength. The one and only condition upon which God's blessing can ever be obtained is to acknowledge His Son as the One Who has purchased all blessings for man. Trying to obtain by force and strategy will never procure their inheritance. They will enter into the blessings only when they acknowledge their sin and truly repent (see Hosea 5:15 and Jeremiah 3:13). It is interesting to note that it is for a certain sin that God is demanding confession and repentance. Both of these passages just mentioned allude to Israel's guilt in the singular number, indicating a specific sin. When we turn to Zechariah 12:10, we find out what this sin is; for there we have God's picture of the day of their repentance. They look on the One Whom they have pierced, the One Whom they should have revered. Then shall they mourn and weep

because of the sin of slaying the Son. When they do this, God will fulfill His promise in Leviticus 26:40-42: "If they shall confess their iniquity . . . Then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land."

V. THE HUSBANDMEN CASTIGATED

Luke 20:15b-16

"He shall come and destroy these husbandmen, and shall give the vineyard to others." The discussion under the last point somewhat overlaps this point. Israel has paid dearly during the past two thousand years for her words—"His blood be on us and on our children." It was in 70 A.D. that Titus came with his great army and wiped out the city of Jerusalem. It is believed that over a million Jews lost their lives in that siege (Josephus, Book V). Since that time the Jews have had no home. They are scattered to all parts of the world. They have gone through more sorrow and persecution than any other race of people. The present anti-Semitic activities have many times been paralleled during the centuries. But the worst is not past. Yet future is the time our Lord describes as "great tribulation such as was not since the beginning of time."

VI. THE STONE ELEVATED

Luke 20:17, 18

"The Stone which the builders rejected, the same is become the head of the corner." This is a prophecy from Psalm 118:22 concerning the Messiah of Israel that should have prepared them for His humiliation before His exaltation. Had they been spiritually discerning and mindful of what was written, they could not have helped recognizing Christ as the true Messiah. When He spoke this parable, He presented the truth so graphically that, had there been a spark of willingness, they could have recognized His identity. But this rejected Stone is precious in the sight of God (1 Pet. 2:4-7), and He will one day elevate Him to the head position. Israel expected the glorious aspects of His coming when He came in humility. That is why they failed to recognize Him. When He returns, it will not be to be despised and rejected; but to be acclaimed as King of kings and Lord of lords. Until that time anyone may fall on that Stone and be broken. Every helpless soul falling on that Stone will find security and sustenance. But those who fail to fall on that Stone will find the Stone falling on them in that day, and grinding them to powder. For when He comes the second time, it will be to take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." At that time, the rejected Stone will become the "head of the corner."

VII. PERFIDY PERPETRATED

Luke 20:19, 20

"And the chief priests and the scribes the same hour sought to lay hands on Him; and they feared the people: for they perceived that He had spoken this parable against them." Anomalous as it seems, the husbandmen sought to complete their evil program as Jesus outlined. They could not deny the way they had treated the prophets. They could tell the way Jesus read their evil hearts that He must be God's Son. They knew that the prophecy of the rejected Stone fit exactly into the picture. Now as Jesus has just predicted, they set about the task of slaying the Son. They were so convinced of the perfidy of their intentions that they feared to come out in the open with their plans. They "sent forth spies, which should feign themselves just men, that they might take hold of His words." Never are such subversive methods deemed necessary by those who have honest motives. This deceitful way of spying on Him indicates the real intents of their hearts.

These men only demonstrated the truth God had spoken through the prophet Jeremiah: "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). These men were different from some men only in the fact that they were unwilling to face the truth. Christ gave them abundant evidence to know Who He was. Instead of hardening their hearts, they should have cried out for mercy. Then Christ would have showed them that He came to save from sin, and they would have had their sins washed away with His cleansing blood.

THE LESSON ILLUSTRATED

I remember hearing some years ago of an incident which occurred near Inverness. A beautiful yacht had been sailing in the Moray Firth. The owners of it—two young men—landed at Inverness, purposing to take a walking tour through the Highlands. But they lost their way, and darkness found them wandering aimlessly about in a very desolate spot. At last, about midnight, they fortunately came upon a little cottage, at the door of which they knocked long and loudly for admittance. But the inmates were all in bed, and curiously the young men were told to go elsewhere, and make no more disturbance there. Luckily, they found shelter in another house some distance away. But next morning the inhospitable people heard a rumor that filled them with chagrin, and gave them a lesson which they would not be likely to soon forget. What do you think it was? Just this: that the two young men who knocked in vain at their door the previous night were Prince George and his brother, the late Duke of Clarence—the most illustrious visitors in the kingdom. You can fancy the shame the people must have felt thus unconsciously to have shown themselves so inhospitable to the noblest persons in all the land. But are we any better? Are we not, indeed, much worse if we shut Jesus Christ, the greatest of all kings, out of our hearts?

—1000 Evangelistic Illustrations

POINTED QUESTIONS ON THE LESSON

1. What promises did God give Abraham concerning the nation that should come from Him? (Gen. 12:2; 17:6; 18:17, 18)
2. What provision did God make for the need of this nation? (Land—Gen. 12:1; 17:8; heirs—Gen. 15:3-5; 17:6; protection—Gen. 12:3; 27:29; temporal needs—Deut. 32:8-14)
3. Has God provided for the needs of all who will receive? (Eph. 1:3; Phil. 4:19; Heb. 2:9; I John 2:2)
4. What did God expect from Israel—the same as He expects from all who believe? (Fruit—Isa. 5:2; Mark 11:13; John 15:1, 2; Gal. 5:22, 23; Eph. 2:10)
5. How did Israel receive the prophets and the message God sent through them? (I Kings 19:10; II Chron. 24:19-22; 36:16; Neh. 9:26; Acts 7:52)
6. Is God's message of love and grace always well received today? (I Cor. 1:18; II Tim. 4:3, 11)
7. What is the method of obtaining God's blessings? (Deut. 11:27; Isa. 1:19)
8. Can we be sure that God will be faithful to His promises? (Deut. 7:9; I Kings 8:56; Ps. 89:33, 34; Lam. 3:23; II Cor. 1:20; I Thess. 5:24)
9. Is Christ the Rock of blessing to some, but the Rock of offense to others? (Deut. 32:13; Ps. 94:22; 105:40, 41; Isa. 8:14; I Pet. 2:8)
10. For all who call upon the Lord, has salvation been provided? (Acts 2:21; Rom. 10:12, 13)

FIRST QUARTER, LESSON 11

THE LORD'S SUPPER

Lesson Text: Luke 22:1-38

Printed Text: Luke 22:14-30

Devotional Reading: Jer. 31:31-34

Golden Text: "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come" (I Cor. 11:26).

King James Version

Luke 22:14 And when the hour was come, He sat down, and the twelve apostles with Him.

15 And He said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me.

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

In the Bible we read of God's wonderful love for those He created. Listen to this verse which tells us of that love. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life" (John 3:16). God's love is so great that He loves the world He created. Many in this world do not love Him; but He loves them. The Lord Jesus is dearly loved by the Father; but He was given to this world to die for their sins. It is hard to realize that God loves those that hate Him, but He does.

Today we study God's Word, and read the lesson in Luke 20:9-18. The parable that the Lord Jesus gives to the Jewish people is to show them their attitude toward God's Son. He begins by telling them that a certain man had a vineyard. A vineyard is a place where grapes are grown. The man who owned the vineyard let it out to men to keep and care for it. Then the owner went away into a far country. No doubt the men who were caring for the vineyard thought they could run it as they pleased, since the owner was too far away to know what was going on. After the grapes were ripe, and the owner sent one of his servants to see how things were coming along, the men who were keeping the place became angry, and beat the servant and sent him away. But the owner was not going to let this go by without his further investigation. Again he sent a servant for some of the fruit, and again this servant returned beaten and torn with the treatment of those who were caring for the garden. Another servant came, but he likewise was mistreated.

The owner could not understand why his servants would be so mistreated, and this time he decided to send his son. Surely they would respect his son. But when the men saw the son coming, they plotted against him, and decided to kill him. The son would be the heir of the father's estate, and if they killed him, they might get the inheritance instead. How wicked of these men to think of such a thing! They cast the son out of the vineyard, and killed him. These men must give an account of what they had done.

As we think of this story, we are reminded of God's great love for a sinful world. God sent His dearly beloved Son into the world, but the world by cruel hands took the Son and nailed Him upon a cross to die. God knew the hearts of those who killed His dear Son, and He let this parable be a warning to them.

Perhaps sometimes your playmates have been mistreating you. Remember that the Saviour suffered for you on the cross of Calvary, and now you are His. Be kind to those who do not love you, and pray that the Lord will save your little friends. The Lord Jesus suffered for them and for you that you might be saved. May you be willing to live for Him, even though you may be mistreated.

Yours in living for Him,

Aunt Anna

SUNDAY, MARCH 16, 1941

20 Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you.

21 But, behold, the hand of him that betrayeth Me is with Me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom He is betrayed!

23 And they began to inquire among themselves, which of them it was that should do this thing.

24 And there was also a strife among them, which of them should be accounted the greatest.

25 And He said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors.

26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he

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that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with Me in My

temptations.

29 And I appoint unto you a kingdom, as My Father hath appointed unto Me;

30 That ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.

LESSON EXPOSITION

(By Hilland H. Stewart)

Almost in the shadow of the cross our Lord prepares for the last Passover, institutes the Lord's Supper, warns of His betrayal, settles a dispute, and tells the disciples of their coming reward. Accordingly we have for our outline: I. The Last Passover (Luke 22:14-18); II. The Lord's Supper (Luke 22:19, 20); III. The Betrayal Announced (Luke 22:21-23); IV. Prominence Sought (Luke 22:24-27); V. Rewards Promised (Luke 22:28-30).

I. THE LAST PASSOVER

Luke 22:14-18

When the day of unleavened bread came, the day the Passover must be killed (vs. 7), our Lord had sent Peter and John to prepare for them the Passover. Following His instruction they had made ready the passover. And as our lesson opened, the hour had come and our Lord and the twelve sat down to eat the passover—His last one with them.

It were well here to note a few details that have been the cause of confusion on the part of some.

In the first place it is important that we distinguish between the Paschal Supper and the Feast of the Passover. The Paschal Supper is the same as the Passover to which our Lord and the disciples sat down as the lesson opens at verse fourteen. Another name for the Passover or Paschal Supper was the feast of unleavened bread (vs. 1). Now this Paschal Supper was on the fourteenth day of the first month; but the Feast of the Passover was the next day. "The supper was a memorial of the redemption of the firstborn of Israel on the night before the Exodus; the feast was the anniversary of their actual deliverance from the house of bondage" (*The Coming Prince*, by Sir Robert Anderson). This, then, to which our Lord and His disciples were sitting down, was the memorial of the redemption of the firstborn of Israel on the night before the Exodus.

"With great desire have I desired to eat this Passover with you before I suffer," said our Lord. This Passover, His last, was the one to which our Lord had been eagerly looking forward. At another time He had said, "I have a baptism to be baptized with; and now I am straightened until it be accomplished!" (Luke 12:50). The Lord Jesus had a mission to perform in the world, and it was His consuming passion to do what He came to do. This mission was to die for the sins of the world.

Just as the Paschal lamb was slain that the firstborn might be safe in every home where the blood was applied to the doorposts, so our Lord came to shed His blood to guarantee pardon and security to those who would apply it. Let us look for a moment at God's instructions concerning this passover lamb which for centuries had been to the Jews a picture of the sacrificial offering of Christ. Turn to the twelfth chapter of Exodus, verse five: "Your lamb shall be without blemish." This pictured the sinless character of Christ. "A male of the first year" simply indicated that Christ was a male. In verses three and six we note that the lamb was to be taken on the tenth day of the month and kept until the fourteenth day when it was to be slain. These four days were for testing to be sure that the lamb was without blemish. In Hebrews 4:15 we read that Jesus "was in all points tempted (tested) like as we are, yet without sin." Likely this four days' testing had particular reference to the forty days' testing in the wilderness by Satan. (See Matthew 4:1-11; Mark 1:12, 13; Luke 4:1-13.) Then in verse seven we read how that the blood must be applied to guarantee safety to the firstborn son. Simply the fact that Christ died will not protect from God's wrath in the day of vengeance. Only those who have personally accepted Christ will be safe. His provision is adequate for all men, but every person must make the decision for himself as to whether or not he will be washed white in the blood of the Lamb. The worst firstborn was safe in the home where the blood was applied to the doorposts, and the best firstborn was slain where the blood was not applied. The vilest sinner is made clean

when he comes to Christ, and the most self-righteous man on earth still rests under God's condemnation outside of Christ. Jesus desirously looked to this passover because it marked the last picture of His substitutionary death until it should be fulfilled.

II. THE LORD'S SUPPER

Luke 22:19, 20

After partaking of the Passover, the Lord then instituted something new and different from anything that had ever been observed before. This was the Lord's Supper. As we have just observed, for centuries the Passover had been pointing toward the time when Christ the Lamb of God should be slain for the sins of the world. Now on the morrow this typical significance must end, for after its fulfillment the picture was no more needed. So now our Lord institutes something that is to take the place of the Passover. Our Lord took bread and brake it and gave it unto them saying, "This is My body which is given for you: this do in remembrance of Me." The Passover looked forward to the most sacred saying: "This cup is the new Testament in My blood which is shed for you." How blessed—"This do in remembrance of Me." The passover looked forward to the most sacred and blessed and wonderful event in the history of Israel, and the world as well, and now the Lord's Supper is a memorial of that event. Every time we partake of the emblems of His broken body and His shed blood we do it in remembrance of Him.

Partaking of the Lord's Supper is of real significance to the Christian and should be observed regularly, discerningly, and worthily. We observe a little fuller revelation of the significance of this memorial as Paul unfolds the meaning of this ordinance to the Corinthians. In addition to being a continual remembrance of His death till He comes, it becomes a reminder of His coming; for the very fact that it is to proclaim His death until that time reminds us that He is coming again. Then too, the Lord Supper reminds the Christian of their unity in Christ (I Cor. 10:16, 17). As we partake of the bread which is emblematic of His body we are to be reminded that we are one Body in Christ. Furthermore, the keeping of this institution should become a time of examination (I Cor. 11:27-31). It should be a time of acknowledging sin and recognizing that the "blood of Jesus Christ His Son cleanseth us from all sin." Then, of course, sincere appreciation of this truth should result in new decisions to forsake and turn away from sin. Yes, our Lord took the bread and gave thanks, and likewise the cup. How our hearts should go to God in thanksgiving when we do this in remembrance of Him.

III. THE BETRAYAL ANNOUNCED

Luke 22:21-23

As Jesus announces His betrayal, He is not outlining a program into which Judas must fall without the exercise of his own will. The fact is he had already covenanted with the chief priests to deliver Jesus unto them. He had gone to them of his own free will and sought to make a bargain to which they readily agreed. From that time until the night He was betrayed, Judas had been trying to deliver Him unto them. (See Matthew 26:14-16.) The fact that the perfidy of Judas was of his own free will is set forth in the words of our Lord Jesus Christ: "the Son of Man goeth, as it was determined." Jesus' ultimate death on the cross was foreordained. "But woe to that man by whom He is betrayed!" This warning then must have been given that Judas have the opportunity to repent. Now we must admit that there was a prophecy in Psalm 41:9 to the effect that a friend who should break bread with Christ should betray Him. But, while we cannot understand either God's foreknowledge or God's foreordination, there is a difference. God knew beforehand what Judas would do, yet He did not make Judas do this—he did it of his own choice. The road that man takes is of his own choosing and not God's foreordination; for God's Word says, "The Lord looketh from heaven and be-

holdeth all the sons of men. From the place of His habitation He looketh upon all the inhabitants of the earth. *He fashioneth their hearts alike*" (Ps. 33:13-15). God could only deal with all men in fairness by fashioning all hearts alike.

IV. PROMINENCE SOUGHT

Luke 22:24-27

In the four verses of this section, we see mistaken concepts of greatness and false examples of greatness and right concepts of greatness and an example of true greatness.

The disciples were seeking for the highest place. Now there is something contradictory about the seeking for pre-eminence; for self-seeking immediately relegates a man to a place of unimportance in our thinking. Haman stands out in our minds as a nonentity who wanted people to look up to him—and they did—as he hung in ignominy on the gallows. Hitler so likes obeisance that he makes it compulsory in spite of the contempt in which a great number of his subjects hold him. The same conditions were existing in our Lord's day. The kings of the Gentiles, the Roman rulers, were lording it over them and it is mighty hard for a Jew to bow down to a Gentile and even feign reverence, especially when he enters the Jews' own land, takes the best for himself and then demands respect and courtesy. Small wonder that these Jews desired to be placed high in our Lord's kingdom that they might have the opportunity to exercise a little authority.

But our Lord Jesus Christ lays down for them the true standard of greatness: "he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." The pathway to greatness is through the pathway of service. Honor comes to those who have really accomplished something and only those who give themselves completely to their work can really do anything worthwhile. And with no ostentation but with real significance our Lord said, "I am among you as He that serveth."

V. REWARDS PROMISED

Luke 22:28-30

"God is not unrighteousness to forget your work and labor of love, which ye have shewed toward His name." These twelve who endured with Him in His testings are going to yet be accorded a place of honor for they are to sit on thrones judging the twelve tribes of Israel. Of course Judas will not occupy one for he was not one that continued with Christ, but someone else will have the place he might have had. God delights to give a place of honor to those who are meritorious. His service is the most honorable and praise-worthy service in the world but not always do men attribute to it such. But in the coming Kingdom those who have continued faithful will all receive their share of the rewards and honors He has to bestow.

THE LESSON ILLUSTRATED

"I am bound to confess there was a time in my evangelistic work when I had an idea that Christ could satisfy the man who was down there in the slums, but I was always a wee bit afraid if into the inquiry-room there came a man of position and culture; and I tell you the Lord gave me one of the most wonderful illustrations of the absurdity of my fear that I ever had . . . There came into the inquiry-room a rag-picker, a great, gaunt old man who had grown hoary in the service of sin and Satan . . . There in our inquiry-room he knelt, and I knelt by him, and I felt quite at home as I spoke to him of the blood that cleanseth from all sin. . . I looked around, and there, kneeling next to me was the mayor of the city, a man about as old as the rag-picker, but a man who had all the marks of culture and refinement. I happened to know that some time before, the mayor had sentenced the rag-picker to a month's hard labor; he had got out a month ago. There they were, side by side. Presently the light that had broken on the rag-picker broke on the mayor, and I found that the blood needed there was needed here, and I found that the life sufficient there was sufficient here. When the men rose, the mayor said to the rag-picker, 'Well, we didn't meet here last time.' 'No, we will never meet again like we did last time, praise God!'"

—G. Campbell Morgan

"Mamma," said a little child to her mother when she was being put to bed at night—"Mamma, what makes your hand so scarred and twisted, and unlike other people's hands?" "Well," said the mother, "my child, when you were younger than you are now, years ago, one night, after I had put you

to bed, I heard a cry, a shriek, upstairs. I came up, and found the bed was on fire, and you were on fire; and I took hold of you, and I tore off the burning garments, and while I was tearing them off and trying to get you away I burned my hand, and it has been scarred and twisted ever since, and hardly looks any more like a hand; but I got that, my child, in trying to save you." I wish today I could show you the burned hand of Christ—burned in plucking you out of the fire; burned in snatching you away from the flame. Aye, also the burned foot, and the burned brow, and the burned heart—burned for you. "By His stripes we are healed."

—T. De Witt Talmage

POINTED QUESTIONS ON THE LESSON

1. Was Christ a Lamb without blemish, according to the requirement of the law? (Is. 53:9; II Cor. 5:21; Heb. 7:26; 9:14)
2. Was Christ tested and found worthy to meet God's requirement? (Luke 4:2, 13; Heb. 2:17, 18; 4:15)
3. Is the blood just as necessary for the salvation of the soul as it was when the death angel passed over? (Exod. 12:13, 23; Lev. 17:11; Heb. 9:14, 22)
4. Can man's own righteousness ever measure up to God's standard? (Isa. 57:12; 64:6; Zech. 3:3, 4)
5. In partaking of the Lord's Supper, should the Christian be reminded of Christ and His return? (I Cor. 11:24-26; Heb. 9:28)
6. Should our hearts be filled with thanksgiving when we remember our Saviour? (Ps. 50:14; 106:1; 107:1, 2; 118:1; Col. 1:12; Heb. 13:15)
7. Did God show justice in making all men's hearts alike? (Ps. 33:13-15; Prov. 22:2; 27:19; Isa. 64:8)
8. How did Christ set forth the secret of true greatness? (Matt. 20:28; Luke 22:27; II Cor. 8:9; Phil. 2:7-9)
9. Does God remember our works? (II Thess. 1:6, 7; II Tim. 4:8; Heb. 6:10)
10. Has God promised rewards for faithful service? (Rom. 2:6, 7; I Cor. 3:8, 14; Rev. 22:12)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS
ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Just before the Lord Jesus went to the cross of Calvary to die there for you and me, He called His disciples together for a supper. It was the custom at the Passover feast for the lamb to be slain, and each member of the family or families would partake, thus reminding them of One who would come as the Lamb of God, to take away the sin of the world. But at this Passover feast, Jesus broke bread, and gave His disciples the fruit of the vine, telling them that this was to be the last time they should gather at the table together. He told them to eat and to drink of these things, and thus to remember Him in His death and resurrection which was not far off. How the hearts of those disciples must have been touched, as they realized that this was the last supper that they would eat with the Saviour. But the Lord did not want it to be the last time they gathered together to remember Him. He told them to keep this supper in remembrance of Him.

Today we as Christians gather around the Lord's table, called communion, to remember the Lord's death and resurrection until He comes back again. We do this because Jesus said, "This do in remembrance of me."

The bread at the Lord's table reminds us of His broken body on the cross of Calvary. The wine, or the fruit of the vine, reminds us of His precious blood which was shed for our sins. As we partake of these, we are reminded that He died for us, and we tell those about us that we are His. When we eat bread, the bread becomes part of our physical body, and so when we partake of the bread at the Lord's table, we are testifying that Christ is the bread of life to us. When we drink the fruit of the vine, we speak forth that Jesus is the One Who gives us living water to drink, and we are cleansed in the blood of the Lamb of God which taketh away the sin of the world.

May the Lord's table not be lightly thought of, but may

There are two main speakers at D. B. I. Conference in 1941. Aug. 10-24.

each boy and girl who is a Christian remember the Lord Jesus as they take of that supper. Jesus said, "This do in remembrance of Me." Just as the Passover feast was of great blessing to the Jewish people, when they remembered the deliverance that God brought to them, and that one day the Lamb of God would deliver them from their sins when He would die on the cross, just so the Lord's supper to a Christian reminds him that Jesus has died and risen again for him.

Each time we gather at the Lord's table we lift our hearts in praise to God for all that He has done for us.

May the Lord's supper become more real and precious to each boy and girl, as you realize that the Saviour has left it here for you to remember Him by.

Yours in the love of Him who loved us,
Aunt Anna

FIRST QUARTER, LESSON 12

SUNDAY, MARCH 23, 1941

JESUS CONDEMNED AND CRUCIFIED

Lesson Text: Luke 22:39-23:56
Printed Text: Luke 23:13-25, 32-34
Devotional Reading: Isaiah 53:7-12

Golden Text: "What shall I do then with Jesus Which is called Christ?" (Matthew 27:22)

King James Version

Luke 23:13 And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this Man unto me, as one that perverteth the people: and, behold, I, having examined Him before you, have found no fault in this Man touching those things whereof ye accuse Him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto Him.

16 I will therefore chastise Him, and release Him.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this Man, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify Him, crucify Him.

22 And he said unto them the third time, Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go.

23 And they were instant with loud voices, requiring that He might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

32 And there were also two other, malefactors, led with Him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted His raiment, and cast lots.

LESSON EXPOSITION

(This exposition written by the Editor.)

In studying the crucifixion of our Lord it is quite natural that our minds should ask the question as to the day of His death. We believe that Jesus was crucified on Wednesday, thus allowing for three full days and nights for His entombment. We quote, as one authority on this subject, Dr. Mel Morris: "Jesus made reference to His suffering (Matt. 16:21). He mentioned the fact that He would be 'raised again the third day.' In John 2:19, He had already mentioned 'three days' as the time after which He would raise up 'the temple of His body.' The expression occurs eleven times with reference to His resurrection (Matt. 16:31; 17:23; 20:19; Mark 9:31; 10:34; Luke 9:22; 18:33; 24:7, 46; Acts 10:40; I Cor. 15:4). The same event 'after three days' is referred to in Mark 8:31. All of this shows beyond question of doubt that the expression 'three days and nights' of Matthew 12:40 must include 'three days' and the three preceding 'nights.'"

"Those who hold the 'Thursday' and 'Friday' crucifixion day theory claim that 'parts of days' may be interpreted as 'three days' according to Hebrew idiom usage. The fact that 'three days' is used by Hebrew idiom for any part of three days and three nights is not disputed, because that was the common way of reckoning, just as it was when used of years. Three or any number was used inclusively of any part of those years, as may be seen in the reckoning of the reigns of any of the kings of Israel and Judah. But when the number of 'nights' is stated as well as the number of 'days,' then the expression ceases to be an idiom and becomes a literal statement of fact. Moreover, as the Hebrew day began at sunset, the day was reckoned from one sunset to another, the 'twelve hours in the day' (John 11:9) being reckoned from sunrise, and the twelve hours of the night from sunset. An evening-morning was used thus for a whole day of twenty-four hours as in the first chapter of Genesis, 'the evening and the morning was the first day' (Genesis 1:5). From creation to the present time, a day and a night consists of twenty-four hours, whether it begins at sundown or midnight."

(Editor's note: Dr. Morris gives more detailed information on this subject in his booklet entitled, *Was Jesus Crucified on Wednesday, Thursday, or Friday?* for 20c, obtainable from The Bible Cyclorama, Shepherd and Herald, Houston, Texas.)

Our four point outline in the discussion of Christ's crucifixion will be as follows: I. Christ Examined (Luke 23:13,

14a); II. Christ Exonerated (Luke 23:14b-23); III. Christ Exchanged (Luke 23:24, 25); IV. Christ Executed (Luke 23:32-34).

I. CHRIST EXAMINED

Luke 23:13, 14a

Now that the chief priests had Jesus at their mercy, they brought Him before their council, the Sanhedrin, and began to examine Him. Their first question was, "Art Thou the Christ?" (Luke 22:57). Their next question was, "Art Thou then the Son of God?" He answered in the affirmative, and, to their way of thinking, this was all they needed. So they rushed Him off to Pilate. Pilate, however, did not care to become involved in this Jewish affair, and was very much relieved to learn that Christ was from Galilee; for that gave him an excuse to turn Him over to Herod who ruled that part of the country. However, there is a deeper reason for Pilate's action, of which he himself was unaware. God ordered it so, for the more evident fulfilling of Scripture (Acts 4:26, 27; Psalm 2:2): "The kings of the earth and the rulers set themselves against the Lord and His anointed"—being fulfilled in Herod and Pontius Pilate. Herod had been wanting to see Jesus for some time, especially to watch Him perform a miracle (Luke 23:8). However, Christ was not running a side-show. He would have performed the greatest miracle for the poorest sinner, but not the smallest miracle for a great nobleman. After being mocked, Christ was sent back to Pilate's court.

And so in our lesson today we find Christ under Pilate's jurisdiction and at his mercy. The point on which Pilate examined Him was that He perverted the people (verse 14). Pilate knew that there was dynamite in this trial, but try as he could, escape was impossible.

II. CHRIST EXONERATED

Luke 23:14b-23

God sometimes uses man to praise Him. In this case He used Pilate to extol the impeccability of the Son of God. Four times do we find Pilate testifying to the faultlessness of Jesus Christ. Before sending Him to Herod, he said, "I find no fault in this man" (Luke 23:4). After His return, he again repeated, "I, having examined Him before you, have found no fault in this Man touching those things whereof ye accuse Him" (verse 14). Pilate pleaded His innocence a third time, (verse 20), "Pilate therefore, willing to release Jesus, spake again to them." And then for the fourth time all to-

gether, and the third time since the return from Herod, he said, "I have found no cause of death in Him" (verse 22). This incident is but another demonstration that a man can believe in the perfection of Christ and still be unsaved. A man can believe in the historicity of Christ, but continue on his way to hell. Man must believe not only that Christ lived, not only that He was a perfect man, not only that He died on the cross and rose the third day, but that His death on the cross was a substitutionary death for him, and that faith in that shed blood will wipe away all guilt and judgment for sin.

Herod also testified to the guiltlessness of Christ. "No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto Him" (verse 15). Christ stood the test, not only of the cruel scrutiny of malicious men, but of the pure eyes of a holy God Who cannot look on sin. We were redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:19). John, another of His favorite disciples, testified: "In Him is no sin" (1 John 3:5). All together there are over eleven Old Testament and twenty-five New Testament references to the absolute holiness and impeccability of Christ.

III. CHRIST EXCHANGED

Luke 23:24, 25

Men have often argued over the responsibility for Christ's death. Some point out that Pilate's weakness made the Roman government responsible, while others blame the Jewish mob for demanding Barabbas. The truth of the matter is that all who consented to His death were held guilty. Pilate could have protected Christ, but he chose, against his own conscience (Matt. 27:24) and his wife's advice (Matt. 27:19), to please the mob. Cowardly Pilate wasted his time by washing his hands, for his soul remained guilty.

That Israel must share the guilt of slaying God's Son is clearly seen in Peter's sermon: "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you" (Acts 3:14), and in his defense before the council: "The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree" (Acts 5:30).

The pathetic thing about the whole matter is that, when the people, rulers and rabble alike, were faced with the decision of choosing either Barabbas or Christ, they chose Barabbas. Men are still making this same colossal mistake. It may be money, business, fame, popularity, pleasure, or wealth that is chosen instead of Christ; but whatever it is, it is sufficient to send one reeling into hell; for one can only gain heaven by being on Christ's side.

What will you do with Jesus?
Neutral you cannot be;
Some day your heart will be asking,
What will He do with me?

IV. CHRIST EXECUTED

Luke 23:32-34

Crucifixion, we are told, was not practised by the Jewish people except in extreme cases. This was one where they demanded that the cruellest method known should be used (verse 21). Taken outside the gate to a place called Golgotha, fulfilling the type of the scapegoat without the camp (Hebrews 13:12, 13), Christ was crucified between two thieves. Excruciating must have been the pain of suffering, yet He murmured not. "He was wounded for our transgressions, He was bruised for our iniquities . . . He was oppressed, and He was afflicted, yet He opened not His mouth" (Isaiah 53:5, 7).

An interesting approach to Christ's wounds has been prepared by a Dr. Cameron, parts of which we quote:

Wounds, according to the definition of surgeons, are divisions of the soft parts of the body by a mechanical force applied externally, and they are classified by their different characters as (1) contused, (2) lacerated, (3) penetrating, (4) perforating, and (5) incised wounds. It is remarkable that in the simple statement, "He was wounded," there is included each kind of wound, as we may readily see from the examination of the Scripture record concerning the suffering of our Lord Jesus Christ.

(1) *The contused wound*: A wound produced by a blunt instrument. Such would result by a blow by

the rod, as foretold in Micah 5:1: "They shall smite the Judge of Israel with a rod upon the cheek," and fulfilled, as recorded in Matthew 26:67: "They smote Him with rods" (Martin—Newberry).

(2) *The lacerated wound*: A wound produced by a tearing instrument. Laceration of the tissues was the result of scourging, and scourging had become a fine art among the Romans at the time of our Lord's submission to its infliction . . . The puncture, the laceration, and the consequent loss of blood often resulted in the death of the victim. But scourging, while part of our Lord's suffering, was not to be the means of His death. Thus the prophetic word of Isaiah 50:6, "I gave My back to the smiter," finds its fulfillment, as recorded in Matthew 27:26 and John 19:1, where we read, "Then Pilate therefore took Jesus and scourged Him."

(3) *The penetrating wound*: A deep wound caused by a sharp-pointed instrument. This we have exemplified in the wound upon the head produced by the crown of thorns. The Jerusalem thorns, from which that "victor's crown" was plaited, bore spicules four inches long, and as the soldiers pressed down the cruel diadem upon His head (Matt. 27:29; John 19:2), a circle of wounds ensued, wounds which were deepened by the blow of the reed when they smote Him on the head (Matt. 27:30).

(4) *The perforating wound*: From the Latin word meaning "to pierce through." "They pierced My hands and My feet" (Ps. 22:16). The iron spikes were driven between the bones, separating but not breaking these . . . The prophetic question in Zechariah 13:6; "What are these wounds in Thine hands?" was ever before Him, and thus we can truly sing—

'Twas love that nailed Thee to the tree,
For iron ne'er had bound Thee.

(5) *The incised wound*: A cut produced by a sharp-edged instrument. "But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water" (John 19:34). This wound was inflicted after the death of the Lord Jesus, inflicted by the practised hand of the Roman soldier to make certain that whatever vestige of life was present would be extinguished.

Enigmatic is the story of Calvary. However cruel, heartless, shameful, and regretful it was, yet our sins made His death necessary. "And He is the propitiation for our sins" (1 John 2:2). We find ourselves wishing He had not been forced to so suffer, but we quickly change that to a wish that *we* had not sinned, which was the real cause of His death. We are glad, consequently, since the need was present, that Christ did not fail us.

THE LESSON ILLUSTRATED

I once heard John McNeill say that of all the people in Jerusalem, he thought Barabbas had the best idea of the atonement of Jesus Christ. "You will remember that he should have been crucified and Jesus released, but the order was exactly reversed. The door of the prison swings open and Barabbas is free, and as he comes out into the light of day all the people seem to be hurrying in one direction. He hears that Jesus of Nazareth is to be crucified. He stops a moment to think, and then he exclaims, 'Why, that is the man who is dying in my stead; I will go and see him.' He pushes his way through the gate of the city and up the hillside until he reaches the surging mob about the cross. He stands in the outer circle a moment, and then pushes his way to the very inner circle, and stands so near that he can reach out his hand and touch the dying Saviour, and I can hear him say, 'I do not know who you are, but I know you are there in my stead.' " "And," said John McNeill, "until you can give a better theory of the atonement, take that of Barabbas—Christ, your substitute, dying in your place."

—J. Wilbur Chapman

POINTED QUESTIONS ON THE LESSON

1. Was Jesus Christ truly the Son of God? (Ps. 2:7; Matt. 3:17; 14:33; 16:16,17; 17:5; Luke 4:41; John 1:1; 20:31; Rom. 1:4; 1 John 5:20)
2. Did Pilate find Christ worthy of the Death sentence?

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(Luke 23:4, 15, 20, 20, 22)

3. Is the Lord Jesus entirely free from sin? (Heb. 4:15; 9:14; I Pet. 1:19; 2:22; I John 3:5)

4. What were some of the tributes paid to Christ? (Matt. 27:19, 24, 51; Luke 23:41, 47)

5. Can one be saved by merely recognizing that Christ was a good man? (No; salvation is by faith in Christ as Saviour: John 1:12; 3:16, 18, 36; 5:24; Eph. 2:8, 9)

6. Was it the life of Christ which redeemed mankind? (Lev. 17:11; Rom. 3:25; Heb. 9:22; I Pet. 1:18, 19)

7. Why was the Lord willing to go to the cross? (John 15:13; Rom. 5:8; Eph. 5:22; I John 3:16; 4:10)

8. Was the suffering of Christ foretold in the Old Testament? (Ps. 22:12-18; Isa. 53:4-12)

9. Did God make adequate provision for man's need? (Rom. 8:1-4; II Cor. 5:21; Heb. 7:25-27; I Pet. 2:24; I John 2:2)

10. Is it necessary that every individual make a decision as to what he will do with Christ? (Josh. 24:15; Matt. 6:24; I John 2:15-17)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

When we read our Bibles, our hearts are made happy to read that Jesus came to save us from our sins. The beautiful story of His birth gives us such a wondrous picture of the Saviour as very God, who came to dwell among men. Then throughout the Gospels we read of how He lived among men, women, boys, and girls. He loved them, and sought in every way to bring blessing to them in their times of need. But there came a day when the Lord Jesus died on the cross of Calvary. His death upon that cruel cross was not for anything that He had done; but He died there for your sin and mine.

We open our Bibles to the book of Luke and read how the people tried in every way to find fault with the Lord Jesus. They went so far as to bring Him into Pilate's court and accuse Him, asking Pilate to handle His case. But Pilate gave this testimony: "I find no fault in this man." Then because the people continued to accuse Him, Pilate sent the Lord

Jesus to Herod to be tried. But in Herod's presence, we find again that no fault could be found in Him. Herod sent the Lord Jesus back to Pilate.

Now Pilate himself found no fault with Jesus; and when Pilate brought Jesus before them again, he sought to release Him. This time the angry crowd cried out, "Crucify Him." Crucifixion was the method of death for those who had committed crime, and they were asking that Jesus be crucified.

The custom among the Jews was to release one prisoner at the feast of the Passover, and so Pilate recommended that Jesus be released, but the people became enraged, and instead of consenting to His release, they cried out the more, "Crucify Him." Then they asked that Barabbas be set free instead of Jesus. The Bible tells us that Barabbas was a robber. Can you imagine them asking that the robber be set free, and the Lord Jesus Christ be crucified? But that is just what they did.

The people made a choice that day, and chose the wicked Barabbas instead of the Saviour, the Lord Jesus Christ. Today people are making their choice too. They are told how that God's dear Son died on the cross for their sin, and yet they say they will have nothing to do with Him. His blessed hands and feet were nailed to the Cross, because we have let our hands and feet go into sin. He died there on the cross, not only for us, but He took our place. He has saved us from the penalty of sin. He wants you to trust Him as your Saviour. "What will you do with Jesus which is called the Christ?" That is the question that came to Pilate, and it is the same question that comes to you. Will you take Him as your Saviour, or will you say, "I will have nothing to do with Him?"

You must do one thing or the other. Won't you just now say in your heart, "I do take Jesus as my Saviour, for I believe that He died for me on the cross." He will save you, and call you His child. Then one day He will receive you in heaven as His own. To take Jesus as your Saviour is to be made His child for all eternity. Then you will want to live for Him, and tell other boys and girls what Jesus has done for you.

Yours in His love,
Aunt Anna

FIRST QUARTER, LESSON 13

SUNDAY, MARCH 30, 1941

CHRIST'S COMMISSION

Lesson Text: Luke 24:36-53
Devotional Reading: Isaiah 52:7-12

Golden Text: "And, behold, I send the promise of My Father upon you" (Luke 24:49).

King James Version

Luke 24:36 And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold My hands and My feet, that it is I myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have.

40 And when He had thus spoken, He shewed them His hands and His feet.

41 And while they yet believed not for joy, and wondered, He saith unto them, Have ye here any meat?

42 And they gave Him a piece of broiled fish, and of an honeycomb.

43 And He took it and did eat before them.

44 And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in

the prophets, and in the psalms, concerning Me.

45 Then opened He their understanding, that they might understand the Scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 And He led them out as far as to Bethany, and He lifted up His hands and blessed them.

51 And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.

52 And they worshipped Him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

LESSON EXPOSITION

(Written by E. E. Lott)

If there is one thing in this lesson that we would like to make clear above all others, it is the all-inclusiveness of Christ's commission to Christian people. Born-again sinners like to come to the cross and tomb and claim the power and victory of that experience for themselves; but they are prone, when it comes to the commission, to modestly pass that over to the missionaries and preachers. Therefore, even though the commission was given directly to the disciples, we are logically forced to

this decision: having claimed the blessing of Calvary and the resurrection, we gladly accept the challenge and orders of the Great Commission. When we say "we," we mean, with the apostle Paul, "to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord" (I Cor. 1:2). Our four point outline is as follows: I. Proof of Christ's Resurrection (Luke 24:36-44); II. Program of Gospel Witness (Luke 24:45-48);

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III. Provision of Divine Power (Luke 24:49); IV. Privilege of Divine Benediction (Luke 24:50-53).

I. PROOF OF CHRIST'S RESURRECTION Luke 24:36-44

After His resurrection, Christ appeared to different groups in different places giving them the evidence of His literal, physical resurrection. The empty tomb in itself was not sufficient; for some claimed that His body had been spirited away. However, even with the visible proof, Christ had difficulty in winning His own disciples over to the conviction that He was truly the One Who had walked with them and had taught them. One of the disciples, Thomas by name, for centuries has been called "doubting Thomas." Perhaps one poor fellow had to be made a public example, but the fact of the matter is, all the disciples were doubting Thomases. A case in point is in the text of our lesson.

This appearance of Christ was to the ten disciples. (Eleven, in verse thirty-three, like the parallel passage, Mark 16:14, is a collective term equivalent to "the Sanhedrin," not necessarily implying that eleven persons were present. Where the expression "eleven disciples" occurs, it implies a definite number of persons.) As they sat at meat, after His appearance to the Emmaus disciples, according to the preceding verse of Luke twenty-four, the convinced Emmaus disciples returned to Jerusalem with the glorious information that Christ had risen indeed (vss. 33-55). But the rest of the disciples did not believe what was told them, either by these two men or by the women at the tomb who were instructed to tell the disciples of the resurrection (Matt. 28:1-10). In verse thirty-seven, we are told that they were terrified and affrighted when He appeared to them, supposing that He was a spirit. We are told in the parallel passage of this incident, Mark 16:14, that He "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He had risen." We are not told of the rebuke in our text, but we are told that He showed them His hands and His feet, meaning the wounds which He had received, to further impress them with the authenticity of His resurrection body.

We know that evil spirits (demons) do not have physical bodies. Christ, in verse thirty-nine, disclaimed the idea that He was a spirit in His resurrection form. He reminded them that a spirit had not flesh and bones as had He. He even ate broiled fish and honeycomb to prove His point. We do not think that this is necessarily an indication that we will eat physical food in heaven, but it is a picture of what we will be like in our resurrection form. Paul speaks of our having a spiritual body (I Cor. 15:44). This is true. But there is a difference between a spiritual resurrection body, which we will have, and a spirit form like those of demons, which we will not have. Our new body will be incorruptible; therefore, different from our present corruptible body (I Cor. 15:51, 52).

Christ became a man in His incarnation, that He might die for men on the Cross (Heb. 2:9). He was likewise resurrected a man, and even now He, the man Christ Jesus, is interceding for us at the right hand of the throne of God (I Tim. 2:5; Heb. 7:24, 25). Jesus as a man, in type the perfect Lamb of God, will be forever a reminder to us throughout all eternity that He took our place on Calvary. Notice the lamb that was slain in John's photograph of heaven (Rev. 5:12). Man in his natural state is lower than the angels, for we read in Hebrews that Christ, in order to be born a man, became lower than the angels. However, since Christ is deity, and in heaven we shall be like Him (I John 3:2) through imputed righteousness, we will be higher than the angels in our glorified state.

II. PROGRAM OF GOSPEL WITNESS Luke 24:44-48

It is an indisputable fact that "the natural man receiveth not the things of the Spirit of God" (I Cor. 2:14). Even Christians are too "natural" sometimes to comprehend eternal verities. Our only guide to enlightenment on the things of God is the Holy Spirit (John 16:13). Two excellent examples of Deity aiding the natural man are to be found here together. The first is that of the Emmaus disciples who were slow of heart. Christ met their need: "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke 24:27). The second is that of the ten disciples in our lesson. In verse forty-four we found Him referring to the Scriptures which dealt with His death and resurrection. Then in verse forty-five we are told, "opened He their understanding, that they might understand the Scriptures."

In verses forty-six and forty-seven we are introduced to

two vital aspects of the great Redemption Plan, namely God's part and our part.

A. God's Part (vs. 46)

As in the case of Lazarus' resurrection, there are some things which man does, like rolling away the stone, unwrapping the grave clothes. There are other things which man is powerless to do—commanding Lazarus to come forth. In redemption, God must become the Saviour. (Our death would be only a martyrdom.) The absolute necessity of this is seen in the words, "thus it behoved Christ to suffer" (vs. 46). Christ had to die; first, because there was no other method of redemption; and second, because the Old Testament prophecies must be vindicated (vs. 44). He did not fail; and that gives us assurance that none of the yet unfulfilled prophecies shall fail either.

B. Our Part (vs. 47, 48)

We have no part in the miracle of redemption or regeneration except to reap its benefits, but that does not mean that there is no work to do. The disciples were eye-witnesses of the resurrection (vs. 48) and were commissioned to tell the Jews first (vs. 47; Rom. 1:16), then all nations. Who else could tell the story except those who had seen? We too have seen Jesus with spiritual eyes; and to us comes the challenge, "that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." The Jerusalem aspect of preaching means telling our own friends and relatives about Jesus first, before looking for a Macedonian call to Africa.

III. PROVISION OF DIVINE POWER Luke 24:49

The Lord told this earnest group that they were yet incompetent to do the assigned job without more help. The need was of Divine power in the Person of the Holy Spirit. This was the baptismal work; here, subsequent to salvation; afterward, simultaneous with it (I Cor. 12:13, I Cor. 1:2). This was an ordered stop of God. We have often seen that the "stops" of a good man, as well as his "steps," are ordered of God. The rests in music are as important as the notes. Christ knew that one day of Spirit-endued ministry was worth more than a hundred without it. Another office of the Holy Spirit has been made available for us of the Body Age—namely, the infilling work (Eph. 5:18). Whereas the baptism is a single act like salvation, the infilling work is a continual work of recharging one's spiritual "battery." Confusion of these two offices results in heresy having a holiness bent.

IV. PRIVILEGE OF DIVINE REVELATION Luke 24:50-53

Upon giving these parting admonitions, He took them out to Bethany, where He bestowed upon them His benediction; and, as He did so, His nail-pierced feet began to leave the earth, this time not to be nailed to a tree, but to stand in the presence of His Father and hear Him say, "My beloved Son in Whom I am well pleased." His nail-scarred hands were raised in benediction, as He blessed these poor stumbling mortals who were nearer than any others, and yet so unworthy. Surely they must have felt as do we—ashamed of past failures, humiliated by recent doubtings, and overwhelmed with the thought of the stupendous job before us. But He sends us not alone. "Lo, I am with you always," and "I will never leave thee" are His reassuring words. Alone we would fail—with His help we shall prevail. He blessed and reassured these men; and He has been doing that for His own ever since. He went to heaven "to appear in the presence of God for us" (Heb. 9:24).

THE LESSON ILLUSTRATED

A remarkable incident occurred in connection with an encampment of Shantung soldiers located at Shanghai. One day a dog wandered into this camp with some leaves of a book in his mouth. The soldiers caught the dog and read the fragment of the book. It was a portion of the Word of God. They became much interested, and followed the dog to a Christian hospital near by and asked for more of this kind of literature. This was, of course, gladly given to them. As a result, Dr. Goforth and a Chinese evangelist visited this camp, and two hundred men were enrolled as inquirers. If God can so use the mouth of a dog to deliver His Word, can He not use you and me?

—The King's Business

POINTED QUESTIONS ON THE LESSON

1. Give instances of doubt on the part of the disciples. (Mark 16:14; Luke 24:37; John 18:15-18)
2. Is teaching concerning Christ to be found in the Old

Testament? (Luke 24:25-27; I Cor. 10:1-4; Ps. 22:1, 14-18; Isa. 7:14; 9:6; 53:1-12)

3. Are dead men's souls as well as their bodies asleep? (II Cor. 5:8; Phil. 1:23; Rev. 6:9-11)

4. Does Christ now have His earthly body in a resurrected form? (Zech. 13:6; I Tim. 2:5; Heb. 7:24, 25)

5. Does Christ's resurrection guarantee resurrection of all men whether to hell or heaven? (John 5:29; I Cor. 15:51, 52; I Thess. 4:16, 17; Rev. 20:4-6)

6. What is God's method of leading a Christian into deeper spiritual things? (John 16:13)

7. What did God the Father expect of Christ? (Obedience: John 18:11; Phil. 2:6-8)

8. What does God the Father expect of us? (Matt. 4:19; Rom. 1:16; II Tim. 4:2)

9. Does the Holy Spirit aid believers in their work? (I Cor. 6:19; Eph. 5:18; Phil. 2:1-2)

10. Why did Jesus go to heaven? (I Tim. 2:5; Heb. 7:24, 25; Heb. 9:24)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

The hearts of the Jewish people were filled with fear after the Lord Jesus was crucified. They thought that if such treatment was given their Lord, surely they too would suffer, because of their love and devotion to Him. Their hearts filled with fear, we find them gathered together discussing the happenings of the day. Two of the disciples tell of their journey on the road to Emmaus. The risen Saviour joined them, and told them of things concerning Himself. But while they talked with one another, the Lord Jesus came into their midst. They had closed the doors behind them, lest they be found, but no closed doors could keep Jesus out.

We read in the last chapter of the book of Luke that the disciples were terrified and afraid. But as Jesus came into their midst, He spoke peace unto their hearts. Then listen to the words that He spoke to them: "Why are ye troubled?" The Saviour had not forgotten them. Even though He died on the cross, they forgot His words of comfort that He would rise from the dead. They had a fear in their hearts that they were left all alone. But Christ will never leave His own without comfort and peace.

As the risen Saviour spoke to them in this upper room, closed off from the people of the world, He told them that He had a task for them to do. It was not enough that they should be blessed, but that others might know the love that the Saviour had for them. The disciples had been with the Lord, and they were now ready to go to others and tell them what Christ had done for them. The Saviour took His disciples out toward the town of Bethany, and blessed them, and then as He lifted up His hands to heaven, He departed out of their midst, and was taken up into heaven. What a wonderful remembrance the disciples had of the Saviour—peace spoken to their hearts as they feared what might be done to them, and then the privilege of going out with the glad news to others round about them. The Lord was depending upon their faithfulness in spreading the glorious news to the people of the world. And we, too, have been blessed as the message has been spread down through the years. It is because someone was faithful in telling us the story of His love that we became Christians; and may the Lord find in us willingness to continue to tell the story till He comes back again. Let us not fail Him, since He has done so much for us.

Yours in His faithfulness,

Aunt Anna

I DON'T BELIEVE IN MASS MURDER

(CONTINUED FROM PAGE 43)

We do not wish to draw an analogy between the preceding incident and present conditions in our own country; but we should be willing to follow the instructions of the Lord as did Joshua. He met the Lord and talked with Him personally. We are not expecting that, but, in a very real sense, we can meet the Lord and get orders directly from Him. However, we must use the same method of communication that He uses in this age, namely, the Holy Bible. The Word of God is pure, and we make no mistake in doing what it tells us. The portion of the Word which applies to us in this case is the thirteenth chapter of Romans. Here we are told what we are to do as individuals:

Let every soul be subject unto the higher powers (verse 1).

Is this an advantage or a disadvantage to us? See verse two:

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation (judgment by the magistrate).

If a man refuses to go to war for his country, he is guilty of disobedience and may be punished. Disobedience is an evil, and the officers of the government are to execute wrath on evildoers. Twice in this portion we find that rulers are ministers of God. They are to praise the good and punish the evil.

Obedience has no substitute. When Moses led the children of Israel up to the promised land the first time, they would not obey him. When Joshua had taken command after Moses' death, there had been a change in the people. They obeyed their leader. Which was the most successful? And which pleased the Lord more? God requires obedience.

The same principle applies to us. If we do not cooperate with our government, we should not be entitled to its protection. Thieves and murderers are held in check by those who rule our land. Is not this a defense program for us? Christ tells us that the government has a right to require some things of its citizens where He says,

Render to Cæsar the things that are Cæsar's (Mark 12:17).

The things that are Cæsar's are taxation, law-making, law enforcement, national protection, international jurisprudence, etc. In those things that pertain to us, we should obey. Taxation is just as important in a defense program as conscription is. And this does not affect our relation to God in respect to spiritual matters, such as prayer, worship, Bible study, and preaching. We should also render to God the things that are God's. Neither should we forget to pray for those in authority; for God's Word so commands us (I Tim. 2:2).

We hope to enjoy peace and prosperity, but, if not, may we have courage to obey in time of disaster.

ONE HAVING AUTHORITY

(CONTINUED FROM PAGE 42)

ject we can possibly imagine with respect to religion."

We have, also, the testimony of Napoleon: "I know men, and Jesus Christ is not a man."

With these testimonies we see that Christ is regarded with high esteem. Why is it? It is because, being God, He executes His authority, and man cannot help but recognize it, which leads us to our next point.

III. CHRIST'S AUTHORITY DEMONSTRATED

It is necessary to use various examples and ways by which Christ's authority is demonstrated. We see that not only the elements and the laws of nature are commanded by the Son of God, but also demons, the powers of darkness. First, let us consider the testimony of the elements.

And He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out (Luke 19:40).

Now, let us consider what the demons have to say about Jesus Christ and His authority.

And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And He rebuking them suffered them not to speak: for they knew that He was Christ (Luke 4:41).

We must conclude that both the elements and the powers of darkness recognize Christ's authority. Now let us again consider the testimony of men. We hear the cry from the lips of Nathanael:

Nathanael answered and saith unto Him, Rabbi, Thou art the Son of God; Thou art the King of Israel (John 1:49).

And then, too, Simon Peter, answering for all the disciples, asserts with no shame or uncertainty just what the followers of the Lord Jesus Christ thought in regards to His deity and authority in Matthew 16:16:

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

These men had life before them, and wanted that life to be guided and ruled by the One having authority.

Now consider the testimony of men who had tasted death. Listen to the dead speak—Christ broke the chains that bound them, and they knew to Whom authority belonged.

And the graves were opened, and many bodies of the saints which slept arose, And came out of the graves after His resurrection, and went into the holy city, and appeared unto many (Matt. 27:52, 53). Again, in John 11:44, we read another startling thing:

And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Wonderful though it may have seemed to these men to be called forth from the dead—they arose but to die again. Only Christ Jesus had the power to conquer death once and for all in that He died, and rose again—to live forever. What effect this may have upon our lives, we will consider in the fourth point.

IV. CHRIST'S AUTHORITY APPLIED

These marvelous truths would not touch our hearts, or mean very much to us, if they couldn't be applied to our own daily lives—but they can! It is because of the power of the risen Christ that you and I dare to live a Christian life. It would be impossible for us to confront Satan and his wily works if it were not for the One having authority, Who can dispel all problems and smooth every road.

The very first thing of our lives wherein the power of Christ is indispensable is salvation. If He were without authority, we would be yet in our sins. If He were without divine power, without deity, then you and I, are helpless and lost for eternity. God gave His promise that His Son was *able* to save us, and we can rest upon His Word.

Wherefore He is able to save unto the uttermost all them who come unto God by Him (Heb. 7:25).

Not only in the realm of salvation is Christ's authority and power made manifest, but in our growth in grace and knowledge. How often men refuse to accept Christ because they do not understand the Bible. No man will ever be able to fully understand God's Word. God's ways are far above our ways, and His thoughts are far above our thoughts. God says the unsaved are spiritually blind so that they cannot understand even the simple things in His Word. When a heart is full of the love of Jesus Christ and eager for His guidance into truth, then, and then alone, can a man know and discern things spiritual. It is through Christ Jesus that we have knowledge of things eternal. Let us look for a moment at Ephesians 3:20:

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the *power that worketh in us*.

We considered in the above discussion the testimony from the lips of men concerning Christ's deity, but the lives of men speak even more. If lips and lives do not agree, there is a weakness somewhere; but Christ's power and authority reach into the core of a man's heart and change his very life. How often we have read of drunkards, murderers, and women of ill fame being completely changed by a glimpse of the crucified One. Let us look for a moment at Paul's life. He was, before he knew the Lord, a persecutor of the church, but upon getting a glimpse of Him, and His power, he was completely changed. He voices his testimony in Galatians 2:20:

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me.

What about your life, my friend? Has the One having authority made a complete change there? He is able to do it. If you will open your heart to Him, then all things in your life will fall into line, and your life will be changed into such likeness of Him that He can use you.

DESPISERS OF GOVERNMENT

(CONTINUED FROM PAGE 39)

things and instructors in intellectual and cultural things allied with Soviet Russia in an attempt to tear down and destroy all that our nation, our churches, our schools, and our homes stand for? The answer is found in God's Word.

Here side by side are two things which Communism stands for and Americanism stands against—lasciviousness and lawlessness. They go hand in hand. Those that want one want the other. It is unmistakable—those that are undermining our government desire a state where men can live like beasts.

More accurate descriptive terms of the aforementioned spiritual and moral fifth column activities could not be found than the words of Peter: "Presumptuous are they, self-willed, they are not afraid to speak evil of dignities" (II Peter 2:10).

No, real Christians have no part in any un-American activity. They appreciate the government that has guaranteed for them the right of religious liberty. They appreciate the government that has protected their homes, their schools, and their churches. They stand ready to obey the government in whatever measures it deems best for the welfare of our nation. They stand ready to cooperate with the government in the defense of this great nation. And every Christian should remember that one of his greatest privileges and duties toward his government is to obey the injunction of Paul to Timothy: "I exhort therefore, that, first of all, supplications, prayers, and intercession, and giving of thanks, be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Timothy 2:1, 2).

It's great to be an American. Our earnest and sincere prayer is—"God Bless America!"

THE SOURCE OF LIFE

(CONTINUED FROM PAGE 46)

between heaven and earth. The air was cut with the cry that was wrung from His agonized heart: "My God, My God, why hast Thou forsaken Me?"—a question never answered to this hour. It was left for you and for me to answer. What was the purpose of His coming? "I have come that you might have life"; and how may we have life?

Well, there are just three things to remember about that. There is

A. Appropriation

Do we know what appropriation is? We may use another word—acceptation. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." He said, "I am come." What was the purpose of His coming? "That they might have life." Then what do you do? You accept. And how do you accept? Oh, it is the simplest thing in the world. You accept Him by a definite executive act of the will.

One of my favorite stories to illustrate this point is this: I have a watch here in my pocket. It is an unusual watch. One day I was visiting a Sunday-school and there was a little boy sitting in the front row. His name was Charlie. I said to Charlie, "Do you see that watch?" He said, "Yes, sir." I said, "Now, Charlie, supposing I were going to give you that watch—I would be the giver; this watch would be the gift; now, Charlie, what would you be?" He said, "I will take it." My dear people, that is the Gospel; that is acceptance.

God is the Giver; Jesus Christ is the Gift. What are you going to be—the receiver? Take it; and if you take it, He undertakes.

I want to draw your attention to a second thing about this; namely,

B. Illustration

What does this accepting or appropriation mean? It means what the following incidents illustrate:

There were three incidents from the dead. There was the daughter of Jarius, the son of the widow of Nain, and Lazarus. Let us have a full view of these three incidents. May I remind you that the girl was just dead; and the young man was dead and on the way to burial; and Lazarus was dead and buried.

In the first case, when the Lord Jesus Christ raised the girl to life, He said, "Give her to eat." When He raised the widow of Nain's son to life, he that was dead sat up and began to talk. When He raised Lazarus from the dead, did He suggest giving Lazarus something to eat? Did Lazarus talk? What happened? He that was dead came forth. The full view is the true view. In the first case, there was a new *want* supplied. In the second case, there was a new *witness* expressed. In the third case, there was a new *walk* manifested, and the three-fold view is the full view.

When I accept the Lord Jesus Christ, I have a new appetite. Jesus Christ said, "If any man thirst, if any man hunger, let that man come unto Me and drink"; and all the Gospel is crystallized in a sentence. When I accept Him as my Saviour, then I am a new creature in Christ Jesus. And what does a new creature have? A new want, a new witness, and a new walk.

"I am come that they might have life and that they might have it more abundantly." So it is not only appropriation and illustration, but,

C. Realization

if I take Him as my Saviour, and life is not a mere existence. I like to live, not just to crawl along. You know the illustration in nature. We don't understand the caterpillar which is never able to lift itself above the ground. Something happens, but nobody knows how it happens. It is only the result we see; but someone is at work, and presently, little by little, a film begins to form around the caterpillar, and a cocoon is formed. After a while, through a process of travail, a butterfly emerges from the chrysalis, unfurls its wings, and flies through the ether. Who effected that? God had worked out His design and purpose.

Realization will lead to transformation, if we hand over our lives to Jesus Christ; for, "so is every one that is born of the Spirit."

There are some minds and hearts that are occupied with the mystery instead of committing themselves to it. In the scientific realm, men only believe what they know and understand; but in the spiritual realm, men only know and understand what, in the first place, they believe. In the scientific world, knowledge precedes belief. In the spiritual world, belief precedes knowledge, and, after belief, there comes that experience which never can be lost.

The Divine Person, Who has a Divine Purpose—and what is the next thing?

III. A DIVINE PASSION

What is the Divine Passion? "That they might have life and that they might have it more abundantly." What is the abundant life? Well, I will just give you the outline. There is a marvelous passage in the New Testament, and the context is interesting. It is in the second letter to the Corinthians. "God is able to make all grace abound toward you."

We were looking away up in the sky one day, since we came to Denver, and we saw one of the reservoirs at a great height, where they keep the water and get their water supply. Now every house in England has one of these reservoir tanks, and it is vital. The "main," from which the water supply comes, is situated out in the roadway, and when the stop-cock is turned on, the water flows from the main source to the tank in the roof and fills up the tank there. It is so arranged that when the water rises up, filling the tank, it ceases to flow in until what is within is used without. Then it will flow from the tank, through the pipes, supplying the whole house. When it flows into the tank, it is the

A. Inflow

"God is able to make all grace abound toward you"; that is getting it from the source of supply into my reservoir. Christ is my resource and Christ is God's. He is my resource. From Him there flows into my soul all my supply. Then, when all my need is supplied, there is the

B. Flow Within

"That ye always having all sufficiency in all things." What, then, should follow?

C. The Outflow

"(That ye) may abound to every good work." There was a domestic in my country who prayed, "Oh, Lord, I can hold such a little; but, Lord, I can overflow a great deal." Can you? Does anybody in Denver know that you belong to Christ?

He is the Divine Supply. "God is able to make all grace abound toward you; that ye, always, having all sufficiency in all things, may abound to every good work." He is the Divine Sufficiency, and He calls us to the Divine Service.

"I am come that they might have life, and that they might have it more abundantly," so that the true perspective of life may be discovered. Had the world recognized this true purpose of life, we should not have been plunged into the agony (of war) in which we now find ourselves.

There are 2,116,000,000 people in the world, and there are nearly 800,000,000 who have never heard of the Christ or the Bible.

"I am come that they might have life and that they might have it more abundantly." There may be a Divine Person in our life; there may be a Divine Purpose manifested in our life; and there may be a Divine Passion that will send us to the uttermost ends of the world to proclaim the evangel of His grace and His truth.

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 54)

come to her for blessing. Surely, God meant for her to see it that way, always. What a wonderful friend He had shown Himself to be through the years. A passage from her Guide Book flashed into her memory: "In everything give thanks, for this is the will of God in Christ Jesus concerning you."

The last word went home to her heart in striking personal application. She rejoiced in the evidence of her Father's concern and care—His comfort for one so unworthy as herself.

But her reverie was suddenly interrupted when Mrs. Whittaker came to her from one of the offices, took her gently by the arm, and led her into the private office of Dr. Axtell, specialist. The doctor smilingly motioned her to a chair before she could pull herself out of her daze sufficiently to concentrate. Mrs. Jenkins there drew an envelope from her purse and presented it to her. It bore her name, Mrs. Margaret Weston. With trembling fingers she tore it open and read:

Our dear Mrs. Weston,

In deep appreciation and love for your sacrificial service to the Saviour through your ministry to many through the years, we present to you this set of ear-phones which Dr. Axtell will adjust to your needs.

Signed,

The Ladies of the Gresham Avenue
Presbyterian Church

Her hands dropped limply in her lap. Her eyes flooded with tears. A cry of delight and overwhelming surprise escaped her lips. But the specialist was waiting with the precious apparatus until she could gain her equilibrium.

When the appointment was ended and they had left the office, Mrs. Weston timidly suggested, "It's almost time for Doris to leave the office. It isn't very far over there, could—we do we—?"

"Why, of course, we will go by for her," responded Mrs. Whittaker. "We will just take her right along home with us. That was next on our program, anyway, Mrs. Weston." And Mrs. Jenkins and Mrs. Whittaker smiled knowingly at each other.

Climbing into the car a few minutes later, Doris began shouting to her mother the news she had received that day at the office via special delivery air mail.

"Sh-sh, Doris, dear, don't speak so loudly; you don't need to any more. See what the Lord has done for me! They are so thoroughly concealed you didn't even notice them."

Doris gasped in surprise and stared at her mother, who handed her daughter the card bearing the message of the gift.

"Mother! How grand! Why, Mrs. Whittaker! So that's what you were up to!" Doris settled against the back of her seat with a wilted expression, indicating she was beaten in her own game. "Well, I couldn't figure out why you were so interested in that—that deal your husband knew about. But," she whispered on the side to her two friends, "please, please, don't tell mother anything that you know."

"What are you talking about, Doris? You needn't try to keep anything from your mother now." The accent was strong on the last word.

"Mother, dear," Doris added with a wink at the other two, "I started to tell you when I got into the car that a letter came at the office this afternoon from Anne and Warren, saying they will arrive next Tuesday, a week earlier than they had planned. They reached port yesterday."

"Oh—h!" cried Mrs. Weston excitedly. "And, I'll really hear the baby cry now, won't I?"

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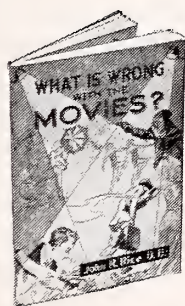
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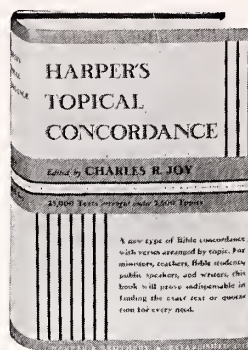
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In order that you might see whether the missionaries really appreciate and value the ministry of *Grace and Truth*, we will let a few of them speak for themselves. We can only give space to a few of the host of testimonies we might use, but they are typical of the many appreciative letters we receive.

I do not need to tell you that it would be very hard for me to be without it. I am glad that there are still those at home who are willing to send *Grace and Truth* to us.—Peru, S. A.

Grace and Truth has been a real blessing to our station and is read by all. Will you kindly convey to Mrs. —, who made this gift possible, our sincere appreciation.—India

I sincerely wish to thank whoever made it possible for me to continue receiving *Grace and Truth*. I rejoice in its helpful ministry.—Brazil, S. A.

So helpful do we find it that we should very much appreciate a continuance of it if the donor is able to do so.—Brazil, S. A.

Grace and Truth has meant, and still means, so much to me. I do praise the Lord for the continued faithfulness on the part of one of His dear servants, unknown to me personally, who makes it possible that *Grace and Truth* finds its way to me month by month, year after year . . . All my copies I have kept, and often have referred back to them for various helps.—Africa

I wish to express my sincere thanks to you and the friend, or friends, who, though unknown in the flesh, have remembered me in a far country; and month by month, *Grace and Truth* comes to remind me that there are those who are interested in this part of the Lord's vineyard.—Honduras, C. A.

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"Grace and Truth"

"The Topical Bible Study Magazine of America"

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Denver, Colorado



Future Life Number

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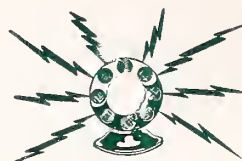
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The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

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The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16, 17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6, 7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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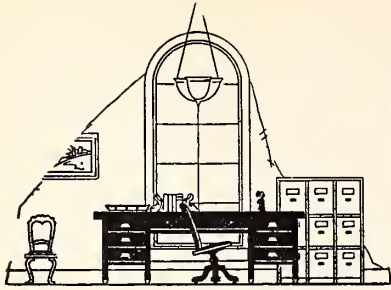
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EDITORIAL COMMENTS

FUTURE LIFE NUMBER

"HUMAN experience ends with the grave" is an oft-expressed and well-stated truth. But, thank God, experience need not sum up the knowledge of man. A "hope we have as an anchor of the soul, both sure and steadfast, and which entereth into the veil; whither the Forerunner is for us entered, even Jesus." We are happy to present this Future Life Number of *Grace and Truth* to our readers. These studies on the glorious certainties of the future, we believe, will be of real blessing to all.

HOME GOING OF MR. GAYLORD

"AT HOME with the Lord," March 8, 1941—Mr. A. F. Gaylord—is the word that reaches us as we are going to press. Deepest sympathy is extended to loved ones and friends of this man of God.

Mr. Gaylord has been an active member and Director of the Bible Institute Colportage Association since its founding in 1894. A very fine article was prepared for the D. L. Moody Memorial Number of *Grace and Truth*, March, 1936, by Mr. Gaylord.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

—H.H.S.

"THE BIBLE INSTITUTE OF THE AIR"

WITH the singing of the familiar hymn, "Wonderful Words of Life," the Denver Bible Institute introduced the first of its weekly broadcasts on Sunday, March 2, 1941, from 10:10 to 10:40 P.M. (M.S.T.) over radio station KFEL, 920 kc., in Denver. "The Bible Institute of the Air" program is featuring old hymns presented by the Institute Radio Chorus, Ladies' Trio, Faculty Male Quartet, and Student Male Quartet. A special feature on each program is the timely discussion of "Current Events in the Light of the Bible" by Rev. A. H. Yetter, Institute instructor. Dean C. Reuben Lindquist is the regular announcer and speaker. The special speaker on the initial program was Dr. Albert Hughes,

Have you heard Dean Lindquist's messages Sunday nights over KFEL? Time, 10:10 to 10:40

eminent Bible teacher and writer, of Toronto, Ontario, Canada. The musical program is under the direction of the Rev. Ernest E. Lott, Institute instructor. Mrs. Eulalia Lindquist is accompanying at the piano. That the program is being enthusiastically received by radio listeners is shown by the following excerpts from our radio mail:

From Denver:

We tuned in for the first program and received a great blessing.

We certainly pray that you may continue and that many may be led to Christ through your efforts.

We certainly enjoyed the initial service last night.

I will pray for the broadcast and tell my friends about it.

From Breckenridge, Colorado:

Enclosed you will find our offering to help put the Lord Jesus Christ on the air. We pray that the broadcast may continue until He returns for His own.

From Edison, Nebraska:

Last Sunday night at 11:10 (C.S.T.) I heard the first of the new series of radio broadcasts. It is a little late here . . . but I would listen if it were at 2:00 A.M. instead. How I did enjoy the program! May God bless you and each yielded life and voice to the salvation of precious souls and the feeding and strengthening of His born-again ones.

In the forthcoming issues of *Grace and Truth* we purpose to open a new department entitled "Radiograms," where we plan to publish news regarding the radio program, as well as excerpts from our radio mail. Therefore, we urge our *Grace and Truth* readers and listeners to write us regarding the broadcasts, addressing their communications to "The Bible Institute of the Air," Box 1617, Denver, Colorado. —B. G. C.

DR. ALBERT HUGHES

THE Spirit-filled ministry of Dr. Albert Hughes, noted Bible teacher and author, of Toronto, Ontario, Canada, in a three-day Bible Conference held in the Institute Auditorium in Denver from March 2 through 4, will long be remembered by the Institute staff and students, as well as by Denver friends.

We would add a hearty "amen" to the following testimony received in a letter from a Christian friend:

We certainly had a fine meeting with Brother Hughes, and I hope that he can come back again for a longer meeting. Denver surely needs that kind of preaching, and we all need it, because it makes us stronger in the faith.

Dr. Hughes, as the speaker in the initial

broadcast of the "Bible Institute of the Air," gave a message on "The Miracle Book" which was especially fitted to the occasion.

We are sincerely grateful for Dr. Hughes' gracious donation of a number of his fine books to the Institute Library, where they will be available for student reference. —B. G. C.

DEAN LINDQUIST at ST. PAUL and CHICAGO

DURING the examination period at the close of the first semester, it was my joy to spend a little over two weeks ministering the Word in the city of St. Paul, Minnesota, and later to attend some of the sessions of the Founder's Week Conference at the Moody Bible Institute.

Leaving Denver Tuesday evening, January 28, I arrived in Sioux Falls, South Dakota, Wednesday afternoon, where I was privileged to speak at the Union Gospel Mission of that city that evening. This work, though young and small, and in spite of some real difficulties, has been blessed of the Lord in that city.

Boarding the train following the service, I arrived in Minneapolis, Thursday morning. After spending the greater part of the day with an aunt, I crossed the Mississippi to St. Paul, where I was scheduled to speak at a Girls' Club meeting at six o'clock under the auspices of the Union Gospel Mission. For the next four days it was my joy to minister in this Mission each evening, as well as to address various groups. Rev. Peter MacFarlane, the founder and superintendent of the Union Gospel Mission of St. Paul, proved to be an ideal host. Every courtesy was extended to me by "Brother Mac," as he is called, and by the members of his staff who so efficiently carry on the work of that Mission. I was deeply impressed by the fine spiritual atmosphere which prevailed in every phase of this great Gospel work. Friday morning "Brother Mac" took me out to the Midway Hospital where brother Russell Taft (class of '29), who was so seriously injured some weeks ago, was convalescing. Due to the fact that the flu epidemic was at its height in St. Paul, the hospital was quarantined to visitors. However, after prevailing upon them, they gave me opportunity to spend almost an hour with Brother Taft. As I sat at his bedside, Brother Russell proceeded to give detailed account of the accident and the serious injury sustained. I was greatly impressed by the miraculous deliverance which God had granted him. Even his own doctor conceded that his recovery had been nothing short of a miracle. After a season of prayer I had to leave.

Friday I again spoke at the Mission, and the Lord gave us a great service. After the service a man came forward and introduced himself as a Mr. Osborn. He stated that he would like to have an appointment with me; so we arranged to take

lunch together on Saturday. In conversing with him after lunch, I found that Mr. Osborn was one of the lads who accompanied brother Fowler from Butler, Missouri, when he first came out to Denver to found the Institute. Mr. Osborn spent some four months in Denver, attending the Institute in the early days, and gave some interesting details relative to the actual founding of the school. Saturday evening, at the Mission service, we showed some of the motion pictures of the Institute activities and some of our conferences. At the close of the service many expressed the desire to visit Denver and the Rockies.

Sunday, February 2, was a busy day. At the eleven o'clock hour I was privileged to speak at the Central Free Church at Minneapolis where Rev. Arlie Bragg is the pastor. I had known Brother Bragg since we were wee lads together. It was a joy to have this season of fellowship with him and his people. After enjoying a sumptuous Sunday dinner at the home of my aunt, in company with some friends, I returned to the Mission for the closing services. At six o'clock I was granted the opportunity to speak to a fine group of young people. Many manifested real interest and desire to go on into the service of Christ. I trust that, in the days to come, some of these young people may be found in the field which is "white unto harvest." At seven forty-five we brought our closing message. We shall not soon forget this delightful time of fellowship spent at the Union Gospel Mission of St. Paul.

Monday morning I was invited to address the chapel service at the Missionary Alliance Institute of St. Paul, which has a fine student body and corps of instructors. At one o'clock I boarded the 400, the streamliner for Chicago. Arriving there at 9:20, I was met by Miss Betty Fries and a friend. She took me to her home, where I was royally entertained. On Tuesday, Wednesday, Thursday, and Friday of that week I attended most of the sessions of the Founder's Week Conference. My soul was blessed by the spiritual messages brought by the various speakers. The Thursday afternoon program, devoted to the Missionary Symposium, was a special blessing as so many missionaries, some of them recently returned from the field, gave first-hand information and presented the missionary challenge afresh.

While attending the various sessions of the Conference, I had opportunity of renewing fellowship with several former students of D. B. I. Among them was Miss Ollie John, class of '35, who is now a member of the staff of the Moody Bible Institute; and Bob Woodburn, Marlin Olsen, and Frank Ferrell, all students of the Institute. One evening, while in the Moody Church, I had opportunity to visit with Miss Ellen Johnson, a sister of Miss Amanda Johnson, one of

(CONTINUED ON PAGE 103)

A vacation at the foot of the Majestic Rockies—D. B. I. Bible Conference, Aug. 10-24

WHICH FLAG DO YOU FLY?

By A. C. MAXWELL

Pastor, Faith Baptist Church, Houston, Texas

"RALLY 'Round the Flag, Boys," and the old cry of the Color Sergeant, "Bring up the men there," are slogans being heralded again in this day of national defense preparation. The colors in the flag of a nation have valued meanings. The Red, White, and Blue are appreciated because of their significance. And so with the colors of the Bible, God's Word, because of their spiritual significance. Five distinct, important colors are mentioned in the Bible:

The "Yellow Peril"—"Then the priest shall see the plague: and behold, if it be in sight deeper than the skin; and there be in it a yellow, thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy" (Leviticus 13:30). Leprosy is the "Yellow Peril"—the type of sin. An unsaved sinner is flying the yellow flag of sin; he is unclean, and can be cleansed *only* in the "blood of the Lamb." A Christian leper's testimony: "I thank God that He laid leprosy upon me because of the number of lepers I have been able to lead to Christ!"

"The blackness of darkness for ever"—Jude 13. The preceding verses show that this is reserved for those who have gone in the way of Cain—greedy idolators, gainsayers. Atheism and immorality of today fly the Black Flag of crime, impurity, immodesty, murder, broken homes, and general lawlessness, of which innocent, orphaned children are the greatest sufferers. Infidelity and crime are related as cause and effect, and constitute nothing short of a national peril. Christian morals cannot survive the death of Christian faith. Our battle cry should be "Down with the Black Flag!"

The "Red of Redemption"—or the Crimson Cord of Hope. The shed blood of Jesus Christ is the sinner's sure and only hope, found in the Bible from the opening book, Genesis, "clear through Revelation," "Without shedding of blood there is no remission" (Heb. 9:22). How wonderful that the Crimson blood is the *only cure* for the sinful soul and crimson life!

There is a fountain filled with blood

Drawn from Emmanuel's veins,

And sinners plunged beneath that flood

Lose ALL their guilty stains!

Get under the grandest color of all—"the blood-stained banner of the Cross"!

The "White of Purity"—"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool (Isa. 1:18). The pure in heart shall see God. "Wash me and I shall be whiter than snow" (Ps. 51:7). The Christian's flag of purity is the righteousness of and in Christ, our only protection. Do you fly this flag of beauty?

The "Blue of Truth" and Loyalty—the Heavenly Color! "Put upon the fringe of the borders

a ribband of blue . . . that ye may look upon it and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes" (Num. 15:38-39). To be "True Blue" in home, in church, in state, to one's nation, and above all, to our God, is the sublimest thought that captivates our loyalty and patriotism. Are you displaying the "Banner of Blue"? *Be sure it isn't faded!*

THE FLAG OF FREEDOM!

The *Watchman-Examiner* of New York passes on to us a very interesting story about "Missionaries and the Flag."

When the Americans first occupied Manila, they found many persons in prison for what were called "political offenses." One of the crimes for which men were imprisoned was that of reading the Bible. Soon after the "Stars and Stripes" were raised over that land, these prison doors were opened, and men were set free. One day a man came to an American missionary and asked to see him in strict privacy. When they were alone he asked in a whisper if it were true that he could now read his Bible without fear of imprisonment. The missionary took him to a window and pointed to the American flag floating from a near-by building, and said to him, "So long as you can see that flag floating over your country, you can sit on the ridgepole of your house, if you want to, and read your Bible, and no one can molest you." Let us then say with David for all such blessings and assurances, "Bless the Lord, O my soul, and all that is within me, bless His holy name; Bless the Lord, O my soul, and forget not all His benefits" (Ps. 103:1-2).

Which flag do you fly?

DIVINE INDWELLING

"Feeling within so great a treasure"

(Practice of the Presence of God, Page 33)

Pile up the riches of the earth;
The whole will be of little worth,
Placed side by side, with treasure known
When in the heart God makes His Throne.

To go through life, assured God lives
In the believing soul which gives
Surrendered Will and Faith and Love,
Anticipates the Heaven Above.

How tenderly God doth reveal
His Presence, nothing can conceal!
As the sun warms the cheek, so He
Indwells the spirit consciously.

As water the thirst satisfies
His Presence precious Peace supplies.
As Saviour, He indwells to be
A constant Source of Victory.

As Father, He indwells to tend
Each need, and from foes to defend.
As Comforter, He Truth applies;
Knowledge and Grace and Strength supplies.

Not a far distant God Thou art;
Thou dost hold converse with my heart.

—William Olney

Tell your unsaved friends about the Bible Institute of the Air KFEL, Denver, Sundays 10:10-10:40 P. M.

WILL ALL UNSAVED MEN GO TO HELL?

BY WADE K. RAMSEY
DEAN, KANSAS CITY BIBLE COLLEGE

The wages of sin never go unpaid

THIS question is fundamental. How one answers it is a pretty good index to one's view of the Gospel. Emphasize hell's awfulness, and you emphasize the awfulness of sin; minimize it, and you minimize sin; modify it, and you modify the work of Christ in redemption; for His work is great in proportion to the awfulness of sin and its penalty.

It is easy to classify any doctrine which denies or modifies the judgment of God—it is of Satan. He began this in the garden of Eden. His statement to Eve was: "Thou shalt not surely die" (Gen. 3:4). It is not surprising, then, that every false religion either denies or modifies the Christian doctrine of hell or eternal punishment.

Mormonism practically denies it entirely. One of the leading exponents of this faith, Mr. John Widtsoe, says: "There is no hell in 'Mormon' theology, in the traditional sense. God is love. Intolerable burnings do not comport with the feelings of an affectionate father for his children. The 'Mormon' equivalent of hell is the unending regret of him who, having had great opportunities, finds himself by his own wilfulness in a lower stage of progress than he might have been. That is a heavy but inescapable punishment, which can be forgotten only in resolute attempts to move onward in the days to come" (*What Is Mormonism?* p. 41).

Mrs. Eddy, founder of Christian Science, says: "No final judgment awaits mortals."

Russellism (Millennial Dawn, Jehovah's Witnesses, etc.) makes God's judgment equivalent to annihilation. In his *Divine Plan of the Ages*, Volume V, page 354, Mr. Russell says: "We will find it clearly stated in the scriptures that sheol, hades, oblivion, receives all mankind, good and bad alike; that it has no light, no knowledge, no wisdom, that no tongue there praises the Lord, neither blasphemes His name; that it is a condition of absolute silence, and in every way an undescribable condition, except it has attached to it a hope of resurrection." Then in Volume I, page 158, of the same work, he says: "However, none can appreciate the scriptural argument, who do not admit the scriptural statement that death—extinction of being—is the wages of sin."

Seventh Day Adventism teaches that Satan and the sinful world are to be judged during the

thousand years of Christ's reign. Then all the wicked and Satan are finally annihilated; for, according to their doctrine, that is the meaning of death. In their standard work, *Bible Reading for the Home Circle*, page 504, we read: "A gladsome thought! Satan, sin, and sinners are finally to come to an end, and be no more. Then God will have a clean universe."

IN OPPOSITION to all these false religions, the Bible's answer to the question before us is clear and plain. According to the Bible, all unsaved men go to hell—a place of eternal conscious punishment. This is evident, in the first place, from the fact that there are only two eternal destinies described in the Scripture. The one is eternal life—the other is eternal death; the one is eternal happiness—the other is eternal misery; the one is resurrection to life—the other is the resurrection to damnation. This is perfectly clear from the following Scriptures. In John 3:36, God says, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." In John 5:28-29, we are told: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Then in Matthew 25:46, we read: "And these shall go away into everlasting punishment; but the righteous unto life eternal." This fact of only two destinies is brought before us again in Romans 6:23: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

There were just two divisions of the ten virgins in Matthew 25: those who were wise, and those who were foolish; those who had oil, and those who had none; those who were admitted to the heavenly marriage feast, and those who were shut out.

In accordance with the foregoing passages, the following statements by our Lord show decisively that the only alternative to the entrance into life is eternal hell. In Matthew 18:9, the Saviour said: "And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." Then again in Mark 9:43-44, He says: "And if thy hand

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Ask your "boss" now for that 15 day vacation, Aug. 10-24—spend it in Denver

FIVE MINUTES AFTER DEATH?



Address by

REV. JOHN LINTON, B.A.

Author, Bible Teacher, and Conference Speaker

*Speaker—6th Annual D. B. I. Bible Conference
August 10—24*

*Beyond experience, but not beyond Revelation.
God's Word answers this question.*

CANON LIDDON tells of an old military officer who had returned from India. He was telling a group of friends the story of the Indian Mutiny. His audience hung in breathless interest on his words. Suddenly he stopped. They looked at him, waiting for the next word. He quietly continued, "I expect some day to see something much more wonderful than that." His friends were surprised. He was an old man—over seventy. He was retired from the Army. He would scarcely travel any more. "Something more wonderful than that." "Where?" they asked him, "and when?" He quietly answered, "I mean in the first five minutes after death."

The first five minutes after death. What would he see? Where would he be? Do we know that he would be? Do we know that he would see? What would the first five minutes mean to him—and to you and me?

Ian MacLaren once said, "One must be afflicted with spiritual stupidity, or cursed with incurable frivolity, who has never thought of that new state on which he may any day enter, nor speculated concerning its conditions."

Charles Kingsley was one of the brightest and liveliest Christians that ever lived, but he often dwelt on the thought of death and what lay beyond. Not long before he passed into the unseen world he said, "I have looked forward to this hour all my life with a most intense and reverent curiosity." That, I confess, is my own

attitude toward this absorbing subject, and that, I find, is the attitude of a host of people as witnessed by the large crowds who come to hear sermons on the after-life.

What happens after death? The answer to this question no man but One can tell us, for no man but One has come back from the dead with information on the subject. It is true that Lazarus died, and his soul for four days ranged the realm of the world beyond. But when Christ brought him back, He forbade him to speak of where and what he had been.

You remember Tennyson's lines:

When Lazarus left his charnel-cave,
And home to Mary's house returned,
Was this demanded—if he yearned
To hear her weeping by his grave?

"Where wert thou, brother, those four days?"
There lives no record of reply,
Which telling what it is to die,
Had surely added praise to praise.

Behold a man raised up by Christ!
The rest remaineth unrevealed.
He told it not; or something sealed
The lips of that Evangelist.

There was one man only who returned from the dead to tell of the life beyond—the Man Christ Jesus. And He did not have to die to learn about the world unseen. He had lived there from eternity. He saw both worlds at once. His eye of omniscience saw the invisible as well as the visible world. And so to this authoritative source, not to human speculation, however wise; not to earthly philosophy, how-

Where can one get board and room for only \$1 per day? — D. B. I. Conference, Aug. 10-24

ever reasonable and profound; and certainly not to table-rappings and tilted chairs in the darkened room of the spiritist; but to the pure white light of God's Word do we come to ask—What happens after death?

Let me ask and answer three questions concerning the dead. Are they? Where are they? What are they?

I. ARE THEY?

Does life persist beyond the grave? Do the dead live on elsewhere? Is man only six feet of clay, a mere body; or is man a living, conscious personality over and above his body, so that he lives on when his body, his house, has gone into ruins?

God's Word gives very definite answer. It shows that not only does death not end existence; it does not even interrupt existence. I will produce four witnesses to prove this.

The first is Paul the Apostle. What do you say, Paul, concerning the dead? Are they? And Paul says: "Whether we wake or sleep (live or die), we live together with Him" (I Thess. 5:10). Well, that is plain. "Whether we wake or sleep, we live." If we leave the body—we live. If we depart from this world—we live. Though the body lies down in the grave, the man himself, the tenant of the body, lives on.

The second witness is John. He describes in Revelation six a scene in heaven. He sees the souls of the martyrs who on earth were slain for the Word of God. He hears the souls of these martyrs crying out to God. They speak to God, God speaks to them. John hears the Lord comforting them. These martyrs died on earth. Their bodies filled a martyr's grave. Was that the end of them? Oh, no, John tells us their souls are in heaven. He declares they are alive, apart from their earthly bodies. They continue to live after death.

The third witness is David. He laments the death of his child. He had asked God to spare him, but God thought it best to take the child unto Himself. What did David say? "I shall go to him, but he shall not return to me." David believed the soul of his child was in the other world alive, and that he, his father, when he died, would join his little one there. If David had believed that the dead are not, how could he have spoken of meeting his child after death?

The fourth witness is David's greater Son—Jesus Christ. There was a cult in Jesus' day who denied the resurrection and the life beyond. They said: "When a man dies he utterly perishes; ceases to be; the dead are not." But Christ met these Sadducees one day, took their teaching and nailed it down to the counter as a monstrous lie. He said: "Listen, you, who teach that the dead are not, listen to this—God is the God of Abraham, and the God of Isaac,

and the God of Jacob; God is not the God of the dead, but of the living.' " Here is the bold, clear statement of Jesus Christ that the dead are, that Abraham, Isaac, and Jacob were alive at that moment; although their bodies had been in the grave for hundreds of years.

In Luke sixteen our Lord tells of an unbelieving man who died and was buried. Was that the end? Did the funeral terminate his existence? Hear the testimony of the Faithful and True Witness: "The rich man also died and was buried. And in hades he lifted up his eyes, being in torments." He saw. He spoke. He remembered. He suffered. Could anything be plainer than that? The dead continue to live, whether believers or unbelievers. The body is not the man. Five minutes after death the soul, the personality, the real man, lives on in the other world, as much alive as when he dwelt in this world. When we ask, therefore, concerning the dead—Are they? God's Word replies that they are.

Now, my friends, before we go further, do we all believe this? I have quoted five passages of Scripture concerning the life beyond. I could have quoted fifty. After death we live, we continue to be. Death is no more than if you walk out of one room into another. This body is only our temporary home. One day we shall move out of it. But we shall continue to live, even though this body may die and resolve itself to dust.

When John Quincy Adams was eighty years old he met on the streets of Boston an old friend who shook his trembling hand, and said, "Good morning, and how is John Quincy Adams today?" "Thank you," replied the former President, "John Quincy Adams is quite well, sir,

(CONTINUED ON NEXT PAGE)

Not Going Your Way

"You're just out of date," said young pastor Bate,
To one of our faithful old preachers,
Who had carried for years, in travail and tears,
The gospel to poor, sinful creatures.

"You still preach on Hades, and shock cultured ladies,

With your barbarous doctrine of blood;
You're so far behind, you will never catch up;
You're a flat tire stuck in the mud."

For some little while, a wee bit of a smile
Enlightened the old pastor's face;

Being made the butt of ridicule's cut

Did not ruffle his sweetness or grace.

Then he turned to young Bate, so suave and sedate;

"'Catch up,' did my ears hear you say?
Why, I couldn't succeed if I doubled my speed.
My friend, I'm not going your way!"

—P. H. Kadey

Do you enjoy the old hymns? Listen to KFEL Denver, Sundays 10:10-10:40 P. M.

but the house in which he lives at present is becoming delapidated. It is tottering upon its foundations. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon; but he himself is quite well, sir, quite well." That is the splendid testimony of a man who saw and believed that the dead are, and that death does not interrupt our existence.

II. WHERE ARE THEY?

They continue to live, but where? Let us remember that the dead in the next world, like the living in this world, are in two classes—the believers and the unbelievers, the saved and those who would not be saved. Let me first trace the history of the believing dead.

In the Old Testament the place where the soul of the believer went at death was called Sheol. In the New Testament this same place is called Hades. This place, it would appear, was in two divisions—one compartment for the saved, the other for the lost. Between the two divisions of Sheol or Hades there was a great gulf, uncrossable. The part where the souls of the righteous went was also called Paradise and Abraham's bosom.

It was to this part of Sheol that the souls of the righteous went until the resurrection of Christ.

It was in this part of Sheol that David expected to meet the soul of his little boy.

It was to this part of Sheol that the beggar Lazarus went at death.

It was to this part of Sheol that the soul of the dying thief went when he expired on the cross. "Today shalt thou be with Me in paradise" (Luke 23:43).

It was to this part of Sheol or Hades that the soul of Jesus Christ went for three days after the crucifixion (Acts 2:31).

From the beginning of human history until the resurrection of Christ, the soul of the believer entered an intermediate state, going down to a place called Sheol, and in that part of Sheol called Paradise they were joined by Jesus Christ when He died on the cross.

Where is Paradise now? Where is the dwelling place of the believing dead today? We know that they are waiting for the resurrection, the redemption of the body. But where do they await this sublime event?

In II Corinthians 12:2, Paul said that he was caught up into the third heaven into Paradise. How can Paradise be both down and up? The

answer is that when Jesus Christ the Lord of death (the body) and Hades (the soul) at His resurrection and ascension came forth from Sheol, He did not come alone, but led forth with Himself the souls of the Old Testament believers and transferred Paradise to heaven.

In Revelation 1:18 Christ says, "I am He that liveth and was dead . . . and have the keys of Hades and of death." On that first Easter morning Christ used those keys to unlock the gates of Hades and on His ascending to the Father He led forth and upward with Himself every believer waiting there and took them into heaven.

In Ephesians 4:8 we read, "When he ascended up on high he led forth a multitude of captives." Who are these captives led from captivity by the ascending Christ? The answer is, who could they be but the Old Testament believers who had been waiting the coming of Christ Who would die for their sins—"the remission of sins *that were past*" (Rom. 3:25).

Where are the Christian dead who die today? The Bible is plain and emphatic in its answer. The moment the soul of a believer leaves the body, that moment he is in heaven with Jesus Christ.

Paul says, "Absent from the body" is to be "present with the Lord" (II Cor. 5:8).

He says also, "Whether we wake or sleep, we should live together with him" (I Thess. 5:10).

He speaks of "the whole family of God, in heaven and earth" (Eph. 3:15).

He definitely states that if a Christian departs this life, he is "with Christ which is far better."

The soul of every believer is therefore at the moment of death taken to heaven to be with Jesus Christ.

Where are the unbelieving dead? In the Old Testament times they went down to that part of Sheol reserved for the unrighteous. This place is described by our Lord in Luke 16. The Lord Jesus shows the unsaved there waiting the final judgment.

And that is where they are today. The death and resurrection of Christ brought no change to the lost in Hades. Peter tells us, "The Lord knoweth how to reserve the unjust unto the day of judgment" (II Peter 2:9). And that is where they are now. From the days of Cain who slew his brother, right down to the last man who died on earth rejecting Christ, all are in Hades, the underworld of the unsaved dead, waiting the last judgment.

III. WHAT ARE THEY?

The saved and unsaved continue to live. The saved are in Heaven. The unsaved are in Sheol.

(CONTINUED ON PAGE 99)

Your gifts have made the Bible Institute of the Air possible—Thank you!

Convinced at Last

BY V. F. ANDERSON

Pastor, Norwood Park Gospel Tabernacle, Chicago

God does not settle accounts with infidels and blasphemers every Saturday night.

IN OUR day there are many peculiar, as well as wonderful, things. Perhaps the most astounding thing is to meet a person who calls himself an "agnostic." The thing that makes him peculiar is that the name means "ignoramus," and yet this fellow will never claim this "great" title until after he has completed a lengthy course in modern education. He seems very proud over his title, and for that reason we feel hesitant at saying or doing anything that would take the joy out of his achievement. After talking with most of these fellows we are convinced that "agnostic" is the proper name. The great paradox is that they seem, somehow, to be educated into ignorance. That reminds us of a passage which reads, "Ever learning, and never able to come to the knowledge of the truth." Men sneer at what they call "old-fashioned religion (Christianity)." We would like to ask a question. What is more old-fashioned than doubt? Let the doubter go back and search the history of doubt and then report his findings.

Of course, the agnostic does not know whether he has a soul. He may have one, but he is uncertain. If he does have, doubtless he will live on, somewhere. If he doesn't have, of course, when he dies, all is over. Since he does not know for sure, he is not worried nor deeply concerned. He is just indifferent. Nothing bothers him, because there is nothing sure. He concerns himself with this life only, and therefore his religion is a natural religion.

Since that is true, Jesus Christ has no place in his life at all. The Bible is put on the plane of other literature, and nothing is positive except that he does not know anything for sure. To claim that the Bible is true and the only infallible truth would be radicalism and narrow bigotedness. Of course, the same fellow could claim that he knows that two times two is four, and that would not be radicalism. He could also give you many scientific formulas which he knows are true, without being radical. Positiveness anywhere except with the Bible is, to him, a note of intelligence. A word of positiveness concerning the Bible is, to him, narrow-mindedness and a mark of ignorance. All vital

doctrines, to him, have been rocked, because his faith in the Bible has been rocked.

How wonderful to turn from speculation to revelation; from theory to attested fact; from wondering to resting upon the eternal Word of God. The Bible stands after the application of every true, acid test. It will stand investigation and will never appear ridiculous, except when it has been maliciously mutilated by the hands of wicked men who claim to have the distinction of "higher critics."

There is coming a day for the believer when faith will become sight. There is coming a day for the unbeliever when doubt will be exchanged for certainty, but unless that happens this side the grave it will be too late. Every doubter, sceptic, infidel, atheist, agnostic, and unbeliever will finally be convinced. Reader, have you been convinced as yet? If not, won't you just now accept the pardon which Christ offers you?

Every doubter will finally be convinced of six things: (1) That death brings many changes, but it does not bring a cessation of being; (2) That there is a *place* called "hell"; (3) That there is no second chance for those who enter; (4) That hell offers no fellowship; (5) That hell is a place of eternal conscious suffering; (6) That hell and the grave are not identical. For simplicity in this study we will confine our proofs primarily to the passage in Luke 16: 19-31.

Some try to discredit this passage by saying it is a parable. I have never seen any reason for accepting this view. However, if such a view is accepted, the value of the message is not lost nor the emphasis on eternal punishment lessened. A parable is always based on fact. If this is a parable, if it follows the trend of every other parable, it must also be based upon certain fact. What then is that fact? There is no other logical answer than that there were two men who lived, died and had the experience which the Bible here records for us. We have no records as to the rich man's philosophy of life. Whatever it may have been, we know it was false because it landed him in hell. He learned, upon this occurrence of death,

(CONTINUED ON PAGE 100)

Send your young people to our Youth Conference, July 24-Aug. 3. Place—D.B.I. Mountain Park
FOR MARCH, 1941

A First Glimpse of Heaven

BY NORMAN RENN

Pastor, Palisade, Colorado

Of course we will see our own loved ones and the saints of other days who have preceded us, but there is a far dearer Friend Whom we will see.

MANY people think we cannot know anything about heaven. Many professed Christians believe the matter is uncertain. Now if God had wanted us to be in darkness about heaven, there would not have been anything in the Word about it.

A study of the Bible reveals that there are a number of things for us to see in a first glimpse of heaven. But above all else, it reveals the pre-eminence of Christ in heaven. Let us observe that

A FIRST GLIMPSE OF GLORY REVEALS THE GLORY OF CHRIST

In Acts seven, we have Stephen's vision of the Lord Jesus. "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:55-56). We have here the death of the first martyr of the Christian church. As his persecutors were full of Satan, so was he full of the Holy Ghost. We have a remarkable communion between this blessed martyr and the Lord Jesus in this critical moment. We observe Christ's gracious manifestation of Himself to Stephen, both for his comfort and for his honor in the midst of sufferings. He had a first glimpse of the glory of Christ, sufficient to fill him with joy unspeakable; which was intended not only for his encouragement, but also for the support and comfort of all God's suffering servants in all ages. "And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:9). Heaven was opened, to give Stephen a glimpse of the happiness he was to possess, that he might, in prospect of that, go cheerfully through so great a death.

Stephen saw Jesus standing on the right hand of God. His first glimpse of heaven revealed Christ *exalted*. The Lord Jesus has taken our

nature with Him to heaven, and being clothed with a body, He may be seen with bodily eyes as Stephen saw Him. He saw the Saviour, the great Mediator of God's grace. The glory of God shone in the face of the Son of man. "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory" (John 17:24). As we think of Stephen's divine privilege of beholding such glory, we are reminded of the words of the old hymn:

When, by the gift of His infinite grace,
I am accorded in heaven a place,
Just to be there and to look on His face,
Will through the ages be glory for me.

When Stephen saw his Lord, he was abundantly satisfied.

Now the Saviour is usually said to *sit* on the right hand of God. "Who is *set* on the right hand of the throne of the Majesty in the heavens" (Heb. 8:1); but Stephen sees Him *standing*, as one more than ordinarily concerned at present for His suffering servant. Christ stands ready to receive him and to crown him and to give him the prospect of the joy set before him. Nothing is so comfortable to dying saints, nor so inspiring to suffering saints, as to see Jesus at the right hand of God; and, praise His wonderful name, by faith we may see Him there.

And now let us think for a moment or two of the *glory* of Christ as seen by the Apostle John in the book of the Revelation.

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain" (Rev. 5:6). Here John, like Stephen, saw Christ *exalted*. He not only had preached of Christ, but he had the joy of seeing Him. Here he had a first glimpse of heaven, and saw the Lord of glory. He had seen Him in His humiliation. He could remember His shameful death as though He were a despised criminal; but now he saw Him in a place of honor. He is not only Saviour, but Judge. In Him will be placed all authority and power. (CONTINUED ON PAGE 102)

2 Great D.B.I. Conferences this summer—Youth Conf., July 24-Aug. 3; Summer Conf., Aug. 10-24

REWARDS OVER THERE

BY ELMER E. SEGER

Pastor, Brownville Congregational Church, Chicago

Will it pay to labor diligently for the Lord?

THE study of rewards as revealed in Scripture is intriguing. Some things are very clear, but some are veiled in mystery. It is for us in this study to consider the things revealed, and to trust and praise our heavenly Father for the beauty and glory which faith assures us is inherent in those things yet to be revealed.

The subject, "Rewards Over There," carries with it the inference that there may be rewards here. And surely to this the Christian will readily agree. The peace that passeth understanding, the ability to be patient in trial, the orderliness and simplicity of a calm Christian outlook in a world of complexity, the sure knowledge that all things work together for good, the fellowship of like-minded human beings, lifelong loyalties and friendships—these are some of the rewards of communion with God and adherence to His Word. The Christian is rich even in this world. These rewards take nothing from the riches that shall be his in glory. But there are rewards which, if gained here, mean loss in glory. Christ speaks of the hypocrites who do their alms before men, sounding a trumpet so that all may know of their deeds. Such seek the glory of men. "They have their reward" (Matt. 23:2). "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven" (Matt. 6:1). We may choose whether we will take rich empty rewards now, or take the richness of the Christian life that God has planned, and the blessings of His rewards over there.

It is important to note that salvation is not a reward. There is clear distinction between the two. Salvation is a gift; it is by faith; it is offered to all unbelievers, and to them only; it is instantaneously received at the new birth. But, by contrast, rewards are earned; they are offered to all believers, and to them only; and some time elapses between the performance of the deed and the bestowal of the reward. Two such passages as the following reveal the contrast. In the first we have salvation stated to be definitely not by works: "For by grace are ye saved . . . not by works" (Eph. 2:8-9). In the second we have rewards stated to be definitely by works: "He shall reward every man according to his works" (Matt. 16:27). In the first verse the subject is salvation, while in the second it is rewards. What a sad thing it is

that men have so confused these two important and blessed, yet distinctly different, lines of truth.

God never makes a mistake, and this never-failing God is the One Who keeps the books and bestows the honors. All good works are rewarded, but it is important in making this statement to define the nature of good. God does not offer rewards to unbelievers. In fact, the man outside Christ can do no good. "Without faith it is impossible to please Him" (Heb. 11:6). It matters not what man may say of an act—God calls it good only if the doer is in Christ, for no man can please God who does not receive His Son. On the other hand, the man in Christ may rest in the assurance that even a cup of water given to drink in His Name will receive its reward.

The outstanding rewards mentioned in God's holy revelation to man are the various crowns and identification with Christ in His government organization.

There are five crowns. The incorruptible crown is mentioned in I Corinthians 9:25. "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible." Salvation is not in question here. It is the case

(CONTINUED ON PAGE 96)



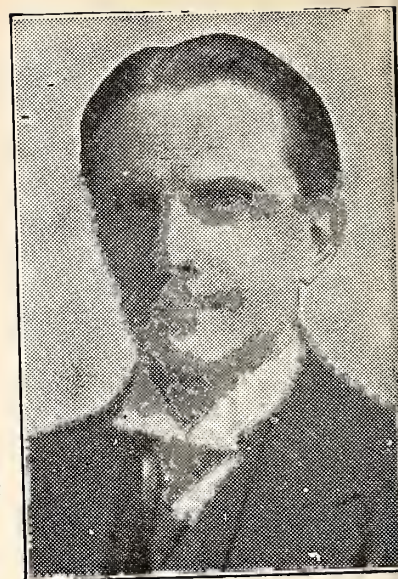
Rev. Seger's aggressive church is a member of the I. F. C. A. They are supporting two missionaries—one in Africa and one in South America—beside giving other mission support.

at? A new radio program? — When? Every Sunday, 10:10-10:40 P.M. — Where? KFEL Denver
MARCH, 1941

The Inquiry of Life

DR. F. JOHN SCROGGIE

Bible Teacher from London



Second Article in a Series on The Problems of Life

A stenographically reported study given in a recent series at the Denver Bible Institute. The vital issue that faced "the rich young ruler" is one that faces every son of Adam. A masterful handling of a difficult passage in the Word of God.

OUR subject is to be found in that record in the tenth chapter of Mark's gospel, verses seventeen to twenty-two.

And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?

And Jesus said unto him, Why callest thou Me good? There is none good but one, that is God.

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

And he answered and said unto Him, Master, all these have I observed from my youth.

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

And he was sad at that saying, and went away grieved: for he had great possessions.

That message is the work of an artist. In just a few graphic lines the whole picture is drawn. Here is the inquiry of life—a message full of significance for every one of us; and there is in the message that which is vital to each one of our hearts.

I want just to say here that the story occupying those few verses is a story that immediately arrests the attention and claims our immediate interest upon at least four things:

In the first place, there is a true aspiration; then, in the second place, there is a searching examination, and then there is a divine declaration following it; and finally there is an honest enmity. There might be yet another, but I will tell you about that point. I do not think so, but here is a true expression.

When I was in the Exeter Hall in London before it was demolished and the present hotel was built upon the site, Dr. Arthur T. Pierson of Chicago was conducting a series of meetings in that great hall, and I had the privilege of lead-

ing the singing. Percy Morgan played the piano. There was a big pipe organ in that hall, seating three thousand people, and there was no one to play it. I said to Mr. Putterill, who was the general secretary of the Y. M. C. A. at that time, "Why can't we have that organ tonight?" I shall never forget his answer, because it made a distinct impression on my heart, and yet it was quite a commonplace answer—He said, "It requires the touch of the master hand."

I have often thought of that answer given to me many years ago. The human personality is one of the finest instruments of life. It is the greatest, and yet there are so many persons whose human personality gives forth no answer no music! Why? Because they haven't surrendered their lives to the touch of the master hand. That is why. "It requires the touch of the master hand," he said.

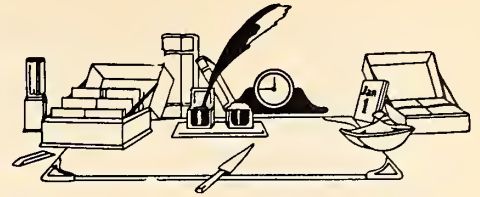
Long ago, wandering into the Freiburg Cathedral, a young man met the caretaker of the Cathedral on the threshold, and he asked him if he might have the opportunity of just trying the organ in that wonderful cathedral. The caretaker said that it wasn't worth his while to permit anybody to touch that organ, and that he dared not give permission to any one to do so. But the young man was insistent, and the caretaker was adamant in his refusal, so, for a long time, they discussed the matter together, until at last the young man with overwhelming passion said, "Just give me one chance. I will promise you I won't injure the wonderful organ." The caretaker with great diffidence at last permitted the unlocking of the organ; and the young man, sitting down on the organ seat, began to move his fingers over the keys of that great instrument; and through

(CONTINUED ON PAGE 97)

Have you been listening to the Bible Institute of the Air?—Sunday, KFEL Denver, 10:10-10:40 P.M.

GRACE AND TRUTH

The Editor's Mail Bag and Question Box



Conducted by the Editor

Question: Did Abram tarry in Haran until his father's death, or did he go into Palestine before Terah's death?

Answer: We believe that there were several years of incomplete obedience to God's command, which included his father's home as well as country (Gen. 12:1); and these years might be called "wasted" in Haran. The primary reason for believing this to be the case is because of a passage in the book of Acts:

Then came he (Abram) out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell" (Acts 7:4).

This remarkable bit of history shows us two things:

1. Abram received his first call in Chaldea. (There is an intimation of two calls which is verified by Genesis 12:4.)

2. Abram did not leave Charran or Haran until after his father's death.

Some Bible students have raised two objections to this conclusion:

1. Abram was called the friend of God, and therefore, it is unfair and illogical to accuse him of wasting time at Haran.

2. Abram was seventy-five years old when he left Haran (Gen. 12:4); Abram was born when Terah was seventy years old (Gen. 11:26). Therefore Terah was one hundred forty-five years of age when Abram left Haran, or sixty years before Terah's death at the age of two hundred five years (Gen. 11:32).

Our answer to the first objection is that Abram was not a perfect man, although called "the friend of God." David, too, was regarded as a good man, being called by God, "a man after God's own heart." The throne of the millennium on which Christ will sit is called "David's throne"; yet he was an adulterer and murderer. Abram's weakness is seen in the very context of Genesis 12:1-4. Everyone is familiar with Abram's cowardly dealing with Pharaoh, calling Sarai his sister (Gen. 12:10-20). God's displeasure with the results of this lie and the lie itself is seen in Genesis 1:17. But all this does not lessen our respect for Abram. We love him just the same; for God forgave him, and why should we do less?

The answer to the second objection is that the conclusions adduced do not agree with Acts 2:4. They make Abram leave sixty years before Terah's death, and this passage says positively that he did not leave until afterward. The Greek word for "when" is *meta*, meaning "after" when followed by the accusative case. *Meta* is cor-

rectly translated "after" in Acts 1:3. The whole problem here is with Genesis 11:26. This verse is not a definite "time" passage on Abram's birth, unless we conclude that Abram, Nahor, and Haran were triplets. They could have been, but the Scripture does not so state. Another reason why we believe the verse was not intended as a time passage on Abram's birth is that the next verse does not tell how long Terah lived after the birth of these three children as did the Holy Spirit in the case of Serug and Nahor (vss. 23, 25). We conclude that the passage means that, after living seventy years childless, Terah married; and sometime later became a father. No date is given for the birth of these three boys.

We see no contradiction here between Acts 7:4 and Genesis 11:26, and harbor no hard feelings toward Abram for wasting years in Haran, even though God told him to leave his father's roof tree. It is significant that Terah's name means "delay." In the name selected for Terah, God let a prophecy of Abram's future delay be uttered.

God help us to live carefully and prayerfully—never delaying God's plans.

A SUGGESTION

If you are interested in further Bible study, then be sure to save every copy of *Grace and Truth* and bind them into yearly volumes, using our free index. We will be offering next month a new type of binder that can be sent to your home so you can bind them yourself. Many ministers pride themselves in having all eighteen volumes completely bound in their private library.

QUESTION NUMBER

In a few months we will be publishing another of our popular Question numbers. Please send in your questions right away if you wish them answered in this issue. Your name will be withheld in the treatment of the question.

"TOPICAL BIBLE STUDY MAGAZINE OF AMERICA"

To our knowledge, *Grace and Truth* is the only religious periodical that consistently, month after month, uses the topical method of
(CONTINUED ON PAGE 104)

Meet Dr. Dan Gilbert at the D.B.I. Summer Conference, Denver—Aug. 10-24



The Berean African Missionary Society

The Foreign Missionary Department of The Denver Bible Institute

Rose Encinas, Home Secretary



We were made very happy at the Home Base upon receipt of letters from the field, dated October, November, and December. The December letter reached us the twentieth of February. These letters brought to us, and we are sure to all of our faithful friends and supporters,

ENCOURAGING NEWS

Uppermost in our minds, of course, is the question as to what effect present war conditions are having upon our missionaries. We were very glad to receive the following report from Mr. Lindquist: "We are still uneffected by the war, except for rapidly mounting prices and the lack of mail. Prices are going up daily, and are now more than twice as high as they were a year ago. We are certainly thankful for the groceries that we got from America, although they are going fast—too fast."

Some months ago the government confiscated the guns that were in the possession of missionaries, but Mr. Lindquist wrote that his shotgun and shells had been returned by the government, so they are now able to hunt for meat. However, no hunting licenses are granted to natives, so Mr. Lindquist will have to do all the hunting himself. We are sure he will enjoy it!

We were also under the impression that the work on the main highway from Kindu to Costermansville had been discontinued, but Mr. Lindquist says the work is still going on, for which our missionaries are very glad.

NEW CHURCH-SCHOOL BUILDING

The winds and rain storms continue to wreak havoc on our buildings at Ikozi. In one of his letters, Mr. Lindquist says, "We had a terrific wind and rain storm which blew down the shelter that we had been using for a church and school building, so we had to call off school and get to work on another building. I made it 25' x 50', using no supports inside, but fitting logs together, notching them with a girder effect, so that the weight is taken on the sides. I used the galvanized wire from the food boxes to tie the logs together. I am thinking that perhaps later on we might be able to build in the walls with stone, and just raise the roof a bit and set it on the stone, because I am building this on the site on which we want to build the permanent school building as a memorial to Helen. This building stands at the south end of the village, and I hope to make a palm-bordered lane between it and the permanent church building, which will stand in the turn of the road just where my house is now."

LANGUAGE WORK

To reduce the native language into writing is a very important task in any mission station, and this special task has fallen to Mrs. Amie and Mrs. Jansen. Mrs. Amie has translated a first reader and grammar and some songs, and Mrs. Jansen has translated several songs and choruses. Mr. Lindquist is even now mimeographing a hymn book with thirty-one songs and choruses, and their First Reader. They plan to use both books for a while, so that they can iron out most of the mistakes before sending them home to be printed. Concerning Mrs. Amie's language work, Mr. Lindquist says, "Mrs. Amie has discovered many new words and new meanings for old words that we have been using in the Kilega language. She says that, in studying the language and its root meanings, she has found the Gospel running all through it. She feels that by using this language approach we shall be able to bring the Gospel to the native in a way that he can really grasp it, because the words and their various forms are startlingly descriptive of the creation, the fall of man, and the death, resurrection, and the second coming of the Lord Jesus."

"I have just finished painting some charts for Mrs. Jansen, like the charts I painted for Mrs. Amie some time ago. One

chart is of the Seven Dispensations in the Kilega language, and the other has the small and capital letters of the alphabet of the Kilega language."

RUNNING WATER AT IKOZI

We have always admired the alertness of both Mr. Lindquist and Mr. Jansen in finding ways and means of making things easier for our women missionaries. Now Mr. Lindquist has figured a way of putting running water into the kitchen at Ikozi. He says, "I cleaned out two gasoline drums, enameled them on the inside, and put a short piece of pipe between them, then another piece of pipe leading through the wall into the kitchen with a faucet; so we have running water in the kitchen now. I put wooden covers on the barrels, and one barrel has a filler hole with a screen over it so the boys pour the water into the barrels through a piece of cloth. The water comes from the spring down below, so it is very clear. I have also put a screened drum down at the spring with a piece of hose leading out of the bottom of the barrel so that the natives will not be dipping down into the barrel to get the water."



One of the waterfalls found at Ikozi

FUTURE LIGHT AND POWER PLANT

Our missionaries have been using kerosene and gasoline, which cost fifty cents or more a gallon, and a small Delco motor for lights at night; but it looks as though the Lord is providing a method whereby they will have lights without so much expense. Mr. Lindquist says, "I think I mentioned before that we found several waterfalls near the mission station here at Ikozi. I hope some time to put a water-wheel or a turbine at the lowest waterfall to make our electric light and power. I think the two upper falls will be visible from our new house site, when we get all the high trees and brush cleared away. We had not discovered these waterfalls until Mr. Vinton was visiting us a while back, and we got to investigating around in the forest. Mr. Vinton and a miner and I were together when we came upon the falls, and we were all struck speechless with their beauty. I made a little dam just above my lower power falls. It

(CONTINUED ON PAGE 104)

1941 D. B. I. Summer Bible Conference extended to 15 days—Aug. 10-24

BOOK REVIEWS

(Any books favorably mentioned may be ordered from The Institute Book Nook, Box 1617, Denver, Colorado)

NEW RADIO SONGS AND CHORUSES

This new chorus book is filled with new songs and choruses with a ring to them that will meet the need of every individual interested in music. Such men as Wendell P. Loveless, Robert C. Loveless, Harry Dixon Leos, Hermon Voss, George S. Schuler, Irwin W. Steele, Alfred B. Smith, and many others, including women, have contributed brand new musical gems worthy of inspection and use. Full of solos, duets, and choruses.

New Radio Songs and Choruses No. 3, by Wendell P. Loveless and Robert C. Loveless. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 63 pages. Price, single copy postpaid, 30c; five or more, 25c net, paper.

CHRISTIAN READER'S DIGEST

This valuable magazine selects the cream of the crop of Christian literature, articles from Christian periodicals, and presents in condensed form gems which every Christian needs to read. Taking writings from the pens of the best known authors and presenting them in short, easy reading form. *Christian Reader's Digest* fulfils a great need of the day. Interspersed throughout with pointed illustrations and incidents, this magazine proves a valuable aid to the minister or Christian worker who is alert to the finding of good illustrations for use in making truths more clear, as well as being an inspiration to any reader. This magazine is a monthly publication.

Christian Readers Digest, edited by Dr. Herbert Lockyer, Publishers, The *Christian Reader's Digest* Publishing Company, 813 Franklin St., S. E., Grand Rapids, Michigan. Price, \$1.00 per year.

THE SUGAR CREEK GANG GOES CAMPING

Once again Paul Hutchens scores, this time in another thrilling adventure story of the Sugar Creek Gang. The camping trip they take is filled with thrills, dangers, fun, inspiration, and challenge. The grown-ups will enjoy it as much as the children, but the author had fun-loving boys and girls in mind when he wrote the book.

Place this book in the hands of your children, or young friends, and they will enjoy reading a real Christian adventure story.

The Sugar Creek Gang Goes Camping, by Paul Hutchens. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 95 Pages. Price, 50 cents, cloth.

MAGNITUDES OF MIGHTIEST LOVE (PAMPHLET)

This little booklet is full of blessing and help. It sets forth the love of God, the Father, in its character, condescension, constancy, comprehensiveness, and our consciousness of that love. Refreshing, sparkling, and filled with precious gems any soul loves to cherish.

Magnitudes of Mightiest Love, by E. J. Telfer. Publishers, The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Illinois. 14 pages. Price 10c, paper.

OUT OF THE MIST

The author presents a fine Christian novel, relating the heartaches, thrills, challenge, sweetness, and privilege found in a life given over to the Lord Jesus Christ for service in the foreign fields. The story reveals the hidden plans and supervision of the loving heavenly Father, Who can take even the bitter things of life and sweeten them with His grace and care. All things become clear when they are in position with the Son.

Young folks and adults alike will enjoy the lively tale from the pen of the author, and every heart cannot help being touched through the picture of the life of one of His own.

Out of the Mist, by Robert L. Allison. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 192 Pages. Price, \$1.00, cloth.



Conducted by L. E. McClellan and Others

THE PROMISES OF GOD

This little book will bring a revival of faith to any honest Christian heart. There is nothing so new about its contents—just a renewed emphasis on the most vital point of a Christian's life, namely, his faith in the precious promises. We are sure that everything the author says is meant for us and we must say, "Amen"—though to do so condemns every one of us. The book is highly commendable for its message. It is needed. It is good for anyone, but would be a special treat to any young convert.

The Promises of God, by Henry Young. Publishers, The Book Concern, Columbus, Ohio, 98 Pages. Price, 85 cents, cloth.

THE WAY OF A MAN WITH A MAID

We admire Dr. Lowry for his straightforwardness in writing such a frank treatise on a delicate subject. It is our candid opinion that there would be less appalling sex ignorance if false modesty had not silenced many in years gone by who knew the truth but did not teach it. Some may criticize the author for his plain language, but not justly. Our young people are going to hear all about sex sooner or later; and it is far better to hear it in a reverent and sacred setting that from some foul-mouthed emissary of Satan, or from the smutty pages of filthy literature.

This book, placed in the hands of the uninformed, will do the job delicately and scripturally, without the vulgar atmosphere.

Such subjects as virginity, marriage, procreation, birth control, and other related problems are discussed professionally, yet simply; plainly, yet delicately. We unhesitatingly recommend that this book be read by all men whether married or single. We also advise that fathers read parts of it to their boys before it is too late. The author's companion volume, *A Virtuous Woman*, is the answer to the sex problems of women and is equally safe and informing. It is also published at \$1.00 by the same company. We have seldom read books which awakened in our hearts such appreciation as have these. They have come to the rescue of a sex-perverted world.

The Way of a Man with a Maid, by Oscar Lowry. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 160 pages. Price, \$1.00, cloth.

A MANIFESTO OF CHRISTIAN YOUTH

This book is from the pen of one of America's foremost young thinkers and prolific writers. He writes in chapter one on "The Outcast Generation," in which he shows the devilry of our social system that has made an outcast of 6,500,000 youths who have no jobs. The world does not seem to want them, but has cast them out. He discusses "Cast Out or Called Out," and in this shows how the world has cast out youth; then appeals to them to accept Christ and thus make it "Called Out" instead of "Cast Out." He points out that this vast army of youth, if witnessing for Christ, could tell every living soul the message in this generation, if they would. He says if the government does not want them to have work but wants to provide a living for them—as it is doing by various securities, pensions, etc.—let the government do so; and thus, having a living, youth will be free to go out for Christ. The next is "Regimentation or Regeneration," in which he shows how the forces operating today in governments, etc., is seeking to regiment, whereas nothing but regeneration will do. The last point is "Insurrection or Resurrection." He shows how Communism and all its "friends" are aiming at a "leveling"—but a lower level. He is for a "leveling"—but one that is brought about by a spiritual resurrection that brings men to high levels in Christ. The book is a clear exposure of the devilry of the trends of government today. The Lord Jesus is made preminent. The author has a firm grasp on his subject and is doubtless well acquainted with the Lord Jesus Christ.

A Manifesto of Christian Youth, by Dan Gilbert. Publishers, Danielle Publishers, 5472 Gilbert Drive, San Diego, California. 138 Pages. Price \$1.00, cloth.



BIBLE SEED THOUGHTS

HELPS FOR GOD'S WORKMEN

Conducted by Charles R. Johnson

"IF CHRIST BE NOT RISEN"

I Cor. 15:12-23

If Christ be not risen, it calls into question:

- I. The Infallibility of the Word of God
 - Job 19:25-27
 - Isa. 26:19
 - Luke 24:45, 46
- II. The Integrity of the Christian Faith
 - Acts 1:21, 22
 - I Cor. 15:3, 4
 - Rom. 4:25
 - Rom. 6:5-11
- III. The Reliability of Christian Testimony
 - A. Preaching vain vs. 14
 - B. False Witnesses vs. 15
- IV. The Divinity of Jesus Christ
 - Matt. 20:19
 - Mark 9:9
 - Rom. 1:4
- V. The Immortality of the Human Soul
 - vs. 16
 - A. This life constitutes all
 - B. There is no future
 - C. The dead are perished vs. 18

But now is Christ risen!

Resulting:

1. The Gospel is true
2. Redemption is provided
3. Justification is made possible
4. Victory is available
5. Transformation and glorification are a reality

—C. R. L.

HE ROSE AGAIN

Job 14:1-14

I Cor. 15:1-4

- I. He Rose Again
 - Job 14:14
- II. He Rose Again the Third Day
 - Matt 28:1-6
- III. He Rose Again the Third Day
 - According to the Scriptures
 - Rom. 1:4 —C. R. L.

THE CROSS OF CHRIST

- I. The Cross of Christ Was Initial
 - (Before the foundation of the world)
 - I Pet. 1:19, 20
- II. The Cross of Christ Was Official
 - (Came from God)
 - John 8:42
- III. The Cross of Christ Was Judicial
 - (Judge Him according to your law)
 - John 18:31
- IV. The Cross of Christ Was Sacrificial
 - (He loved me and gave Himself for me)
 - Gal. 2:20 —W. L. T.

WHAT LIES BEYOND THE GRAVE FOR BELIEVERS

- I. A Blessed Repose
 - I Thess. 4:13
 - II Cor. 5:8
 - Phil. 1:23
 - Rev. 14:13
- II. A Blessed Return
 - I Thess. 4:14-16a
- III. A Blessed Resurrection
 - I Thess. 4:16b
 - I Cor. 15:35-49
- IV. A Blessed Reunion
 - I Thess. 4:17a
- V. A Blessed Reception
 - I Thess. 4:17b

—A. H. Y.

THE RESURRECTION OF CHRIST

John 20:1-31

- I. The Infallible Proof of Christ's Resurrection.
 - A. The attested fact of Secular History
 - B. The Scriptural facts
- II. The Fundamental Importance of the Resurrection of Christ
 - I Cor. 15:12-26
- III. The All-inclusiveness of Christ's Resurrection
 - I Cor. 15:21, 22
 - John 5:28, 29
 - A. For the believer—Hope
 - Rom. 8:11
 - B. For the unbeliever—Judgment
 - Acts 17:31
- IV. The Immutable Guarantee of Christ's Resurrection
 - 1. Abraham
 - 2. Enoch
 - 3. Job
 - 4. Ezekiel
 - 5. Daniel
- V. The Present Tense of Christ's Resurrection
 - "He IS Risen" —C. R. L.

THE SOVEREIGNTY AND SIMPLICITY OF SALVATION

- I. Christ Wrought It for Us
 - Heb. 9:12
- II. God Works It in Us
 - Phil. 2:13
- III. Holy Spirit Works It Out
 - Phil. 2:12

—W. L. T.

THREE LOOKS

- I. The Backward Look
 - Back to the crucified Christ
 - Isa. 45:22
- II. The Upward Look
 - Up to the ascended Christ
 - Heb. 12:2
- III. The Onward Look
 - On to the coming Christ
 - Titus 2:13 —A. J. G.

THE RESURRECTION LIFE

Phil. 3:4-14

Introduction: Why not begin to live the life Christ wants you to live?

- I. The Price of the Resurrection Life
 - (Abnegation of self)
 - A. Renunciation
 - Phil. 3:4-9
 - B. Redemption
 - Rom. 14:9
- II. The Passion of the Resurrection Life
 - (Acquaintanceship with the Saviour)
 - A. The Power of His Resurrection
 - Phil. 3:10a
 - B. The Participation in His Sufferings
 - Phil. 3:10b
 - C. The Pattern of His Resurrection
 - Phil. 3:11
- III. The Pursuit of the Resurrection Life
 - (Appropriation of the Saviour)
 - A. Recognition
 - Phil. 3:12
 - B. Resolution
 - Phil. 3:13, 14

Conclusion: If you are willing to pay the price, you will receive the passion, and daily pursue this blessed pathway.

—A. H. Y.

THE LAST WORDS OF CHRIST

- I. A Message of Confirmation
 - Matt. 28:9, 10
 - John 20:15
- II. A Message of Instruction
 - Luke 24:27-32
 - John 20:22
- III. A Message of Correction
 - John 20:29
 - John 21:19
- IV. A Message of Commission
 - Matt. 28:19
 - Luke 24:47

—E. E. L.

SENTENCE SERMONS

It is blessed to stand before men for God, but it is more blessed to stand before God for men.

God's way is narrow, but He will lead us to it and guide us upon it.

It is harder to resist the Spirit of God than to obey Him.

If we are faithful to our calling, God will take care of our success.

The quickest way to get on your feet is to get on your knees, and the best way to stay on your feet is to stay on your knees.



IN THE HARVEST FIELD

Conducted by
Grace Crooks

A pastoral exchange arranged by the Platte Valley Conference was the occasion for the Rev. Ralph E. Obitts ('30), pastor at Albin, Wyoming, speaking on Sunday, February 16, at the morning and evening services of the Immanuel Baptist Church of Denver, of which the Rev. C. Arthur Nyborg is pastor. The purpose of the exchange was to acquaint churches in the Conference with each other. Mr. Obitts was accompanied by his wife (Shirley Sirois, '29) and two sons, Stanley and David. Their daughter, Sharon Ruth, remained with friends in Wyoming. We were happy to see Mr. and Mrs. Obitts in the Institute Afternoon Bible Class on that Sunday. A bus load of students and staff attended the evening service at the Immanuel Baptist Church and greatly enjoyed the message given by Mr. Obitts.

During the past fifteen months, the First Baptist Church of Prescott, Arizona, under the leadership of Rev. D. Wayne Robertson, has had 108 additions, over one-half by baptism. The church is evangelistic in spirit, and has four active in young people's societies, a men's fellowship, and two aggressive missionary societies with a one hundred percent increase in mission giving. Mr. and Mrs. Robertson are former students. They were recently visited by Miss Rose Encinas ('28), a member of the Institute staff and cousin of Mrs. Robertson.

James Wood ('38) is among the students of high scholastic rating whose names are listed in the recently released issue of *Who's Who among the Students in American Universities and Colleges*. Mr. Wood, who has been attending college in Sterling, Kansas, since his graduation from the Institute, and also pastoring a nearby church, was recently called to service in the National Guard at Camp Robinson near Little Rock, Arkansas. At present he is engaged as assistant to the chaplain.

The Rev. Andrew Telford, pastor of the Metropolitan Tabernacle of Ottawa, Ontario, Canada, and main speaker at two of the Institute Summer Bible Conferences, writes that the reports at their annual meeting in February revealed "a fine year in every way." Forty-eight of his finest young men have enlisted in the army, but their seats are being taken by a number out of some 17,000 who have gone to that city for war-time office work.

Twenty-four conversions and three restorations were the result of the evangelistic meetings from February 9 to 23 at the Burlington Fundamental Church in Denver of which the Rev. Leland McClellan ('39), member of the Institute faculty and staff, is pastor. The Rev. Ralph Hone, pastor of the First Baptist Church of Fostoria, Ohio, was the evangelist for the first week; and the Rev. Joseph Gooden, former student, for the second week. Miss Evelyn Witt of Denver was pianist, and Miss Aletha Neal ('40) supervised the object lessons given each evening for the children. A public address system was used for the half-hour musical program preceding the meetings each evening. Mr. McClellan is reorganizing the Sunday-school, and much prayer is being offered for the greatly needed church building over the basement in which the Sunday-school and church have been conducted for a number of years.

A canvass of 335 families in a needy section in Bismark, North Dakota, has just been completed by Donald Virts ('40)

in an effort to start a Sunday-school. There has been no fundamental Gospel testimony in that section, and Mr. Virts has already encountered opposition from false cults which are likewise seeking to start a work there. He writes, "I do need your prayers that I may be really humble and pliable to the Holy Spirit so that He can use me to point them to our matchless Saviour."

Attorney H. A. Davis, Vice-President of the Institute and President of the Berean African Missionary Society, is seeking rest in Miami, Florida. The lower altitude and warmer climate have already greatly benefited him. While there, he is enjoying a visit and time of fellowship with the Rev. Clifton L. Fowler, Founder and President Emeritus of the Institute.

CAMPUS NEWS FLASHES

We are glad to welcome back into our midst Miss Rose Encinas ('28), staff member, who spent her vacation in Tucson, Arizona, visiting relatives and friends.

Recent speakers whose ministry brought rich blessing were the Rev. Clifford Lewis of Bob Jones College, Cleveland, Tennessee; the Rev. Ralph E. Underwood, converted atheist; the Rev. Ralph Hone of Fostoria, Ohio; the Rev. E. W. Frohman of Eaton, Colorado; Mrs. Evelyn McClusky, founder and director of the Miracle Book Club, Inc.; and Dr. Albert Hughes, pastor of the Church of the Crusaders of Toronto, Ontario, Canada, and Home Director of the Sudan Interior Mission.

Friends and relatives visiting members of the staff and student body recently were the Rev. L. R. Clarke of San Francisco, California; the Rev. and Mrs. O. O. Wood of Victor, Colorado; Mr. and Mrs. H. G. Selby of Benkelman, Nebraska; Mrs. G. H. Sellers of Hayden, Colorado; and Mrs. Clarence Cassens and Mr. Winn Cassens of St. Francis, Kansas.

Through the sacrificial gift of friends of the Institute, the men's lounge in the newly remodeled Mueller Hall is now furnished with a two-piece suite, Charles of London design.

Five members of the faculty and staff and sixteen students are enrolled in the Voice Class, which is taught at the campus by a noted voice teacher from Denver.

The serious illness of his mother necessitated the Rev. Hilland H. Stewart's ('37) recently spending about two weeks at his home in Portis, Kansas. His mother has sufficiently recovered to warrant his returning to the Institute to care for his teaching responsibilities. However, she is greatly in need of our prayers as her condition is still critical.

Staff and students have been much in prayer also for Milton Pulis of Wilsall, Montana, who is the brother of Harley Pulis, a senior at the Institute, and the Rev. Ivan T. Pulis ('34), and who has been in critical condition following an emergency appendectomy. God is answering prayer, and he is showing improvement.

One of the most fruitful phases of student evangelistic activity is that of hospital visitation. Recently, at the request of a Christian woman in Kansas City, the Rev. Leland McClellan ('39), Evangelistic Director of the Institute, arranged for two students, Delmar Stevens of Kansas and Leroy Selby of Nebraska, to visit a young man in Fitzsimmons Hospital near Denver for the purpose of seeking to lead him to Christ. They found, however, that he was already a Christian and had a testimony of assurance. Consequently they enjoyed a time of fellowship in the things of the Lord. Mr. McClellan dispatched a letter to Kansas City giving an account of the visit. Shortly afterwards, the mother was called to the young man's death bed. The Christian woman wrote again telling of the mother's deep appreciation for the spiritual blessing which the students had been to her son prior to his death, and for the comforting assurance that he was "safe in the arms of Jesus."

MARRIED

The Rev. Haskell G. Cooper, former student, and pastor of the Calvary Baptist Church at Stillwater, Oklahoma, and Dorothy Jean Shute were married at the Tabernacle Baptist Church of Ponca City, Oklahoma, at 7:30 P.M., on January 27, 1941.

Quentin Renn and Eleanor Baltar, former students from Indianapolis, Indiana, were married at the Salvation Army Corps No. 3 in Denver on February 20, 1941, at 9:00 P.M. following the evening service. Miss Fay Andrews ('39) and Mr. Arthur Norton, student from Indianapolis, were the attendants. The ceremony was witnessed by a number of the Institute staff and students. Mr. Renn is enlisted in service at Lowry Field.

THE DAYS OF YOUTH

"As a Little Child"

(Luke 18:16-17)

by Florence Taft Fowler



The drab little house, set well back from the street, was the next one in her survey program that day; and Grace Ellsworth, the missionary, wondered what response there would be behind the unattractive, brown, scarred door with the shabby gray curtain hung askew over its smoky glass panel. But the door opened at her purposeful knock, (for there was no door-bell even to be "out-of-order"), and a youthful woman, little and stout, was greeted by the cheerful "How-do-you-do!" of the missionary.

"I am Miss Ellsworth of the Baller Street Church," she continued, smilingly. "We are taking a bit of a survey of the neighborhood. I do not know who lives where, but it would be nice to get acquainted."

"Come on in," answered the little woman. "My little girl, Beverly Jean, goes over there. My name is Mrs. Carver," she ventured, smiling faintly. But the smile was almost absent, and when it fled completely, it left the face as dull and expressionless as the untidy dress of its owner.

The visitor was motioned to a chair which was much "under-stuffed." All that had ever been "over" had long since fallen out of the gaps in its cheap, thread-bare covering. As Miss Ellsworth sat down quite cautiously, more of the excelsior filling oozed out of the seat and arms of the chair, which had long before lost its sense of respectability. Though the rest of the house within the scope of her vision was fairly clean and in order, these evidences of poverty out-weighed any other redeeming features which may have been present. But, since a clean-up, paint-up, social service program was not the purpose of her visit, though she could not but observe the evidences of need, Grace Ellsworth proceeded, with a prayer in her heart, to attempt a missionary enterprise in the name of the Saviour.

"I'm so glad your little girl is in Sunday-school, or Bible School, as we like to call it. I'm sure she learns a great deal, Mrs. Carver, for she goes to the right place. They have splendid teachers there who know the Lord Jesus and who teach the children about Him from the Bible."

"Yes, she knows a lot more about such things than I do," admitted the little woman wanly.

"How old is your little girl, Mrs. Carver?"

"She is a little past five."

"Do you go with her to Bible School, Mrs. Carver?"

"Oh, no. I don't go. I really don't know anything about religious things," was the frank and simple admission.

"Wouldn't you like to go?" suggested the visitor, outwardly ignoring Mrs. Carver's confession of her ignorance, but secretly wondering how an American woman of average intelligence, living in a large city with its modern advantages, could be so completely lacking in knowledge of Christian things.

"Oh, I guess not; I'm not very well, and I don't go out much anyway. And I've never gone to church or anything of that kind. I don't know what they do."

"But I'd be glad to go with you, Mrs. Carver," answered the visitor, still scarcely believing what she was hearing.

"I'd feel ashamed and—well, I wouldn't know how to—act in church," she frankly admitted again, as she continued: "Well, I did go to the tent they had last summer one night when the children had their program."

"Oh, you mean the night the children had the demonstration of what they had learned in Daily Vacation Bible School. Yes, that was during their six weeks' Bible Conference series," explained Miss Ellsworth.

"Oh, is that what they call it? Yes, Beverly Jean had part in the program. She remembers a lot, too, that she learned in Sunday-school, and she talks about it, and sings the little songs they teach her."

"Then, Mrs. Carver, you mean that you really do not know the Lord Jesus as your Saviour? You are not a Christian?" Miss Ellsworth questioned kindly.

"No, I guess not, if that is what you call it. You see,"

she continued as she began to have confidence in her visitor, "My parents came from the old country—Hungary; and when they came to the United States they never went to church. When we children came along they didn't send us either, so I just never went. But, I've never done bad things like a lot of people. I don't drink and smoke and go to wild parties, like a lot of women I know about. I never did things of that sort. I think they are terrible."

"I'm so glad the Lord protected you from that kind of a life, Mrs. Carver. But, even so, the Saviour died for you. We all need a Saviour. How would you like to have me read you a true story about a very religious man who came to have a talk with Jesus one day?" questioned Miss Ellsworth, drawing her Bible from its case.

"If you want to," Mrs. Carver consented mildly and without a change of tone or expression. But Miss Ellsworth wanted to, for the very need and the child-like simplicity of this woman and her lack of knowledge of Christian verities had gripped the missionary's heart, and the Spirit of the Lord had stirred within her a hunger to lead this soul to the Saviour.

Turning to John three, she read, and sought to explain, ever so simply, the account of Nicodemus, who, even as a religious leader, needed to find new life through faith in the Saviour, Who came as God's gift to a world of sinners lost and without hope, apart from Christ Who alone could save from the guilt and condemnation which rests upon all.

"All have sinned and come short of the glory of God." "There is none righteous, no not one."

But Mrs. Carver gave no evidence of spiritual comprehension even though her willingness to be taught was as simple as that of a little child. And the trustfulness of her attitude toward her new friend surely warranted further contacts which Miss Ellsworth definitely purposed in her heart.

But as she was about to leave the house, the front door opened suddenly to admit a bright-eyed, smiling, agile youngster.

"Hello, Mamma—" She stopped suddenly upon seeing the visitor and stood with wide, starry eyes, questioningly.

"Hello, dear; is this Beverly Jean?" asked Miss Ellsworth in a friendly tone.

"This is Miss Ellsworth, who goes to your Sunday-school, Beverly Jean," added the mother.

"Oh!—thay Mamma, can I go over to the thtore with Billy Franklin, an' can I have a penny to buy thome candy?"

"No, Beverly Jean, not now. It's time to come in. It's getting too cold to be out any longer."

The child's attractive face clouded for a moment, but Miss Ellsworth sought to direct her interest into other channels.

"Tell me about Sunday-school, Beverly Jean. What do you learn when you go to Sunday-school?"

"Oh, we learn ththorieth about —Jethuth an'—an'—we have pretty pitcherth an' we make thingth an' we thing thongth. Wanta hear me thing a thongth?"

By this time, the lady who stood with her hand on the door knob was almost ready to burst with amusement at the lisping, eager child, but she only smiled and invited her to proceed with the song. The mother looked on with evident parental pride as Beverly Jean sang in sweet lisping tones:

Jethuth lov'th the little childrun,
All the childrun of the world;
Red and yellow, black and white;
All are prethiouth in Hith thight.
Jethuth lov'th the little children of the world.

When it was finished, the little girl danced about on tip-toe, wishing to sing more; but the missionary casually added, "Yes, Jesus does love the little children and the big children, and everybody in the world—including your mamma and daddy. Now, I must run along. I'll see you again, Mrs.



Carver. Goodbye! Goodbye, Beverly Jean."

As she left, it was not without a cordial invitation to return. A genuine smile now brightened the face at the door—the door which had the shabby gray curtain askew on the smoky glass panel. But Grace Ellsworth remembered the face more than the ugly door and the curtain and the smoky glass; and when she was out of sight of the drab little house, she brushed off the excelsior which had attached itself to her coat when she sat in the chair that was much "less-stuffed" than it had been in days gone by.

When, a fortnight later, Grace Ellsworth called again, she was welcomed by Mrs. Carver with evident warmth of spirit, so lacking in her first appearance.

That here was a heart open to the Word of God, though utterly ignorant of even its simplest truths, it was evident. The record of creation, the origin of sin in Satan's beguiling of the first man, the advent of the Saviour as revealed in the Christmas story, or any of the simple Bible stories known to many children were not known to Mrs. Carver. There, facts were uncovered in the friendly get-acquainted conversations which followed in one or two subsequent visits, in which the missionary sought to draw out the little woman, in whom she had become vitally interested. But when, the second time, Miss Ellsworth opened her Bible to seek to lead Mrs. Carver to a knowledge of the Saviour, the blank expression that came to the face, the eyes that indicated complete lack of comprehension in their far-away, questioning look, told the Christian worker that here was need of long patience, loving instruction, and a more full entering into this life so thoroughly untaught in spiritual verities.

As a consequence, a day was agreed upon for a visit once a week by Miss Ellsworth, to talk about the things of the Word of God. Mrs. Carver was friendly and openly willing, but real eagerness and aggressive interest was yet lacking; for her soul was still unawakened and "dead in trespasses and sin."

But the weeks came and went. With them the friendly visits continued, and the periods of instruction in the foundational truths of the Book. The mother opened her heart on the family problems; her ill health, the cause of poverty (with apologies for the appearance of the furniture); her childhood training, and lack of it—all this came out spontaneously during the visits of those weeks. One bit of information, not less surprising than the truth of Mrs. Carver's utter lack of knowledge in religious matters, and which accentuated that lack, was the fact that she had been employed as stenographer in the office of the school during her high school training, and that also a special award of merit had been conferred upon her for a perfect attendance record for six years in which she had never once been tardy. How both these conditions could be true was an enigma, but facts they were, without doubt, and most revelatory indeed of the need that this home should become a Christian influence for the

sake of Beverly Jean. Meanwhile, the heart of the mother became "good ground," in which the word of truth was being sown.

Then came a test day. It was a test for Grace Ellsworth. She had promised definitely to see Mrs. Carver on that Monday afternoon. But, oh, if she only had not promised. She felt ill and miserable. How could she, under these circumstances, seeming so dull and inalert herself, bring vital, living, eternal truth to a soul in need? These were her thoughts. She felt, rather, that she herself needed a message to buoy her own spirits into realms of joy and gladness. But faithfulness to her promise and the knowledge that others were praying for her led the missionary again to the drab little house. Feeling ever so helpless to perform her God-given task, she was greeted at the door by friendly Mrs. Carver and Beverly Jean.

The little girl, unusually quiet and subdued that afternoon, did not demand the customary attention and entertainment, but played quietly in the room, as her mother sat beside Miss Ellsworth on the dilapidated couch. Even as a child, she seemed to sense the seriousness that came into the conversation that followed between her mother and the missionary.

The sacred privilege of opening the Book of books to a soul on the brink of decision brought a deep earnestness to the heart of the Christian worker. The reality of the suffering of the Saviour for a world of sinners whose rejection had pierced His brow with a thorny crown; whose evil hands had smitten and buffeted His sinless body; whose wicked blows had nailed Him to the cruel cross—these heart-searching passages were read from the Holy Scriptures. The message of the eternal love of Christ Jesus the Saviour, the only Son of God, sent down from heaven to earth to save her (even Mrs. Carver herself, if only she would receive Him) was finding entrance into her heart. The sin of rejecting Him, the condemnation that rested upon her because she, a soul born in sin, had not yet accepted His grace provision, was brought home to her by the Spirit of the Lord. The realization of her need dawned upon her, and her countenance registered the response of her heart as the tears glistened on the long eyelashes that drooped upon her cheeks.

Beverly Jean, who had, a few moments previously, climbed quietly upon the couch between her mother and Miss Ellsworth and had sat listening with wide eager eyes and earnest face, now slid into her mother's lap and slipped her little arm about her mother's neck. The mother's lips touched the fair brow of the child and their hearts were knit to each other in love's sweet simplicity.

Then was read the record of that glorious resurrection morn when the Saviour came out of death, and after forty days ascended into the glory above, the living, eternal Lord, now waiting to accept all who would take Him as their own. His claims of love and mercy were presented to the listening heart of the mother. Would she receive Him as her own personal Saviour? Would she let Christ in to save her soul for all eternity? Would she trust Him?

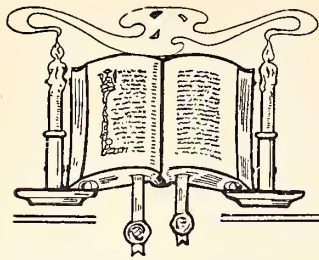
She would; she did. When Mrs. Carver said, "Yes," to Him, a definiteness came into her voice, an expression to her face, and a grip in her hand as she grasped that hand which the missionary extended to her. There was a tone, a look, a firmness which Grace Ellsworth had not observed before. Something had happened within that heart, and these were the outward evidences.

"Believe on the Lord Jesus Christ and thou shalt be saved"—this was the heavenly invitation.

Mrs. Carver had believed, and the destiny of her soul had been sealed for eternity by the crimson flow from the heart of the Son of God. Here was another miracle—"life for a look at the Crucified One." A soul had come out of darkness into light, out of death into the life of the Living One.

The next visit and the next were the proof. They were the proof that here was indeed new life. For in the course of the conversations that ensued, that life could not but manifest itself in a new interest in others and in the Word which had wrought a miracle in the heart of Mrs. Carver. She wanted the missionary to contact friends and to seek to lead them into recognition of spiritual values. She desired a Bible of her own, that she might read it. The Light of the World was abiding in the heart of one who had become "as a little child," and His light was beginning to shine out for the blessing of others and for His glory.

The drab little house set well back from the street had been entered by the Lord of glory. He had come to abide, because a willing heart dwelt within. The glass panel of the door had lost its smoky cast, and the curtain hung clean and straight as a respectable curtain should, and was no longer askew.



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by E. E. Lott & H. H. Stewart
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

SECOND QUARTER, LESSON 1

SUNDAY, APRIL 6, 1941

CHRIST PROMISES POWER

Lesson Text: Luke 24:48-49; Acts 1

Printed Text: Acts 1:1-12

Devotional Reading: Isaiah 12:1-6

Golden Text: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

King James Version

Acts 1:1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen:

3 To whom also He shewed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with them, commanded them that they should not depart from Jerusalem; but wait for the promise of the Father, which, saith He, ye have heard of Me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked

of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?

7 And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

9 And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.

10 And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, Which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet which is from Jerusalem a sabbath day's journey.

LESSON EXPOSITION

(By the Editor)

In another lesson not so long ago we discussed this very point of promised power, but will go into the matter more in detail in this study. The outline is as follows:

- I. Proven History (Acts 1:1-3)
- II. Present Help (Acts 1:4-8)
- III. Purifying Hope (Acts 1:9-12)

I. PROVEN HISTORY Acts 1:1-3

The writer of this book, Doctor Luke, makes pointed reference to his gospel, bearing his name in the opening phrase. In that book, he recorded all the things "that Jesus began both to do and teach," ending with His ascension into heaven to take that empty seat on the Father's right hand. In the book at hand, the presence of the name, "Holy Ghost," indicates some of the atmosphere to be expected farther along.

Luke is bent on giving some inside information about the post-resurrection days of Christ. He was well qualified, too; for he was present. His expression, "many infallible proofs," has become famous; for it so aptly labels the history of the case. Luke presents the evidence of Christ's resurrection under three classifications of one's senses and faculties: 1. Sense of Sight; 2. Faculty of Reason; 3. Sense of Hearing.

Christ was seen by His disciples for a forty day period (vs. 3). Sometimes He let Himself be seen by one or two disciples at a time; other times it was by eleven disciples, and, as Paul states it, by five hundred brethren at one time (I Cor. 15:6). It might be possible by a mystic phenomenon to fool a few people into believing that Jesus rose, when He did not; but it is not logical that over five hundred people would be mistaken, among whom were eleven who would be most exacting and discriminating in their examination. The eyes of these men and women did not play tricks upon them—they saw both the empty tomb and the resurrected body of its three-day tenant.

Luke next appeals to one's reason; for he mentions proof. What a satisfying word that is. Webster says that proof is

the establishment of a fact by evidence. The record, as we have it here, says, "to whom also He shewed Himself alive after His passion by many infallible proofs" (vs. 3). This is the testimony of the first witness.

We turn to another witness and ask him the same question: "How do you know that Jesus rose from the dead?" He replies, "Him God raised up the third day, and shewed Him openly; not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with Him after He rose from the dead," (Acts 10:40-41). Peter ate and drank with Jesus, along with many others who did likewise.

Now we ask Paul the same question, and here is his answer: "And last of all He was seen of me also, as of one born out of due time" (I Cor. 15:8). Then Paul appeals to the reason; for he says in verses seventeen and nineteen: "And if Christ be not raised, your faith is vain; ye are yet in your sins . . . if in this life only we have hope in Christ, we are of all men most miserable."

Last of all, Luke shows that Christ was heard by many witnesses. The same voice gave forth the very same teaching that they had heard for three years. Luke records some of these "hearings"—verse four, where the command to tarry was given. All of the Gospels reveal His spoken ministry after His resurrection, so that the evidence stacks up so high that we must regard it as infallible proof.

History proves that Christ died, was buried in a tomb, and a little later this tomb was found empty. The disciples preached everywhere that the tomb was empty the third day, and they were never contradicted. If the report were a lie, then His enemies would have been able to disprove it very easily.

II. PRESENT HELP Acts 1:4-8

Jesus Christ could have stayed here on earth, guiding and teaching His disciples, as He did for several years prior

to His crucifixion; but, as one Bible teacher has suggested, from the Spirit of God. Note what the Spirit says through him: "Behold, He cometh with clouds; and every eye shall see Him" (Rev. 1:7).

There must be an end to this earthly humiliation which amounted to a self-limitation. He must go back to heaven so that He could be an ever-present guide to men in Colorado, Palestine, South Africa, and Peru all at the same moment. While in the form of man on earth He could have done this but He temporarily chose not to do so (Phil. 2: 7-8). So we must say that, while the disciples undoubtedly would have preferred His tarrying with them, yet it was better that He not do so (John 16:7). But God is always fair. He would not go away and leave them comfortless; for He said as much (John 14:18). He promised many times to send the Holy Spirit to take His place as their Guide, Inspiration, and Comforter. (See John 14:16, 26; 15:26; 16:7, 13; Acts 1:5.)

It is this same Holy Ghost of Whom Jesus is speaking in our lesson. The disciples are told this time to wait in Jerusalem until the coming of the Holy Ghost. Thus the place of the reception was indicated. Next Jesus told them the character of the reception (vs. 5) which was to be a baptism. It was to be like John's baptism in that it was submergence and an induction into a marvelous new experience. However, it was unlike John's baptism in that it was *spirit* instead of *water*. The Spirit of God has always been with man (Gen. 41:38; I Sam. 10:6; Ps. 51:11) but this baptismal work was a new office not seen before. Our Lord then gave them the purpose of the Holy Ghost baptism—power to witness (vs. 8).

We believe that there are two distinct parts to the comforting work of the Holy Spirit: namely, a single baptism which inducts a man into the Body of Christ at the moment he believes (I Cor. 12:13); and many infillings which are subsequent to conversion and which give the power to a man's life and testimony (Eph. 5:18). It looks to us as though this same distinction is taught in verse 8. The baptism was to come first and then the power or infilling was to come after that. As the disciples continued on in their ministry, they might grow cold, which would mean that they were not filled with the Holy Ghost. However, their baptism would remain unchanged.

This first baptism was to be accompanied with physical manifestation—a rushing wind sound, fire-like tongues, and linguistic ability (Acts 2:1-4). Later on, Paul teaches that this same baptism will be quiet (I Cor. 12:13). Someone may ask why the difference. The first baptism was a Kingdom sign gift and, like all the other phenomena of this era, was a miracle from God's hand. The Jews, however, rejected the Kingdom; and that which was done with Kingdom atmosphere became the Mystery (Rom. 16:25) or Church (Eph. 3:1-9).

Before passing on to our next point, we would like to stop long enough to comment on the gentle rebuke of Christ regarding date setting. In all of His teaching regarding the Kingdom, Christ carefully omitted the date when it would begin. The disciples were quick to see this, and so they resolved to squeeze an answer out of Him before His departure. Their question is in verse six and His answer in verse seven: "It is not for you to know the times or the season, which the Father hath put in His power." Had He not already told them, "But of that day and hour knoweth no man, no, not the angels of heaven; but My Father only" (Matt. 24:36)? Men are still setting dates, but not with God's consent; and certainly not with any accuracy.

III. PURIFYING HOPE

Acts 1:9-12

After these parting words of admonition, instruction, and comfort, Jesus was received up into heaven in a cloud. Perhaps there was real disappointment on the part of these men of Galilee. Their scraps of conversation are not recorded; so we conclude that they were dumbfounded, and showed it by the fact that they remained, with riveted feet, gazing up where they had last seen their adorable Lord. But God always meets any emergency—and He met this one by sending two angels to reassure the disappointed disciples. They were given a promise on that hill-top which has been treated lightly by some, abused by others; but never forgotten—the promise of His return to earth to escort all dead and living (I Thess. 4:16-17) children of God to the eternal abiding place.

In order to guard against misunderstanding, the angels made it clear that this return was not to be a spiritual thing, invisible to human eyes—as several false cults have contended—but rather that it would be visible, and with clouds, just as He was taken up. Other parts of God's Word confirm the angelic message. John was there at the ascension and heard what was said; he was also the recipient of the Revelation

No need for disappointment from two angles. First, the Holy Spirit will carry on Christ's work in His absence—reminding our dull brains of past truths, and teaching us new ones. "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Then second, our absent Redeemer will keep His promise to return and take us where the years shall be counted no more.

In the meantime, as a bride prepares herself, we too are busy—or should be—learning more about the manners, customs, and etiquette of heaven, and the desires of its Lamb, so that without apology and unashamed we can meet our blessed Lord. This is what is meant by John in I John 3:3: "And every man that hath this hope in him purifieth himself, even as He is pure."

THE LESSON ILLUSTRATED

"The world has yet to see," remarked Henry Varley in 1867, as with some friends attending a conference of Christians he walked in a Dublin garden, "what God will do with, and for, and through, and in, and by, the man who is fully and wholly consecrated to Him." One visitor from America, a young man of thirty summers, overhearing, reasoned with himself thus: "He did not say a great man, nor a learned man, nor a rich man, nor a wise man, nor an eloquent man, nor a smart man, but simply 'a man.'" Then in his heart he responded: "God helping me, I will be that man."

... "I have been thinking," said Dr. A. T. Pierson in 1899, at the funeral of that same man (Dwight L. Moody), "of four deaths during the last quarter of a century—of Charles H. Spurgeon, of London; of A. J. Gordon, of Boston; of Catherine Booth, mother of the Salvation Army; and of George Muller, of Bristol—not one of whom stirred the world more widely than Dwight L. Moody." Continuing, he added these words: "With careful reckoning it has been estimated that he has reached one hundred million people in the aggregate, by his voice and pen, since he first became a Christian!" That young American lived to become one of the greatest spiritual forces of the nineteenth century; and of none other of his own generation can it be more truly said that "he, being dead, yet speaketh."

—The Man Who Moved Multitudes

POINTED QUESTIONS ON THE LESSON

1. What are some of the irrefutable evidences of Christ's resurrection? (Matt. 28:5-9; Mark 16:10-14; Luke 24:13; John 20:19-20; Acts 1:3; 13:30-31)
2. What was Paul's testimony concerning the resurrection? (I Cor. 15:3-8)
3. Since the ascension, what has been the occupation of Christ? (Rom. 8:34; Heb. 1:3; 4:14-16; 7:25; 9:24; 10:12; 12:2)
4. How did the baptism promised in Acts 1:8 differ from that of John the Baptist? (Acts 1:5; 19:3-6)
5. What does the Lord teach about date-setting? (Matt. 24:36; Acts 1:7; I Thess. 5:1-2)
6. Is the baptism of the Holy Spirit a baptism into the Body of Christ? (I Cor. 12:13; Eph. 4:4-6)
7. Was the Body of Christ a hidden mystery until God chose to reveal it? (Eph. 3:1-9; Col. 1:26)
8. Should we desire a daily infilling of the Spirit? (Eph. 5:18)
9. Will the return of the Lord be only spiritual, or will it be visible? (Acts 1:10-11)
10. Is the promise of the Lord's return a purifying hope? (I John 3:2-3)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

When the Lord makes a promise, you can be sure that He will give just what He promised. There are many promises that we make to one another that are never kept. It may be because we forget what we promise, or that something happens to prevent our keeping it, or it may even be that we just make a promise never intending to keep it. But that is not true with the Lord's promises. It would be well for us to learn the words of a chorus that will cause us to remember this thought:

Every promise in the Book is mine—
Every chapter, every verse, every line;
All are blessings of His love divine;
Every promise in the Book is mine.

Yes, every promise in God's Word is for you.

After the Saviour had risen from the dead, He was with His disciples, telling them that He had a work for them to do. It is true that they were more concerned about what He had promised them, than they were about the fact that they had a work to do. Do you recall in last Sunday's lesson we read in God's Word how that Jesus told them to witness for Him, and that He was going to leave them for a time?

As they talked with Him, the Lord Jesus was taken up into heaven. His feet left the earth, and He went heavenward. The disciples looked, and finally just gazed into heaven. It was then that the angels said, "Why stand ye gazing up into heaven: this same Jesus, Which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). The angels gave a wonderful promise to cheer them.

Yes, Jesus was gone into heaven, but they were still on earth to carry on the work that Jesus left for them to do. It was not the time to gaze into heaven, waiting to see whether Jesus was coming back to them. He had promised that in like manner He would come back; but in the time of waiting, He wanted them to spread the glad news to all the people that they could. Their job was not to sit idly by and

wait, but to witness for the Lord to those around them, so that when Jesus did come back, there might be more ready to go with Him.

God's promise was two-fold: He would come again; but He also said He would give them the power to witness for their Lord, and to prove that Jesus was the Christ, the Son of the living God.

There were many right in Jerusalem that did not believe that Jesus was the Christ. There were many in the surrounding country who had never heard, and the job that was left for the disciples was to spread the good tidings as far as they could. They were to start in Jerusalem, and then keep on telling until people everywhere would hear.

Someone has said, "What if the disciples failed in doing what Jesus asked them to do?" But Jesus was depending upon them, and they would not fail Him. He gave them power to witness for Himself. Down through the years the word has been passed on, and now the same challenge comes to us. Are we going to fail, in telling someone of the Saviour? No, the same promise that was given to the disciples is given to us. "I will come again, and receive you to myself." Jesus is coming again, and we want everyone to hear the story of His saving love. Let us not stop after telling one person, but let us keep telling and announcing the news that one day Jesus shall come back to take us to be with Himself.

Yours in His soon return,
Aunt Anna

SECOND QUARTER, LESSON 2

SUNDAY, APRIL 13, 1941

CHRIST SHOWS HIMSELF ALIVE

Lesson Text: Luke 24:1-43

Printed Text: Luke 24:13-17, 25-35

Devotional Reading: Revelation 1:12-18

Golden Text: "I am He that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18).

King James Version

Luke 24:13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them.

16 But their eyes were holden that they should not know Him.

17 And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

25 Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into His glory?

27 And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concern-

ing Himself.

28 And they drew nigh unto the village, whither they went: and He made as though He would have gone further.

29 But they constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them.

30 And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew Him; and He vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how He was known of them in breaking of bread.

LESSON EXPOSITION

(By the Editor)

The resurrection of Jesus Christ provided more than victory over the physical death of the body. It provided victory over the spiritual death of man's soul. Death originated in the Garden of Eden; for God had said that death would be the penalty of disobedience. Satan lied and, treating the matter philosophically, showed Eve that death, or that which it stood for, was really desirable. Death came as the result of that sin, and we know how undesirable it is.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned (Rom. 5:12).

Death was not abolished at the Resurrection; it was conquered. It will be abolished at the end of time, the Great White Throne: "death and hell (hades) were cast into the lake of fire" (Rev. 20:14).

The indispensibility of Christ resurrection is clearly taught by Paul in I Corinthians fifteen. God never asks for blind faith. From Adam until the present moment, God has always furnished man with sufficient "infallible proofs." Whether by His voice in the garden, visions, a burning bush, pillar of

cloud and fire, hundreds of miracles, or Christ in person, the evidence has always been present. Today we have no new evidence, save for fulfilled prophecy, because "we walk by faith and not by sight." After the resurrection, Christ could have secretly ascended to heaven, but He did not. He proved the veracity of His victory over death by showing Himself alive to many people. Two of these folk were humble disciples (not of the chosen twelve) whose homes were in Emmaus. Our outline is: I. Perturbation (Luke 24:13-17); II. Interpretation (Luke 24:25-27); III. Invitation (Luke 24:28-29); IV. Revelation (Luke 24:30-32); V. Consolation (Luke 24:33-35).

I. PERTURBATION

Luke 24:13-17

Was it not a sad occasion for these two disciples of Emmaus? They, like many others, had hoped for an earthly kingdom (vs. 21; Acts 1:6) with no more oppression from Jew-haters. Now their Leader was dead. He had died like a martyr on a thief's cross. Many other miracles had He performed, but He had not saved Himself this defeat. True, they had heard from the women that the tomb was empty and that angels

had said, "He is alive"; but they had not seen Him, and such a thing as an empty tomb was beyond their comprehension. This was the reason they looked sad, and this was the main topic of conversation as they trudged the lonely road to Emmaus alone.

But suddenly as they journeyed a stranger appeared, much the same as did Philip with the eunuch (Acts 8:30). He was a friendly soul, and soon was enquiring, not about the weather, but into the cause of their sadness. Like everyone in trouble, they unburdened their hearts to this friend who later proved to be Jesus, the risen Lord. He did not, however, reveal Himself at this time. He listened sympathetically, as He always does.

These two men did not know that Jesus was listening as they talked, for they had not yet come to believe in His omnipresence. We have more light on the subject than did they. We know that Jesus is the unseen Listener to every conversation, the unseen Guest at every meal, the unseen Companion on every journey, the unseen Monitor of every thought, the unseen Comforter at every trial, and the unseen Friend in every victory.

Jesus with me all the time,
Wonderful the thought!
He is walking by my side;
I can hear His voice divine
When the way grows long,
Speaking peace amid the throng.

There is never a moment when we are not under His loving surveillance (I Cor. 10:13; I Peter 3:12; II Peter 2:9; Ezek. 11:16; Ps. 34:15, 17). Therefore let us walk circumspectly.

II. INTERPRETATION

Luke 24:25-27

We have often said that the Bible is self-interpreting. This is one of the passages of Scripture that has taught us this principle. Surely it is reasonable to believe that the Holy Spirit is not only able to, but will explain every difficult passage in some other portion of the Bible. In the verses before us, we see Christ (still unrevealed) teaching the Christocentric Principle—namely, that every part of the Bible from the Pentateuch to the Apocalypse speaks of Christ—whether by type, symbol, prophecy, or history. But in the record of this Bible study by Christ in Luke 24, we have a demonstration of the self-interpreting feature of the Word of God. Luke 24:25-27 interprets the rest of the Bible on this point.

We cannot overlook the fact that Christ was forced to rebuke the Emmaus disciples for their unbelief (vs. 25). We would have excused them, but that is because sin is not as real as it ought to be. We get the idea that one has to blaspheme as did Peter (Mark 14:66-72) in order to displease God. Not so. Unbelief, wicked desires, and hate down in our hearts displease God's heart more than we ever realize.

Christ, according to verse twenty-six, defends His own death on the ground of prophetic and type requirements as well as the demands of God's justice (Heb. 2:9-10; I Pet. 1:10-12; Isa. 53:5-6; Exod. 12:1-13). Evidently the two men regretted His death on the cross. May we say that Christ *had* to die because our sin made it necessary. Whether at the hands of Jews or Romans or Egyptians, Christ must offer Himself as a sacrifice—a substitute for sinners.

III. INVITATION

Luke 24:28-29

Sometimes much depends on a small decision. In this case, unknown to the two men, the identification of the Lord of Glory hung in the balance. The stranger indicated his intention of going further when the two men reached their home. Christ wanted to see if their Christianity was deep enough to give them brotherly love (Luke 10:27). He was anxious to know if they appreciated the spiritual help He had been to them. We are glad that they did not fail, but invited Him to share their table and bed.

The gift of hospitality is one of the Spirit gifts: "distributing to the necessity of saints; given to hospitality" (Rom. 12:13). It is an integral part of the Golden Rule. This is borne out by God's reminder to Israel: "Thou shalt neither vex a stranger nor oppress him: for ye were strangers in the land of Egypt" (Ex. 22:21). It is set forth as a vital part of the Christian ministry. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality" (I Tim. 3:2; also Titus 1:7). It also, like giving (II Cor. 9:7), is placed on the basis of willingness. If given cheerfully without regret, then a reward is merited; otherwise not. "Use hospitality one to another without grudging" (I Pet. 4:9).

IV. REVELATION

Luke 24:30-32

The immediate reward to these two men for their hospitality was the revelation of the identity of their stranger Friend. As they sat at meat, their eyes were opened, and for the first time they knew who He was. It is interesting to note that at this ordinary meal, not a Passover feast or Lord's Supper, He blessed or gave thanks for the bread before they ate of it. This reminds us of another instance in Paul's life, when, in the presence of a group of ungodly sailors, he gave thanks to God for his food before eating it (Acts 27:35). If we thank God for our food at home, why not in the cafe?

Paul must have had this incident in mind, as well as that of Abraham (Gen. 18), when he wrote Hebrews 13:2: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." There is no way of measuring the spiritual and physical reward that one will receive for being generous, unselfish, charitable, and hospitable. These are life's brightest stars. They shine in the day time as well as in the night.

When we forget self and do God's will, there is always a new awakening. Paul says, "When I was a child I spake as a child . . . but when I became a man, I put away childish things" (I Cor. 13:11). Paul's spiritual eyes were opened as he grew in grace. We too will have the same experience as we "follow on to know the Lord" (Hosea 6:3). (See also Ps. 119:18; Prov. 4:18; Phil. 3:12.) The reference, "how our hearts did burn within us," because of the revelation, seems to carry the thought of exhilaration, rather than condemnation. One translator renders it "glowed." Our hearts, too, should glow at each new revelation of Jesus our Lord.

V. CONSOLATION

Luke 24:33-35

A perfect picture of witnessing is unfolded here in the text. The two men, although sixty furlongs (seven and one-half miles) from Jerusalem, left their supper and rushed back to where they knew the eleven disciples would be gathered. Christ had vanished from their view, but this did not test their faith. Nothing could take from them the joy and conviction that Christ was alive. If every man who has found the risen Christ were as anxious to tell others as were these men, then Christianity would be a triumphant majority in the world instead of a shameful minority. If these men had any thought of deserting the Christian faith before, they quickly forgot it.

A bit of information is added here, which has no confirmation save Paul's word in I Corinthians 15:5. It is concerning Peter. Nowhere in the Gospels do we see Christ revealing Himself to Peter—but evidently He told these Emmaus disciples that He had done so, for they are the first to announce it (vs. 34). Perhaps this was a real surprise to all of them, since Peter, in blaspheming Jesus, had been so wickedly backslidden (Mark 14:66-72). But Christ loved Peter, and told the women at the tomb to be sure and tell him (Luke 16:7). My, what a picture of the solicitude of a loving, forgiving Father over His wayward child. But it is a good thing for all of us that God is a God of love as well as of justice.

THE LESSON ILLUSTRATED

The Arc de Triomphe in Paris is a center of radiating life. It is the most magnificent triumphal arch in all the world. From it a dozen of the stateliest and most lovely avenues of the city stretch forth into the far distances. All life floods it; and all life flows out from it. So the world's life has its central Arch of Triumph in Christ's cross and resurrection. Two mighty bulwarks of stone rise to their tremendous, yet graceful, height to form the single Arc de Triomphe—two, yet one. Neither is complete without the other. "Christ died—and rose again," but the resurrection power gives meaning and power to the cross.

—*The King's Business*

A little girl died at a hotel where she was stopping with her father. The mother was dead. Just two followed the body to the cemetery—the father and a minister. The man's grief was great. At the grave he took from his pocket a key, unlocked the casket, and looked on the face of his child once more; then silently closed the casket, and handed the key to the keeper of the cemetery. On the way back to the city, the minister quoted to the broken-hearted man Revelation 1:18, explaining how the Lord Jesus, though dead, was now alive. "But what is that about the keys?" asked the man.

"It means this," said the minister. "You think the key to your little girl's casket is in the hands of the keeper of the cemetery. Let me tell you, the key to your little girl's grave hangs at the girdle of the Son of God, and He will come some morning and use it." Then the light broke through the man's tears, and he saw the glory of the Resurrection.

—Sunday School Times

POINTED QUESTIONS ON THE LESSON

1. Did Christ prove Himself victorious over death? (Luke 24:6; John 11:25; I Cor. 15:21-22, 54-57)
2. Is death the heritage of all men? (Rom. 5:12; 6:23; I Cor. 15:22)
3. Will death be abolished at the close of the millennium? (Isa. 25:8; I Cor. 15:26; Rev. 20:14; 21:4)
4. Is the fact of the resurrection vital to Christianity? (I Cor. 15:13-20)
5. Is our Lord present at all times? (Ps. 34:15; Matt. 18:20; 28:20; I Pet. 3:12)
6. Should the Christian always be hospitable? (Rom. 12:13; Titus 1:7-8; Heb. 13:2; I Pet. 4:9)
7. Is unbelief sin? (Ps. 78:32; John 3:18; Heb. 4:6; I John 5:10)
8. Does the normal Christian grow in the knowledge of Christ? (Hos. 6:3; Phil. 3:10; Col. 1:10; I Pet. 2:2; II Pet. 3:18)
9. Does the Lord forgive other backsliders just as willingly as He forgave Peter? (II Chron. 30:9; Ps. 78:38-39; 86:5; Jer. 3:22; I John 1:9)
10. Do the inspired writers of Scripture affirm that Christ is living today? (Job 19:25; Ps. 18:46; John 14:19; II Cor. 13:4; Heb. 7:25; Rev. 1:18)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

After Jesus died on the cross, and was buried in the tomb, we find that two of His disciples left Jerusalem to go back home. Their hearts were heavy, for they had hoped that Jesus was their Saviour. They did not know what to think. They traveled along the road to Emmaus, talking over the events of the day. As they journeyed, the risen Saviour came to their

side and entered into the conversation. Jesus said to them, "What are these things that ye are talking about, and why are ye so sad?" The two disciples did not recognize Jesus, and of course they wondered why this stranger did not know about the things that had occurred in Jerusalem. They told him how that Jesus was taken and crucified, and buried, and that it was the third day. He had risen from the dead, but they had not seen Him, so they were returning home.

How the heart of the Saviour must have been burdened for these two men. Jesus began to tell them things about Himself, and as they neared the city, the disciples asked Jesus to stay longer, and not go on His journey until the next day. This He did, and it was not long before they realized that Jesus, the risen Christ, was with them. The sadness left, and their hearts were filled with joy at the thought of His presence. They returned to Jerusalem to tell the rest of the disciples that they had seen the Lord.

What a difference was made in the disciples' lives. When they thought upon the fact that Jesus died, and rose, but they had not seen Him, their hearts were heavy. But when they saw the Lord was with them, and as He talked to them from the Scripture of the things concerning Himself, they could not contain themselves. In the first place, Jesus was out of their sight, and, to them, lost forever. But they soon found out that He was by their side. This made all the difference in the world.

Does the Lord Jesus seem as one far away or is He your guide and friend who is always at your side? It will make a difference in your life. When you pray, does the Lord bring comfort and joy to your heart as you tell Him you love Him, and as you ask Him for the things you need? He is a friend close at hand, and not afar off.

Jesus is real to me, yes,
Jesus is real to me;
I never will doubt Him,
Nor journey without Him,
For He is so real to me.

When He left this earth He said, "I will never leave thee, nor forsake thee." Even when things seem dark, He is still with us. Let us believe Him, and trust Him always. He will never fail us.

Yours in His love,
Aunt Anna

SECOND QUARTER, LESSON 3

SUNDAY, APRIL 20, 1941

USING WITNESSING POWER

Lesson Text: Acts 2:1-4:31

Printed Text: Acts 2:1-4; 4:8-20

Devotional Reading: Matthew 10:16-22

Golden Text: "They were all filled with the Holy Ghost, and they spake the Word of God with all boldness" (Acts 4:31).

King James Version

Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

4:8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, Whom ye crucified, Whom God raised from the dead, even by Him doth this man stand here before you whole.

11 This is the Stone which was set at naught of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is

none other name under heaven given among men, whereby we must be saved.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

17 But that it spread no further among the people, let us straightly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them. Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

LESSON EXPOSITION

(By Hilland H. Stewart)

"Using Witnessing Power" strikes us as being a pertinent lesson study. If there was ever a time in the history of the Church of Jesus Christ when we believe His disciples should

be using witnessing power, it is in this day. Many, many prayers have ascended to the throne of God for a real revival. God has been using a number of agencies to really stir and awaken

people to spiritual verities. The radio has been a wonderful instrument in the hands of God to reach out to the multitudes. World events in the light of Bible prophecy have been used to awaken large numbers to the significant times in which we are living. Even newspapers have been enlisted in the cause. Not long ago in a large newspaper a prophetic passage from the book of Revelation was printed in large type, under the heading, "Are These Predictions Being Fulfilled today?" It is our opinion that people are really concerned about their soul's welfare. But the question is, are God's people really concerned about buying up the opportunities of pointing men to Christ? The words of our Lord Jesus Christ come to our mind: "The harvest truly is plenteous but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." There is a real need for those who know the Lord Jesus Christ to take their Bibles and go to the unsaved and show them how to appropriate the salvation that God has provided for them. This lesson comes to us as a heart-searching challenge. What will your answer be, child of God? Will you appropriate the witnessing power and go forth and point souls to the Lamb of God, Who alone can save?

The material given to us as arranged by our lesson committee falls into two divisions: I. Dispensational Emphasis (Acts 2:1-4); II. Individual Emphasis (Acts 4:8-20).

I. DISPENSATIONAL EMPHASIS

Acts 2:1-4

We must view this first section of the lesson from the dispensational angle; for there is hardly an application that can be made for the present time. Possibly no place else in the Word of God do we find such purely dispensational truth as in this first portion of Acts two. Of course, we do remember that this occasion marked the inception of the Church of Jesus Christ, and these significant events do indicate the supernatural character of the Church. But nothing recorded in these first four verses of our lesson today carry over to the present time.

The miraculous manifestations of the descent of the Holy Spirit were for the beginning only, and have not been repeated in the full-orbed section of the Church age. On that day, the Holy Spirit did come from heaven with the sound as of the rushing of a mighty wind; and there appeared unto them tongues parting asunder, like as of fire; and sat upon each one of them. But the Holy Spirit does not so come upon men now. Concerning the new birth, our Lord told Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." We are able to see evidences when the Holy Spirit gives new life to an individual, and we are able to see evidences of the power imparted when the Holy Spirit leads, guides, and uses an individual; but none of the remarkable events of Acts two are now visited upon individuals.

After they were filled with the Holy Spirit, on the Day of Pentecost, they began to speak with other tongues. This was for a specific purpose, and was not repeated. This was even a different work of the Spirit than the gift of tongues which was in evidence in the early Church. On this day these Galileans were able to speak so that every man heard him in his own language. There were, gathered there in Jerusalem that day, men from every nation under the sun—and God purposed to get the message out to them. So as the Holy Spirit gave them utterance, they were able to speak so they were understood by all men. This was not true of the gift of tongues as practised in the early Church, particularly the Corinthian Church. There it was necessary to have an interpreter for those who spoke in unknown tongues. (See I Corinthians 14:2, 4, 13.)

God did give a real display of the power of the Holy Spirit in the life of an individual on the day of Pentecost, but the same signs are not in evidence now. Nevertheless, the power of the Holy Spirit is in no wise diminished, and God is still able to do remarkable things with those who will let the Holy Spirit use them.

II. INDIVIDUAL EMPHASIS

Acts 4:8-20

1. An Impotent Man Strengthened

vss. 8-10

After healing the lame man which lay at the Gate Beautiful, Peter preached his sermon which drew a large crowd. Many heard the Word and believed. Consternation sprang up in the minds of the rulers, elders, and scribes;

and they laid hands on Peter and John, and imprisoned them. As this section of the lesson opens, Peter and John are before this group to give an account for the things they have been doing. The question has just been asked them, "By what power, or by what name, have ye done this?" Peter's answer is certainly unequivocal. "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth Whom ye crucified, Whom God raised from the dead, even by Him doth this man stand here before you whole." The witnessing power of this act of healing is a remarkable testimony to the power of Jesus Christ to heal and restore both physically and spiritually. The power that is in that name which is above every name is ever the same. It is blessed to be able to come to such an One for every need, whether it be physical or spiritual. However, the miraculous gift of healing which characterized this transition period is no longer in evidence.

2. An Insulted Stone Honored

vs. 11

As the Lord Jesus Christ frequently referred to this passage in the Psalms, so does Peter, concerning the Stone which the builders rejected. This Jesus, Who came in lowliness and humility, and suffered an ignominious death on the cross, after three days was raised in glory and power. Strange it is that these builders, who should have been well versed in the Jewish Scriptures, could not have recognized the sufferings of Christ and the glory which should follow.

3. An Inimitable Means of Salvation

vs. 12

One wonders what must have been the reaction of these religious leaders, as Peter gave to them the ultimatum: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Peter and John had been taken into custody because the religious leaders feared for their own prestige and popularity in view of the following this lowly Nazarene was gaining. And now Peter says this despised and rejected One is the only means whereby they may gain heaven's portals. Peter's inspired pronouncement was in full accord with the word of our Lord Jesus Christ Himself, "I am the Way, the Truth, and the Life, no man cometh unto the Father but by Me" (John 14:6). Regardless of what many believe about all religion working for the same end and that there are many roads leading to this one destiny, God's Word says, "And this is the record, that God hath given unto us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:11-12).

4. An Intrepid Group of Disciples

vss. 13-14

The observations of the rulers concerning these men were correct. They "perceived that they were unlearned and ignorant men." They had been unlearned and ignorant men—but they had been with Jesus. Peter was the disciple who was intimidated by the small maid and thrice denied his Lord. Peter was the disciple who had given up in despair and had gone back to the net. But old vacillating Peter is now Peter the intrepid, as he stands fearlessly before the rulers and testifies of Jesus of Nazareth, Whom they had crucified.

This same power appropriated by Peter is available today. Every child of God can say with the apostle Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). There is no valid excuse for not witnessing for Christ today. God has promised strength and enabling power. This power need not be sought. All God requires is that a person become willing to do His will—and the strength will be provided for whatever task he may be led to perform.

5. An Indomitable Spirit of Evangelism

vss. 15-20

The fire that burned in the heart of these evangelists certainly needs rekindling in the lives of many of God's people today. It seems to take so little to close the mouths of those who even care to testify today, and yet these men fearlessly proclaim the Word in spite of orders to the contrary. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." A witness is only called upon to testify of what he knows. These bore testimony to the things they knew concerning the Lord Jesus Christ. That is all God would demand of a witness today, to tell what the Lord Jesus Christ has done for him.

One day a Cambridge under-graduate asked Bishop Taylor Smith, "What is personal work?" The Bishop replied:

"Supposing we are conversing together when one of your friends joins our group. If you introduce your friend to me, it is personal work. If a man is walking with the Lord, and a friend joins him, it should not be an unnatural or very difficult thing to introduce the friend to the Lord." How simple it is to take the Word of God, and point sinners to such passages as John 1:12, John 3:16, John 5:24, and Romans 10:9-10. The Holy Spirit will take the Word and perform the miracle in the heart. Our work is to spread the Word of God.

Our hope and prayer is that the study of this lesson may cause every Sunday-school teacher and scholar to make a new determination to witness for Him, using the power that is freely provided.

THE LESSON ILLUSTRATED

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

A young minister in a college town was embarrassed by the thought of criticism in his cultivated congregation.

He sought counsel from his father, an old and wise minister, saying: "Father, I am hampered in my ministry in the pulpit I am now serving. If I cite anything from geology, there is Professor A—, teacher of this science, right before me. If I use an illustration of Roman mythology, there is Professor B— ready to trip me up for my little inaccuracy. If I instance something in English literature that pleases me, I am covered by the presence of the learned man that teaches that branch. What shall I do?"

The sagacious old man replied: "Do not be discouraged; preach the gospel. They probably know very little of that."

—The Broadcaster

Two infidels once sat in a railway car, discussing Christ's wonderful life. One of them said, "I think an interesting romance could be written about Him." The other replied, "And you are just the man to write it. Set forth the correct view of His life and character. Tear down the prevailing sentiment as to His divineness and paint Him as He was—a man among men." The suggestion was acted on, and the romance was written. The man who made the suggestion was Colonel Ingersoll; the author was General Lew Wallace; and the book was *Ben Hur*. In the process of constructing it, he found himself facing the unaccountable Man. The more he studied His life and character, the more profoundly he was convinced that He was more than a man among men; until at length, like the centurion under the cross, he was constrained to cry, "Verily, this was the Son of God."

—D. J. Burrell

POINTED QUESTIONS ON THE LESSON

1. Was the Holy Spirit shown to be powerful at the inception of the Body, which is the Church? (Acts 2:2-4)
2. Is Jesus Christ able to give new life to the man who is spiritually ill? (John 6:40, 68; I John 2:25; 5:11-12)
3. Who is the Stone in the Scripture? (Isa. 28:16; Dan. 2:44-45; Eph. 2:20; I Pet. 2:24)
4. Has God exalted the rejected Stone? (Acts 4:11; Phil. 2:9-11; I Pet. 3:22; II Pet. 1:17; Rev. 19:16)

SECOND QUARTER, LESSON 4

THE EARLY CHURCH MEETING HUMAN NEEDS

Lesson Text: Acts 4:32-7:60
Printed Text: Acts 4:32-35; 6:1-7
Devotional Reading: I John 3:13-18

Golden Text: "And the multitude of them that believed were of one heart and of one soul" (Acts 4:32).

King James Version

Acts 4:32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles' feet: and dis-

5. Is there only one way of salvation? (John 3:36; 10:7; 14:6; Acts 4:12)

6. Is the knowledge obtained by fellowship with the Lord more valuable than any other learning? (Acts 4:13; I Cor. 1:30; Col. 2:3, 8-10)

7. Is the believer responsible for giving out the Gospel? (I Thess. 2:4; I Tim. 1:11-12; II Tim. 4:2)

8. What are some of the passages which may be effectively used in introducing men to Christ? (John 1:12; 3:16; 5:24; Acts 16:31; I John 5:12)

9. Is the believer of today equipped with power to meet all problems? (John 15:7; II Cor. 3:5; 9:8; 12:9; Eph. 6:10; Phil. 4:13)

10. Should the Christian be ready at all times to witness for the Lord? (Ps. 107:2; 119:46; Col. 4:3-6; I Pet. 3:15)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Since you have taken Jesus into your heart, and let Him be your Saviour, have you told any of your playmates about Him? He has done so much for you, He wants you to tell others that He saves, so that they too might come to know Him as their Saviour.

Peter was a follower of the Lord, but when Jesus was with His disciples, Peter was not a close follower. He stood afar off, and many times denied that He even knew the Saviour. He was ashamed to be called a follower of Jesus. The Lord had a work for Peter to do, and so after He rose from the dead, He sent word to His disciples and Peter that He had risen from the grave. When Jesus saw Peter, He asked him if he loved Him. Yes, Peter had made mistakes, but Jesus wanted Him to witness for Him among those who hated the very name of Jesus. Then when we read the first few chapters of the Book of Acts, we find that Peter had been preaching the Gospel, and had been taken before the court of that day to be tried. Peter was not afraid of them. He stood there condemned, until they asked him if he had anything to say. He took this opportunity to speak for his Lord. He held their attention, and preached the Gospel to them. Instead of the rulers condemning Peter, we find that these rulers were under conviction through the preaching of God's Word.

This same Peter, who at one time was afraid to let anyone know that he was a follower of the Lord Jesus, stood before great companies of people, preaching to them that Jesus died for the sins of the people, and that He rose again from the dead. Then he told them that Jesus went into heaven in a cloud, and that one day He would return in the same manner. What was it that made the change in this man Peter?

The Lord had won his heart, and knowing that Jesus promised never to leave him, he was bold to speak, and God used him to be a blessing to all those to whom he spoke. But you can be as bold as Peter was. The Lord has saved you, and you can tell others what He has done for you, and what He will do for them. Remember that Jesus died for the sins of the world, so that no matter where you may be, you can talk to people about the Saviour who died for them.

May He keep you busy for Himself, till He comes back again.

Yours in Him,
Aunt Anna

SUNDAY, APRIL 27, 1941

tribution was made unto every man according as he had need.

6:1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the Word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.

7 And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

LESSON EXPOSITION (By Hilland Stewart)

Our hearts are many times warmed and encouraged when we hear of churches that are entirely looking after their own needy. It is blessed to see Christians who are really concerned about the needs of others. Of course, we must remember that this is not the primary work of the church. The fundamental purpose of the church is to present Jesus Christ to lost sinners as the only means of salvation. But in the process of ministering to the spiritual needs, we must ever keep in mind the words of James: "If a brother or a sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15-16). Unquestionably the spiritual ministry is the most important. Man can make provision for the body for time only, but he can make eternal provision for the soul. But it is hard to convince people that we are really concerned about their soul's welfare, if we are unsympathetic with them in their temporal needs. Therefore, we have James' inspired admonition to concern ourselves about those things. So in this lesson our committee has arranged for today, we see the ministry of the early church, particularly in the realm of temporal needs.

The material we arrange as follows: I. First System of Ministering to Human Needs (Acts 4:32-35); II. Second System of Ministering to Human Needs (Acts 6:1-7).

I. FIRST SYSTEM OF MINISTERING TO HUMAN NEEDS

Acts 4:32-35

A rather moot subject comes before us in this first section. The fact is, that here in these few verses we have an example of communism or socialism in its purest form. "Neither said any of them that ought of the things which he possessed was his own; but they had all things common . . . Neither was there any among them that lacked . . . Distribution was made unto every man according as he had need." Now the theory of socialism sounds good, but as we know it in practise in Russia, we find it to be diabolical. At what conclusion shall we arrive? Is the theory impractical for godless Russia and all right for Christians? We believe that it fails to meet God's full endorsement in either case.

The first reason that we adduce is that God never commanded such procedure—it was purely a voluntary matter. Peter's questions to Ananias clearly indicate this (Acts 5:3-4).

Secondly, we find some grievous mal-practices in connection with this system. Now we must readily admit that no form of government or system of administration can be judged entirely by any misdeeds committed under it. But we believe that the number of sins that were elicited by this system condemns it. The multitude did not remain of one soul and one heart very long. The heart and soul of Ananias and Sapphira were really in the things which they possessed, while they feigned the same spirituality as the rest. They sold a piece of property and professed to turn the proceeds over to the church, but in reality kept back part of the price. God was so displeased with this sin that He struck them dead. Peter indicates definitely that the property was theirs and that God would have been pleased had they given willingly and joyously of whatever part they desired; but God was displeased with their lying and professing to do what they did not do. Then it was not very long until the statement, "Neither was there any among them that lacked," was not true. In the sixth chapter of Acts, in verse one, we read that "there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in daily ministration." The system of communism or socialism is practical only under perfect conditions. Human frailty allows for too much inconsistency to make such a system practical. We believe that God has a better system of administering to human needs than the one here described. We shall study this system in the last point for today.

However, before we discontinue this first point, it were well

to say some commendable things about these early Christians as well as pointing out what we do believe to have been error.

In the first place, they were generous. We know that God is pleased when a man willingly gives up his possessions for Christ's sake. "And every one that hath forsaken *houses*, or brethren or sisters, or father, or mother, or wife, or children, or *land* for My name's sake, shall receive an hundred fold and shall inherit everlasting life" (Matt. 19:29).

In the second place, they were zealous. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Unquestionably, God gave them a special infilling of the Holy Spirit as they willingly gave up their worldly possessions to go out and witness for Christ. What a blessed thing it were for the Church of Jesus Christ today, if many of these disciples would catch the zeal and the fire that animated these early Christians!

These early Christians were willing, earnest, and sincere; and God used them, and blessed them, and eventually showed them a better way of ministering to the temporal needs in the early church.

II. SECOND SYSTEM OF MINISTERING TO HUMAN NEEDS

Acts 6:1-7

When the complaints started coming in about the improper distribution, the twelve realized that a more adequate system was necessary. Furthermore, they realized that they could not neglect the ministry of the Word and prayer for a ministry that could be taken care of by anyone. The plan that they devised met with the hearty approval of the whole church. The multitude selected seven men of approved Christian character and the twelve appointed to them the task of ministering to temporal needs. Thus we have the beginning of the office of *deacon* in the church. A little later in the book of Acts, we find provision made for carrying on the work of the twelve—prayer and the ministry of the Word. In the fourteenth chapter of Acts we find Paul journeying from city to city, and in each church he left someone to carry on his work. "And when they had ordained them *elders* in every church, and had prayed with fasting, they commended them to the Lord, on Whom they believed" (Acts 14:23). Thus we have viewed the early church from the rudimentary organizational standpoint.

Now we shall observe a few Scriptures which we believe teach that God has endorsed a different system than community ownership of property.

Paul's admonition to the Corinthian church concerning the collection for the Jerusalem church throws some light upon God's plan for Christian giving. From these Scriptures we shall see that giving should be personal, not panharmonic; that it should be proportionate, not predesignated; that it should be purposeful, not perfunctory; that it should be proof of love, and not a penchant for praise.

Giving should be personal, not panharmonic. "Now concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come" (I Cor. 16:1-2). "Let every one of you lay by him in store" is an injunction that shows that giving is a personal matter. It is not a matter that is to be decided by the church as a whole, but by each individual. The fact that giving is an individual, personal matter, and that owning property is a personal matter is further indicated in Paul's admonition to Timothy. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, Who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate" (I Tim. 6:17-18). Paul does not say, "Charge them to turn their property over to the church"; he does not say, "Tell them to put their property in a common pool." But he does say, "Tell them to use

the things which God has given them rightly." Giving is a personal matter.

Giving should be proportionate and not predestinated. "As God hath prospered him" are words that indicate how we should give. In the Law dispensation, the tithe was the proper amount to be turned over to God. Incidentally, this has never been abrogated, and is still a reasonable amount to give. However, "as God hath prospered him" indicates even a larger generosity. Those who have a small income can easily give one-tenth, and those who have been prospered more can give more. God is pleased with systematic, proportionate giving.

Giving should be purposeful, not perfunctory. "Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity: for God loveth a cheerful giver" (II Cor. 9:7). Not grudgingly, nor of necessity, but cheerfully is God's pleasure in giving. It is not far-fetched to say that if a person must give grudgingly, he had better not give. Again, we reiterate that God would have been much better pleased with a small portion of Ananias and Sapphira's goods given joyfully and willingly, than their pseudo-magnanimity, even though they may have given a large part of their property. God is pleased when a man considers carefully, makes his decision, and gives willingly. Purposeful giving will be found to bring much more blessing than giving perfunctorily, and will also be found to meet the need much more adequately.

Giving should be a proof of love, and not a penchant for praise. "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love" (II Cor. 8:8). While Ananias and Sapphira did not really give, had they done so, it would merely have been to "keep up with the Joneses." We are afraid that there are many who are giving merely to see their name in print. How it must grieve the heart of God when Christians give merely because they think they will be looked down upon if they do not do so. Giving should be to prove the sincerity of our love. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing" (I Cor. 13:3).

From the above Scriptures, in which Paul gives some definite instructions in the matter of giving, we believe that God's plan for this age is for Christians to hold property as a stewardship and to use the profits for the glory of God.

THE LESSON ILLUSTRATED

To Sir Christopher Wren belongs the undying honor of having designed the great cathedral of St. Paul, with its world-famous dome, in London. But Sir Christopher Wren could never in a million years have built the dome alone. He was dependent upon the humblest laborers who toiled upon the hidden base, or reared the turrets of the mighty structure, as they were dependent upon him. In so far as they used to the uttermost their talents and opportunities, to them is due a full share of the glory. —C. B. Kennleyside

"I hope," said an English gentleman to Mr. Moody, "that you will be able to do something for the miserable poor in London."

"I hope so," replied Mr. Moody, "and I hope also to do something for the miserable rich."

POINTED QUESTIONS

1. Should the Christian minister to the physical needs of men? (Lev. 25:35; Prov. 22:9; Matt. 5:42; Gal. 2:10; I Tim. 5:8; 6:18)
2. Is the meeting of spiritual needs far more important than the supply of the physical? (Deut. 8:3; Luke 4:4)
3. What does the Word of God teach in regard to charitable deeds done for the purpose of human praise? (Matt. 6:1-4; 23:5, 12)
4. Is it only right that man should return to the Lord a portion of the riches with which he has been entrusted? (Mal. 3:8-10; Mark 12:41-44; I Cor. 16:2)
5. Is the attitude of the willing heart more precious than the gift? (II Cor. 8:12; 9:7)
6. Will the Christian be rewarded for his giving? (II Cor. 9:6; Gal. 6:9; Heb. 6:10)
7. Is giving an evidence of love? (II Cor. 8:6-8, 24; I John 3:17)
8. What is philanthropy without love? (I Cor. 13:1, 3)
9. Did Christ exemplify the true spirit of giving? (II Cor. 8:9; Phil. 2:7-8; Heb. 2:9; I Pet. 2:21-24)
10. What is the first gift which the Christian should present to the Lord? (Rom. 12:1; II Cor. 8:5)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Some time after Jesus rose from the dead, the Christian people gathered themselves together and worshipped the risen Christ. This little band of believers was called the first Christian church. All of the Christians were concerned about the needs of others. Some of them had possessions, while others were without. Those that had possessions, shared with those who were less fortunate. God blessed them, for they learned to give to one another. They were not selfish. Each member of the church sought to live for the Lord. Their one desire was that by their lives they might witness for the Saviour. Even those who were officers of the church ruled well, and sought to magnify the Lord in the conduct of the church.

Although we are not members of that first church, we are members of the Lord's body which He calls the church. We have our lives to live before others, and God wants them to be examples to others. It is so easy to be selfish with the things that we have. We never think whether there might be someone else who does not have the things we have. Perhaps the Lord would have us learn to give to the needs of others. May we be quick to see the needs of others, and then quick to give when it is necessary. God loveth a cheerful giver.

I am reminded of two little boys who were brothers. They had many toys to play with, but it always seemed as though they wanted to play with the same toy at the same time. Both boys were selfish, and not willing to let the other one have the toy. Jack had the wagon out, and he told Billy he could not have it. Of course Billy was mad, and would not play with Jack. When the day was over both of them saw how selfish they had been. Jack would not share with Billy and Billy would not play with Jack. They asked one another's forgiveness, and then they were happy. From then on, they always sought to share their toys. One would play with the wagon for awhile, and then the other one would have his fun with it. What a difference it made in their play. They really enjoyed one another.

If I were to ask you if you were a Christian, you would say, "Yes" with your mouth—but do you live it with your life? Are you showing others that you are God's child by the way you conduct yourself?

When you think of the Saviour and His love for others, you will want to be more like Him from day to day. He gave all He had for you. His very life was given on the Cross of Calvary that you might have eternal life with Him in heaven. What little you have here on earth can never be taken with you. Why not learn to be unselfish with all you have, that you might be a blessing to those around you? The Lord Jesus wants others to see that you are His child.

With love in the Saviour's Name,

Aunt Anna

REWARDS OVER THERE

(CONTINUED FROM PAGE 79)

of a believer seeking to excel in the race. And the race is for God's approval; for in the last verse of this chapter Paul says that he is running this race in order that he might not be "disapproved" (a better translation than "cast-away"). In other words, if he is approved, he wins the crown. And what life is approved of God? It is the life guided by His Word, controlled by His Spirit, exalting the Lord Jesus Christ. Paul emphasizes that, to be a winner, one must run according to the rules. The incorruptible crown is given for living and serving faithfully according to God's blue-print. This is the most general of the qualifications on which the giving of a crown is dependent. "So run that ye may obtain." (Continued on next page)

The crown of righteousness is for those who love the Second Coming of the Lord Jesus Christ. It is one thing to believe that Christ will appear, but quite another to dwell on the thought and to revel in it. The former might be characterized as dead orthodoxy, the latter as living fundamentalism.

There are five facts concerning rewards which are given us in the verse containing the reference to the crown of righteousness. First, note the verse, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" (II Tim. 4:8). First, the reward is said to be one not yet obtained, but still future. Second, it is personal—"for me." Third, the Lord Himself shall give it. Fourth, it shall be given in the day when the Lord acts as the righteous judge. The only time when the Christian meets the Lord as the righteous judge is in the day of the judgment seat of Christ. This is referred to in Romans 14:10. "For we (i.e., believers, including the Roman Christians to whom Paul is writing, and himself) shall all stand before the judgment seat of Christ." Again in II Corinthians 5:10 we read, "For we must all appear before the judgment seat of Christ; that every one (of us believers) may receive the things done in the body, according to that he hath done, whether it be good or bad." This event occurs when the Church is raptured at the close of the present dispensation. Fifth, "unto all them" indicates that many will receive this reward. We may well search our hearts to see if we have any right to expect a crown of righteousness in that day.

What an appropriate name is given the soul-winner's crown! It is called the "crown of rejoicing." "He that winneth souls is wise" (Prov. 10:31), and he is also a very happy individual. Yesterday a Christian mother told me that her ten year old boy rushed into the house recently, calling out excitedly, "I saved a boy, I saved a boy!" When he calmed down somewhat, she learned that he had been instrumental in winning his chum to the Lord, and his joy knew no bounds. I recall a man of thirty who came to the Denver Bible Institute ten years ago, won his first soul to the Lord at a street meeting on the corner of Larimer and Eighteenth Street, and let the joy of it bubble over incessantly to every person who would listen to him for the remainder of the day. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6). And not only is there this great reward for the present time, but a similar reward in glory. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" (I Thess. 2:19). (See also Phil. 4:1).

The crown of glory is for a faithful shepherd. In I Peter five the exhortation is given to those who oversee God's flock, to do so faithfully. This involves at least three things: feeding the flock, protecting the sheep from dangers that beset on every hand, and leading them by means of a godly example. "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (I Pet. 5:4). What grace it is that allows the believer to be called by the same name as the chief Shepherd, our Lord and Saviour, and then rewards him as well with the crown of glory.

The last of the crowns is mentioned in two passages. From James 1:12 it is evident that it is given for enduring trial. "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." The believer's love is evidenced in the trial. In Revelation 2:10 we read, "... ye may be tried ... be thou faithful unto death, and I will give thee a crown of life." This is commonly called the martyr's crown, because the believer's love for the Lord causes him to go through trial even unto death. But note from the James passage that the crown is given even in cases where the trial does not go to the point of giving up life. God could certainly remove all difficulties from the path of the Christian. But instead He often leaves the trial for the believer to bear, giving grace for it here, and a crown over there.

Another type of reward is reigning with Christ. Revelation 20:4 speaks of those who "reigned with Christ a thousand years." II Timothy 2:12 gives the pre-requisite in the words: "If we suffer, we shall also reign with Him." The clear inference of the parable of the pounds found in Luke nineteen, where it speaks of one faithful servant receiving authority over ten cities and another over five cities, is that reigning in the millennium will be a reward according to works done

here and now.

But someone will surely say, "Is the hope of reward a proper motive for Christian conduct?" First of all, the crowns, for instance, are simply wreaths or garlands. The emphasis lies in the fact that they are symbols of honor. Furthermore, the twenty-four elders of Revelation 4:10 "cast their crowns before the throne." Surely we shall do the same. In other words, all symbols of honor that shall come to us, we will immediately turn over to our blessed Saviour. What grace that allows us, unworthy creatures, actually to bring honor to Him! So rewards are not given to make us covetous. Rather, when we see that as hopelessly undone sinners we are given a full and free salvation, and in addition are rewarded for our labors, and besides even this, are permitted to bring honor to the Lord through these reward, the grace of the God of all grace will fill us with gratitude to God and make us devoted servants to Him.

THE INQUIRY OF LIFE

(CONTINUED FROM PAGE 80)

the arches of the Cathedral rang such harmony and sweetness as the caretaker had never heard before; and when the notes were hushed into silence, the caretaker, with tears flooding his face, said, "Whoever are you?" The young man said, "I am Mendelssohn." The caretaker said, "Mendelssohn! Just to think that I refused permission to Mendelssohn to play on this organ. Oh, sir, will you forgive me?" The answer was another peal of music, exquisite and delicate to remember.

Methinks there are some who will pass out of time into eternity, to realize that they refused the master musician permission to play on the keys of their life—when it will be too late; and in just graphic touches there is, here, the outline of a story within a story.

I love this young man myself. Jesus loved him. He was young. He was wealthy. He was the sire of a noble class. All the windows of his life were open to the morning. I ask you, those particularly who are younger, do you think that you would be happy if you had wealth and position, nothing to be anxious about in life, and gifts lavishly bestowed upon you? You are only deceiving yourself, because every man and every woman was built for God, and until we find our rest in Him, we shall be restless.

This young man had everything he could wish for, and yet he was dissatisfied.

I. He was a young man with a *true aspiration*.

(1) He was in *earnest*. That is one of the first things you notice on the threshold of the message, because he ran to Jesus as if indeed his whole eternity depended upon whether here and now he might meet Him to discuss with Him the problem of his life, which had become the sob of his heart. "What must I do that I may inherit eternal life?" He was in dead earnest, but there was a quality that is not to be found in many men of wealth.

(2) He was *humble*, because when he first came to Jesus he kneeled. Think of the sire of a noble house, and, to use a modern expression, with blue blood in his veins, running to meet Jesus, and in broad daylight kneeling in front of Him. What good qualities there are shown here. Earnestness and humility, and there was another thing about him:

(3) *Courage*—it was customary in the eastern countries for the peasant to kneel to the nobleman, but it was never customary for the nobleman to kneel to the peasant, and he seemed to be entirely careless as to what people thought. I know sometimes an excuse is made in such a matter as this was, for there are those who are very anxious as to what people will think. "What will so and so think of me?" This young man did not care.

He was a man of courage, and also,

(4) He was a man of *discernment*. He came and said, "Good Master, what must I do to inherit eternal life?" Jesus looked upon this young man, searching the depths of his soul, and in that searching examination there came out an abundance of truth. He was a young man of discernment.

I have no doubt he often had followed Him around. He had come in touch with the infinite glory which flamed and flashed about Him. He thought, "No matter what I possess, there is something supreme which I do not have." Has this ever occurred to your mind, what ever may have been your success in life? Has the heart reached out for something which the world can never give? You were born for eternity, not for time; and the things of time will never satisfy the desires of your own heart.

II. The Lord Jesus Christ entered into a *searching examination*, and He asked (1) a question without waiting for an answer. He turned to this young man and he said, "There is none good but one, that is, God. Why callest thou me good?" That is not an indication that He was not God. That is a searching examination of the young man's heart and thought. "There is only one who is good—God. Do you believe that I am God?" is the implication of that reply, and He does not wait for an answer.

Then (2) He pursues the examination, and this is what He says, "Thou knowest the commandments." How many commandments were there? Ten. How many are there here? Six. Where are the other four? I think that is very significant. The first four are statutes; the last six are commandments. Statutes teach men their duty toward God. Commandments teach me duties toward my fellowman, and Jesus Christ left out the first four. Why? Because he had not entered into a vital relationship to God. The young man's relationship to God was challenged.

(3) Without any hesitation, he said, "Master, all these have I observed from my youth," and Jesus, looking upon him, loved him. Jesus never loved a hypocrite or a liar. Listen, he was a young man. Despite his position and wealth, he was a young man of *clean record*. I fling out that challenge to you this evening. Can you make that claim tonight in the presence of each other? Can you make that claim in the presence of God? If Jesus of Nazareth were standing here and looking in the depths of your heart and past record, could you say, "All of these have I observed from my youth"? It was a searching examination, and for many men and women, it would have scorched and withered them. It is something to be proud of to have a clean record, to be able to look back in the past and say, "Master, all of these have I observed from my youth."

III. And then came a *divine declaration*. I want you to notice it. "One thing thou lackest."

What did he lack? Will you notice it? "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me."

What did he lack? Did he lack poverty? That is not the meaning; if it were, then it would not fit the majority of us, if any of us, tonight. Jesus Christ looked into the very heart of this young man, and He made the declaration, "You may have earnestness, and you may have humility, passion of desire, a clean record, but above and beyond these, one thing thou lackest." In the one thing there is the everything. "One thing thou lackest—find your relationship to the cross." "One thing thou lackest—take up the cross and follow Me." This young man, sobbing his way along the path of his experience, having entered into all that the world could give, having enjoyed the pleasures that earth could provide, felt that in the depths of his own soul there was something, the eternal thing, that he lacked—the only thing. Jesus Christ looked at him and said, "One thing thou lackest—take up the cross."

You know why Christ came? "Why callest thou Me good? There is none good, but one, that is God." You know why God became veiled in human flesh and trod the pathway of sin? Do you know that the cross is the reason, and if you want true satisfaction that comes in this life, you must find the way to the cross. "Take up the cross and follow Me." Oh, what a divine declaration that is for every one of us, and for this young man; and nothing on earth could satisfy after that vision. He had heard the under-tones of the eternal echoing through a personality that was made for God—and what lay between him and his decision? "Young man, one thing thou lackest. You have wealth." "Oh, I know that." "You have noble blood in your veins." "Oh, I know that." "Your mansion is decorated by the merchants of Damascus, but one thing thou lackest—your relationship to the cross"; and then came the revelation, "If there are hindrances in your worldly possessions and position, sweep away everything that would hinder your coming into the relationship of the cross." Has that made its appeal to your heart as it has to mine?

I have handled millions of pounds as a member of one of the largest banks in the world, of which I was president, in London, and I want to tell you this—I have never yet found anyone whose wealth satisfies! The things of the world never satisfy.

Tired of the hollow, the base, the untrue,
Mother, oh Mother, my heart yearns for you;
Many a summer the grass has grown green,
Blossomed and faded, our faces between.
Yet with strong yearning and passionate pain,
Long I tonight for your presence again,
Come from the silence, so long, and so deep,
Rock me to sleep, Mother, Rock me to sleep!

It is the sob of a soul that has lost its way.

He had missed something—his decision for Christ, and this young man looking into the eyes of Christ, searching the very depths of his soul, discovered there was no relationship to the cross—"One thing thou lackest—take up the cross and follow Me." I pray and beseech you, sweep out of the way everything that hinders your relationship to Calvary.

IV. There is one other thing—the *earnest invitation*, "Come." It resounds through the entire gospel message. "Come unto me all ye that are heavy-laden." "Whosoever will may come." It is the earnest invitation of the Saviour; and how do I come?

Well, (1) it is by a definite executive act of the will. "Whosoever *will* may come." I can say, "No," to Jesus Christ, or I can say, "Yes." He invites me to come to Him, as He did this young man long ago. In effect, it is we who must give our answer, or be without God and without Christ and without hope.

(2) Again, no matter what your success in life or your position in life, you need Christ. You need to discover your relationship to the cross, for there was a man of Nazareth nailed to the cross and Who bore in His own body our sins, and offered the sacrifice for you and me.

I think as Jesus Christ addressed this young man, He stretched out those hands which were so soon to be nailed to the cross, and said, "Come, take up the cross." It is on that cross there was fought a battle, which was won, against the foci of evil and the author of all evil. Calvary is not descriptive of a battle which is still being waged. It is symbolic of a battle which has been won, and He invites you tonight when He says, "Come."

When America came into the war in the last World War—you remember that, some of you—every family who had given a son to the war was entitled to put a star in their window. There was a little boy walking down one of the avenues of New York, and his attention was called to these stars. It was just evening time, just when the sun had set, and the sky was aglow. These stars were shown in the windows, and the little boy said, "Daddy, Daddy, look at the star in that window. Daddy, they must have given a son to the war, mustn't they?" They came to another window, and he said, "Daddy, oh, Daddy, there are two stars in that window. They must have given two sons to the war." He came yet to another window and said, "Daddy, Daddy, there is no star in that window at all. I wonder what they did there." Then they came to a break in the houses where there were no houses, and away up in the evening sky there shone the evening star, and the little lad caught his breath, and he said, "Daddy, Daddy, oh look, Daddy, God must have given His Son to the war." Oh, he said something deeper than he knew.

All war is born in hell. All war is the creation of the devil, and Jesus came to defeat the devil. Christ came to engage in that war. He triumphed on Calvary's cross, and this man of Nazareth looked into the eyes of this young man with all the prospects of life before him and said, "Young man, listen—whatever may have been your attainments in the past, you haven't yet found your relationship to the cross. Come, come, take up the cross, and follow Me."

What is to be your answer to the invitation? This is the inquiry of life.

I want to remind you that it is a vital inquiry; it may mean the issue of life and death.

Oh, I do not know what happened. I think that young man must have gone home. He must have looked around that house again, and all the treasures he had in his own residence—"These—are these to come between me and God?" There is no record in the whole Book of what happened, but I think I know what happened, for once a man has caught a vision of the incarnate glory of Christ's life, nothing will ever be the same after that. I think when he looked around that

wonderful dwelling, everything looked tawdry because of the light and glory of the God-Man. I think—oh, forgive me if I think this is what happened—I think he called in his servants and said, "These things are crippling me; take away whatever is in the way. I have looked into His eyes, the Christ-eyes, and I have felt the thrill of His look, and I must accept His invitation." Is that your answer, my dear friends?

I am going to throw back upon you the responsibility of your reply. What will you do with Jesus? It is the vital inquiry—it is the *inquiry of life*. "One thing thou lackest" if you have never had the vision of the Saviour of Calvary as *your own Saviour*. What will you do with Jesus, Who is called Christ?

FIVE MINUTES AFTER DEATH

(CONTINUED FROM PAGE 76)

In what state do they live in these respective places?

The Christian in Heaven is with the Lord. What a word is that—"with the Lord"? All the comfort and joy of Christ's presence is theirs. When Christ was with His disciples on earth how His presence comforted and gladdened them. It is so with the believing dead. They are with Christ.

This state is far better than the state of the Christian here. We have a happy time here with Christ by faith. I am sometimes so happy in the enjoyment of an invisible Christ that I could almost shout. What then must it be to dwell in His immediate and visible presence, to see His face, and to be with Him? It is "far better." Not only better than the pulsating, radiant joy of knowing Him now, but "far better." And this is the state of the Christian dead even now. They are with Christ, and this state is far better than their earthly condition.

The soul of the believer is conscious in Heaven. It must be, or Paul would never have said his state at death would be "far better." Nobody would say that unconsciousness is far better than the radiant joy of the Christian life here and now. Lazarus was conscious in the other world, and Abraham also. The souls of the martyrs are conscious, John tells us.

There are some who teach that the soul sleeps at death, but the Bible knows nothing of soul-sleep. It pictures the *lying down* of the body in the grave as a sleep from which that body will awake in resurrection. But nowhere in the New Testament does it speak of a soul sleeping. Always sleep refers to the body.

Is the Christian in Heaven cognizant of things happening on earth? Revelation six tells us that the martyred dead are intensely interested in the things of earth. They are speaking to God concerning people and events belonging to the earthly realm. And God answers their questions and tells them of happenings taking place on the earth.

Our Lord tells us, "There is joy in heaven over one sinner that repenteth." Who are they

in heaven who rejoice over sinners saved? The Christian dead in heaven. The mother who died praying for her son. The wife who passed into heaven praying her husband would follow her there. The knowledge of loved ones converted will not be kept back from those in heaven who prayed for their salvation. If there is rejoicing in heaven over every individual soul saved, then we may be certain that those in heaven, who, next to the Lord Himself, are most interested in that conversion, will hear from the Saviour the good news.

Can we on earth communicate with the Christian dead? Spiritism says, "Yes." God's word says, "No." Ask yourself if God would allow the Christian to come back from heaven at the request of some unconverted medium? The Scriptures explicitly forbid our trying to communicate with the dead. If, therefore, a Christian came from heaven to earth to speak through a medium, that Christian would be breaking the commandment of God and encouraging others to do so.

Moreover, it is impossible for the Christian dead to leave heaven without God's permission. Would God give permission for a Christian in heaven to do what He has expressly forbidden? No.

The death of King Saul is God's striking warning to Spiritism. God put Saul to death because he tried, through a medium, to hold communication with the dead (I Sam. 28:16).

In closing let me ask, *In what state are the unsaved dead?* Alas, we know only too well where and what they are. In Luke 16 Christ boldly throws aside the curtain and gives us a glimpse into the other world. An unbelieving man dies and is buried, and in Hades he lifted up his eyes being in torment. In this place, the Son of God solemnly and plainly tells us, the soul of the unbeliever is conscious; he suffers he thinks, he thirsts, he feels, he remembers. And the one supreme thought in this man's mind, this man who is in hell, is that the cardinal mistake of his earthly existence was to have left God out of his life.

Five minutes after death this man sees the true meaning of life. Five minutes after death this man preaches a soul-stirring sermon from hell. Five minutes after death he wants to be a home missionary. He looks ahead a few years and sees an addition to his mental torment. For unless something can be done to arouse his family, there will come toppling in upon him one, two, three, four, five brothers, to add, if possible, to his misery. Five minutes too late it dawns upon him what he was sent into this world for—to know God and to bring others to know Him.

My dear friend, in God's great mercy that

five minutes has not run out for you. There is still time to turn, and still time to turn others. Why leave Christ out of your life, and go out after death into the outer darkness, drawing others with you by your example and influence? Right where you now sit reading this message open your heart to Jesus Christ. Spend the rest of your days in His glad service and fellowship. And when your call comes to leave this world you will find yourself, five minutes after death, looking upon the face of the King—"They shall see his face."

Loved ones will weep o'er my silent face,
Dear ones will clasp me in sad embrace,
Shadows and darkness will fill the place,
Five Minutes after I die.

Faces that sorrow, I will not see;
Voices that murmur will not reach me;
But where, Oh where, will my spirit be
Five Minutes after I die?

Here I have rested and roved and ranged;
Here I have cherished—and grown estranged;
There and then it will be all changed
Five Minutes after I die.

No way to repair the good I lack;
Fixed to the goal of my chosen track;
No room to repent, no turning back;
Five Minutes after I die.

Now I can stifle convictions stirred;
Now I can silence the voice oft heard;
Then the fulfillment of God's sure word
Five Minutes after I die.

Forever joined to my chosen throng,
Long is Eternity, Oh, so long!
Ah, woe is me, if my soul go wrong!
Five Minutes after I die.

Oh what a fool, hard the word, but true,
Passing the Savior with death in view,
Doing a deed I can never undo
Five Minutes after I die.

If I am throwing a fortune away,
If I am wasting salvation's day,
Just is the sentence, my soul will say,
Five Minutes after I die.

But thanks be to Jesus for pardon free;
He paid my debt on Calvary's tree.
The Lord's loving arms shall enfold even me,
Five Minutes after I die.

Oh, marvelous grace that has rescued me,
Oh, joyous moment when Jesus I'll see,
Oh, happy day when like Him I'll be,
Five Minutes after I die.

CONVINCED AT LAST

(CONTINUED FROM PAGE 77)

that

I. DEATH BRINGS MANY CHANGES, BUT IT IS NOT A CESSATION OF BEING

WHAT changes death brought to these men! Everything became opposite. As for the rich man, his hilarious living was changed to torment; his first words were those of want. Once he commanded men; now he is in subjection—a slave from which there is no release. Once he owned wealth; now he would give it all if that would buy one drop of water. That which was once insignificant is now of great value to him. Once he was in fame; now he despises himself. His wealth is gone, his fame has fled, his hopes are blasted his occupation is his own personal misery, his future is nothing but hell. What changes!

Consider the other man. He did just as did the rich man. No mention is made of his burial, but angels were his under-

takers. His poverty was changed to eternal wealth. Once he lay outside the rich man's gate; now he rests his head on Abraham's bosom. Once the dogs licked his sores; but now he is comforted. On earth he was despised; now he experiences divine love. The rich man despised him but now seeks his ministry to cool his tongue and to testify to his living brothers. Once he wondered why he had to suffer so much; but now he can say: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Both men witnessed the fact that death is not a cessation of being. Both lived on. One lived in torment while the other lived in peace. Each made preparation for his abode before departing this present earth-life. Every man will finally be convinced.

II. EVERY DOUBTER WILL BE CONVINCED THAT HELL IS A PLACE

THE fact that the word "hell" in this passage comes from the Greek word *hades*, meaning detention place for the wicked dead, does not lessen the force of the passage; for being in *hades* is tantamount to being in hell (Mark 9:43, Gr. Gehenna); for the fixed gulf cannot be crossed.

This passage, together with numerous others, speaks of hell as a place. Every cult attempts to soothe the consciences of its followers by abolishing hell or by minimizing its horrors. This enables such folk to continue more comfortably in sin. To either abolish or minimize hell does at least four things: (1) It destroys the fact of a *just* God and leaves us without final justice in the universe. This robs multitudes of bleeding souls of any hope; (2) it lifts the ban on sin and says to man: "Sin on, go your limit—you are answerable to no one but yourself"; (3) it takes from us faith in a Holy God; for this makes Him tolerate sin; and (4) it denies the plain facts of the Bible. Dear reader, just remember, "It is appointed unto men once to die but after this the judgment." If the Bible teaching on Hell were accepted and preached, it would be the greatest crime preventive in the universe.

III. DOUBTING MEN AND WOMEN WILL FINALLY KNOW THAT THERE IS NO SUCH THING AS ANOTHER CHANCE BEYOND THE GRAVE

IT MAY seem radical and narrow to preach that man *must* be saved *now* or *never*; but how great will be the remorse of thousands, who, under the delusion of this damnable, soul-destroying heresy of "second chance," awoken to the scriptural truth that what a man does with Jesus Christ in this life determines entirely where he will spend eternity. Jesus said, "Marvel not that I said unto thee, ye *must* be born again." It is no marvel that we *must*, but that we *can*, be born again.

The words from Abraham in Paradise to the suffering man in torment destroy the "second chance" theory. "And besides all this, between us and you there is a great gulf *fixed*: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." That should settle the argument.

It is also interesting to note that no indication here is given of one living person offering prayer for one, departed. The order is the opposite. The departed is praying and interceding for the undeparted. Here is a voice from hell to those on the way. It is not one of invitation, but one of warning. He urges that Lazarus be sent to witness to his five living brothers.

Friend, there is no way to get a soul out of hell and there is but *one* way to *keep* a soul out of hell. "I am the Way," said Jesus. Every soul who enters hell will learn that hope is gone forever. Hope rests on this side of the grave.

IV. THE CRITIC AND UNBELIEVER WILL LEARN THAT FELLOWSHIP IS UNKNOWN IN HELL

I ONCE talked with a man about his soul. When I pressed home the claims of Christ and then warned him of hell, he replied that he believed great men had gone to hell; that if I were right, many men who had made helpful contributions to humanity were there. He stated that if he should go there, he would not be in such bad company after all. How perfectly absurd! How many of my readers were ever in a hospital with a serious injury or for a major operation? How did you enjoy the fellowship? O, it is true that after recovery began you may have found a comrade, but during the hour of suffering, did it make any difference whether the man or women next to you was a banker or a beggar; whether he was an author or an ignoramus; whether he or she was a king, queen or just a "washerwomen"? Of course it did not matter.

Why? Simply because each of you was so occupied with your own suffering and pain that the other fellow was entirely forgotten. Did the banker next to you ease your pain? Did that society leader next to you make the load any lighter? You know it did not. If you can remember your most intense suffering and multiply that many, many times and then try to imagine it lasting *forever*, then figure out how much fellowship you will have in hell. In hell you will be shut away from the face of God. You will be shut up unto your own guilty memories, your own past, and your present suffering, and each moment you will remember that this is to last forever.

V. EVERY MAN WILL BE CONVINCED THAT HELL MEANS ETERNAL, CONSCIOUS SUFFERING

SOME teachers tell us that they accept the teaching of hell, but that they do not believe it is eternal, conscious suffering. Let us examine the passage before us. This man in hell was alive. Four of his five senses are mentioned as being fully operative: (1) he could hear; for Abraham spoke to him, (2) he could taste; for he cried for water; (3) he could see; for "in hell he lift up his eyes and seeth Abraham afar off and Lazarus in his bosom"; (4) he could feel; for he was tormented.

We submit that this man was a living, conscious soul beyond the grave. Though his body was in the ground, the *man* was living and suffering. He was suffering from thirst. He was suffering from the flame. He was suffering because of pictures hanging on the walls of a vivid memory. "Son, remember" were not idle words but the statement of a solemn truth. He did remember. He also suffered from pity, as he thought of five wayward brothers who were heading in the same direction which he had gone. He wanted to stop them. He spoke—his soul was neither dead nor sleeping. He requested a messenger be sent to warn his brothers. His will-power was revealed in the persistency of his request. He insisted that if one should rise from the dead and go to his brothers, the effect would be sufficient to produce repentance. "And these shall go away into everlasting punishment: but the righteous into life eternal." Even as life is eternal to the believer, punishment and woe are to be eternal to the unbeliever. This, every man will know, but alas, many will learn too late.

Many have been the bold skeptics, infidels, atheists, and critics who have made a glaring blaze across the sky of unbelief; but many of these meteorites lost much of their brilliancy by the time they faced death, eternity, and the God who they thought did not exist. On this basis, if no other, infidelity, in all its forms, is condemned. Its greatest exponents confessed its inadequacy when they needed help the most. Voltaire passed into eternity, crying, "I wish I had never been born." Tom Paine crawled into a drunkard's grave and died of indescribable agony calling on Jesus Christ for mercy. Robert Ingersoll said, "Life is a narrow veil between the cold and barren peaks of two eternities. We strive in vain to look beyond the height. We cry aloud, and the only answer is the echo of our wailing cry." Thus he spoke what all men of his type are finally forced to speak, namely, doubt never satisfied. Johann Wolfgang, the celebrated German poet and author said, "In all my seventy-five years, I have never had a month of genuine comfort. It has been the perpetual rolling of a stone which I have always had to raise anew." Clarence Darrow, the famed criminal lawyer of Chicago, at the age of seventy-six years, said, "If I were a young man with life ahead of me, I think I would chuck it all, the way things are now. The odds are too great against you, and anyway the world is all wrong nowadays. I certainly have no encouragement for the young bloods that are just looking for jobs. The sooner they jump out of the windows the sooner they will find peace." One would think that such a man at such an age would have something valuable to leave with the younger generations, but instead, he bespeaks failure in his own life. And if he really believed that jumping out of a window would bring peace, why he did not jump; for he admitted he had no peace. Although he claimed to be an atheist, an inner sense of God must have kept him from it. Darrow had not lived—he had only existed. He had nothing to leave behind. David Hume, the Scotch philosopher, persuaded his mother to follow his teaching of infidelity. When about to die she wrote: "My dear son, my health has failed me. I am in deep decline. I cannot survive long. My philosophy affords me no comfort in my distress. I am left without the hopes and consolation of religion, and my mind is sinking into a state of despair. If you can afford me some substitute for the lost hopes of religion, I pray you

hasten home to console me, or at least write to me the consolation that philosophy affords at the dying hour." Let the world sneer and make fun. If we are God's blood-washed ones, we will be the envy of our bitterest enemies in the final hour. It is best to live the way you hope to die.

VI. THE DOUBTER WILL BE CONVINCED THAT THE GRAVE AND HELL ARE NOT IDENTICAL

Some like to believe that the grave is the end, and that it is identical with hell. Some even attempt to distort the Scripture to support such a theory. Our passage before us reads, "The rich man also died and was buried (grave) and in hell he lifted up his eyes." Two places are clearly mentioned—a grave first, and then hell. Hell followed the grave. Man is not a beast, despite all that the theory of evolution may teach. He does not cease to exist. Friend, there was a time when you and I were not, but there never will be another time when we will cease to be. Where, then, will you spend Eternity—heaven or hell? To accept Christ as Saviour assures us of heaven. To reject him as Saviour assures one of hell. Which will it be?

WILL ALL UNSAVED MEN GO TO HELL?

(CONTINUED FROM PAGE 73)

offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched: where their worm dieth not, and the fire is not quenched." (See also verses 45-47.)

But some reader may object, "Is not Hades distinguished from hell in the Bible? Is this not an alternative? May not some go there instead of to hell?" The answer is simple. Hades, although a place of suffering (Luke 16:23), is not a place of eternal destiny. It is the temporary abode of the unbelieving dead from the time of death unto the final judgment at the Great White Throne. This is clear from Revelation 2:13-14. Here it is said that "death and Hades delivered up the dead which were in them . . . And death and Hades were cast into the lake of fire."

From the point of view of final destiny, then, there are just two divisions of both the living and the dead; namely, those who are saved and those who are lost. Those who are saved go to dwell with God, and those who are lost are banished from His presence into everlasting hell.

In the second place, the Bible definitely declares that all unbelievers will be sent to hell. In Romans 1:18 Paul declares that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Then in the verses which follow he shows that, by "ungodliness," he means unbelief and rejection of the true God, and by "unrighteousness," he means immorality. And in this and the following chapters he proceeds to prove that all men, both Jew and Gentile, are guilty of both impiety and immorality, and therefore exposed to divine wrath. In chapter 3:9-10, he says: "What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, there is none righteous, no not one." At verse nineteen, he says: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." If the wrath of God is revealed against all ungodliness and unrighteousness, and all men are ungodly and unrighteous, then it follows that all are exposed to His eternal wrath, unless saved by His precious blood.

Furthermore it is very conclusive from Revelation 20:15 that all unsaved men are cast into the lake of fire. The words are simple and unmistakable. "And whosoever was not found written in the book of life was cast into the lake of

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fire." See also Revelation 21:8 where the unbelieving are classed with all the other wicked as having "their part in the lake of fire." There can be no mistake about it; to reject this doctrine of eternal punishment is to reject the Bible.

But the objection is sometimes raised: "What about God's justice? Does He ignore the nature of men's crimes and the extent of their light? Does He judge them all alike, irrespective of the extent of their guilt?" Certainly not. The fact that the lake of fire is the final destiny of all unbelievers does not imply that they all suffer to the same extent. So, far from any such implication, the Bible plainly teaches that there are degrees in suffering of the damned, just as there are differences in the rewards of the saved. John, in Revelation 22:12, says: "And, behold, I come quickly; and my reward is with me, to give to every man according as his works shall be."

Our Lord Himself declared that punishment will be according to desert. In Luke 12:47-48, He says that some will be beaten with many stripes," and some with few stripes. He declares that it will be more tolerable in the day of judgment for Sodom and Gomorrah than for the cities of His day, because of greater light.

It is an irrefutable fact, then, that the Bible teaches that all unsaved men go to hell. Will you not believe this fact? But more important—will you not receive the Saviour Who is able to save you from this place?

A FIRST GLIMPSE OF HEAVEN

(CONTINUED FROM PAGE 78)

In Revelation four, John saw the appearance of God upon His throne. In the fifth chapter, Christ appeared as the Lamb, "in the midst of the throne, and the four beasts and the elders," Who is found worthy to open the book, "sealed with seven seals," "for in Him dwelleth all the fulness of the Godhead bodily." We read that Christ appeared as the "Lion of the tribe of Judah" (Rev. 5:6)—a Lion to conquer Satan; and then He appeared as a Lamb to satisfy the justice of God. He bore the marks of His past death-wounds. He was standing, though bearing the marks of one slain. In the midst of heavenly glory, Christ crucified is still the preeminent personality. For He Was faithful in that He never for a moment swerved from the purpose of God; and finally He laid down His life as an atonement for the sins of mankind. Now He is the firstborn from the dead, and He is to reign in triumph, for He will be the Ruler of the kings of the earth (Rev. 1:5).

In John's glimpse of heaven, Christ is *worshipped*. "And when He had taken the book, the four beasts and four and twenty elders *fell down* before the Lamb, having everyone of them harps, and golden vials full of odours, which are the prayers of the saints" (Rev. 5:8). Here the *object* of worship is the Lamb, the Lord Jesus Christ. "All men should honor the Son as they honor the Father." We read that "they fell down before Him," and gave Him not an inferior worship, but the most profound adoration. The instruments used in their adorations were the harps, instruments of praise; and the vials full of odors or incense signified the prayers of the saints.

The worshippers sang a "new song." "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9). Song has always had a leading place in the worship of God. "The morning stars sang together, and all the sons of God shouted for joy" (Job 3:7). Through all the ages, wherever the Redeemer has been adored, His worshippers have had one theme, and have remained one in praise.

Light serene of holy glory
From the immortal Father poured;
Holy Thou, O blessed Jesus,
Holy, blessed, Christ the Lord.

The theme of redemption is ever new, ever suggesting fresh thoughts of praise, embodied in the *new song*.

Consider then, in conclusion, how

A FIRST GLIMPSE OF HEAVEN REVEALS THE PERFECTION OF CHRIST

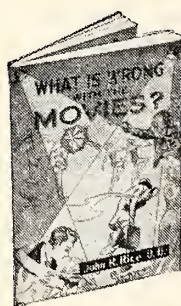
"Worthy is the Lamb that was slain to receive (the) power, and riches, and wisdom, and strength, and honor, and glory and blessing" (Rev. 5:12). Here the Holy Spirit reveals that Christ received *seven* things as one complete collection belonging to God. Now *seven* in God's Word is the number for perfection and completeness. The Lamb, Who is worthy, can receive such honor because of His perfection. He entered heaven with a sinless life and perfect character. In a world of sinners, He alone was without sin. He stood preeminent in holiness and sinless purity. He only could face His fellowmen and say, "Which of you convinceth Me of sin?" His character was perfect in all virtues. He was not distinguished for some outstanding quality. Divine perfection is revealed in Him. We must ascribe to Him in this, as in all else, preeminence.

Let us thank God for the inspired Word that reveals to us the glory and perfection of our Lord Jesus Christ through the open door of heaven. This glimpse of heaven can hardly be understood by the unbeliever. It is revealed primarily for the children of God—members of His family. Only those yielded to Him can fully appreciate it—only those with spiritual discernment, eyes of faith, and hearts ready to obey the truth. These believers can enjoy the words to the old hymn, "Where Jesus Is, 'Tis Heaven":

Once Heaven seemed a far-off place,
Till Jesus showed His smiling face;
Now it's begun within my soul,
'Twill last while endless ages roll.
O hallelujah, yes, 'tis Heav'n,
'Tis Heav'n to know my sins forgiv'n;
On land or sea, what matters where?
Where Jesus is, 'tis Heaven there.

We may rejoice that we have Christ, a living Person, now in Heaven, Who saves to the uttermost. "We shall be like Him, for we shall see Him as He is." Think of that glorious day when we shall meet our blessed Lord. When Christ, Who is our life, shall appear, then shall we also appear with Him in glory. He may come at any moment. Let us be occupied with Him and for Him till He comes.

Through the gates to the city in a robe of spotless white,
He will lead me where no tears will ever fall,
In the glad songs of ages I shall mingle with delight;
But I long to meet my Saviour first of all.



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DEAN LINDQUIST AT ST. PAUL AND CHICAGO

(CONTINUED FROM PAGE 71)

our missionaries in Africa. Also a host of friends and relatives were contacted during these days.

On Friday evening, Brother Elmer Seger and his wife arranged for a D. B. I. reunion of former students and graduates at their home. Some twelve former students and graduates attended, including Rev. Ambrose Bandow ('35), and his wife, who motored over 325 miles through slush and sleet to be present; Rev. Elmer Seger ('33), Mrs. Valerie Seger; Rev. Henry Dahl ('35), Mrs. Wilda Dahl; Mr. Ralph Morningstar ('35), Mrs. Mildred Morningstar ('37); Mr. Paul Whaley ('36); Miss Idamae Lips ('34); Miss Anna Marie Marsh; Marlin Olsen, and Bob Woodburn. Miss Betty Fries and Miss Florence Walthers were also present at this reunion. We truly had a delightful time and showed the pictures of the conference and Institute again. Some of the former students definitely declared that the pictures made them homesick. I was entertained at the home of Mr. and Mrs. Seger during the last few days of my stay in Chicago, and I enjoyed this time of fellowship very much.

Sunday morning, February 9, I was privileged to preach in Brother Seger's church, known as the Bowmanville Congregational Church, out on the south side. In the evening I spoke at Brother Henry Dahl's church, a Baptist Church located out on the south side. We are grateful indeed to God for these doors of testimony that the Lord has opened to these, our graduates.

Before leaving St. Paul, Brother MacFarlane had requested that I return for the occasion of their annual meeting of the mission which was to be held on Tuesday night, February 11. Consequently, I took the train once more for St.

Paul on Monday morning, arriving there just in time to find my place at the banquet table at the annual meeting. Some five hundred delegates, representatives, and pastors, from the various churches located in St. Paul and Minneapolis, were present at this annual meeting. It was held in the Boys' Club Gymnasium, which was recently completed at the cost of \$125,000. In the course of the program, Brother MacFarlane asked me to bring a message and to tell the folks something about the work of the Institute and the recently organized Colorado Gospel Center. It was a joy to me to have a part in this service and to hear the wonderful report of God's blessing upon every phase of the Mission work.

At twelve-thirty on Tuesday, I left St. Paul, bound for Denver, arriving Thursday morning, weary, but rejoicing in the privilege which had been mine of ministering, as well as sitting under the ministry of many of God's dear saints. These contacts and seasons of fellowship will linger long in my memory and we trust that in the days to come we shall have opportunity to renew them.

—C. R. L.

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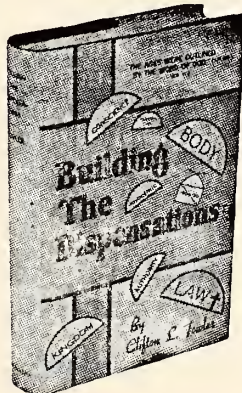
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THE BEREAN AFRICAN MISSION

(CONTINUED FROM PAGE 82)

will form a little lake near a park I will make later on."

MUSUKU STATION

The last letter received from Mr. Jansen was dated October 28. He said, "The present finds us both well and happy in the work. We have times when it seems that the boys and girls on the mission station could not do any better. Then again, before we realize it, things go wrong. But that is the way in all missionary work, so we need daily the strength of the Lord to encourage us to go forward for Him.

"We still have more boys than girls here at Musuku, but the girls' work is growing slowly but steadily. Mrs. Jansen now has nineteen girls in the girls' quarters, while there are sixty-four boys in the boys' village. The boys have been busy building houses for themselves. We hope to have twenty finished by Christmas.

"Then, too, we have concentrated on the gardens, and we trust that a year from now we shall be able to produce all the food that is necessary to feed our boys and girls. As you know, for several months, our monthly remittances did not reach us, and we may see more days like that again; so we are doing all within our power to be prepared for such a time if it should come. If it does not come, our gardens will cut down our expenses, because we will not have to pay rations—only having the expense of buying the clothes for our natives.

SEWING MACHINE NEEDED

"I hope to be able to buy a cheap sewing machine, and plan to train a native boy to do the sewing. Just now Mrs. Jansen and I do all the sewing on our machine. Mrs. Jansen is too busy with her other work to do so much sewing, so I am doing the sewing for the boys. But even when I sew, Mrs. Jansen cuts out the materials for me. She still sews for the girls. Sewing is something I have learned since coming to Congo."

We are glad to say that the Lord has already touched the heart of one of His stewards, and he has contributed \$2.50 toward the purchase of the sewing machine for Mrs. Jansen. Perhaps others will become interested, and make it possible for us to send the machine to the field very soon.

SENDING MONEY TO THE FIELD

Several friends have inquired as to the best manner of sending money to the individual missionaries on the field. We have suggested that the best method would be to send the money to the Home Office, and we would be glad to include those gifts with the regular remittances going to the field. We were interested to receive word along this line from the Congo Protestant Council. We quote extracts from the circular just recently received:

"I have had occasion to see the Procureur du Roi, who is in charge of the postal censorship service in Leopoldville, and I have learned from him that many of our missionaries are sending and receiving money illegally through the post. I discovered that two "proces-verbaux" had been recently filed against one missionary alone for this offence. The censorship enables the authorities to check up on such matters. I was informed that American missionaries, especially, were sending and receiving dollar bills through the post, often in letters that were not even registered.

"No currency notes whatever can now be sent out of the Congo, not even as registered mail. Money so sent can be confiscated and the sender liable to six months imprisonment or a fine of from Frs. 200 to Frs. 2,000 . . . Foreign currency can be changed at the banks in Congo, and checks can be sent abroad when desired . . .

"If currency notes are sent into the country from abroad, in unregistered or uninsured letters, the Belgian postal authorities have the right to return the entire package to the postal authorities of the country from which the package has come, and these latter can fine the sender."

Our policy has been to send all monies through the Banque Belge Pour L'Etranger of New York. This bank forwards our funds to their Branch in Leopoldville, and the bank in Leopoldville in turn forwards the funds to their Branch in Kindu. We have found this method to be safe, and the expense involved is small compared with the assurance that our missionaries are getting their money. Because of the delay in getting the mail to the field in the past few months, we have been forwarding all funds by cable, through the above bank.

THE EDITOR'S MAIL BAG

(CONTINUED FROM PAGE 81)

presenting truth. Since we have been doing this for eighteen years, we have dared to call our magazine "The Topical Bible Study Magazine of America." The following comments from recent letters show us how well you like the plan:

My compliments to you on your successful magazine. It is one of the best Bible study periodicals I have ever read, and the use of one theme for each month simplifies the filing of such articles.

—A Minnesota reader

The sample copy of *Grace and Truth* you were so kind to send me has been received, and I assure you has been read and re-read with much interest, and with much satisfaction—with real joy. I was happy to find each article so full of such spiritual truth, so true to *the Word*. I especially like the topical idea, and they can be filed so easily for future reference, which means so much to teachers. I am so glad I sent for the sample, and hasten to subscribe.

—A Portland, Oregon subscriber

Had thought that I would not be able to renew my subscription to your wonderful magazine this year, but have decided to get it for at least another year. It always brings fresh inspiration and help, and smooths out many difficulties.

I, too, as some of your other readers, like the idea of devoting each number to some special subject. It is so easy to refer back to any particular article.

—Niagara Falls, Ontario

NEW EMPHASIS ON TRACTS



National Tract Week will be observed the week preceding Easter, April 6-13, by churches and religious organizations of all denominations throughout the country. Local tie-in is provided by the above poster and educational pamphlets available to clergymen free of charge from Christian Workers Foundation, 20 North Wacker Drive, Chicago, Ill.

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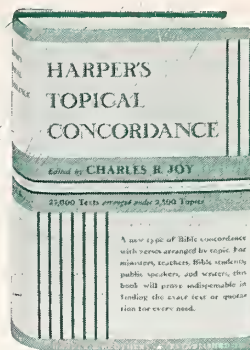
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April

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1941

Others Have Enlisted-Why Not **YOU**



A call for loyal soldiers comes to one and all;
Soldiers for the conflict, - Will you heed the call?
Will you answer quickly, with a ready cheer?
Will you be enlisted as a volunteer?

Yes, Jesus calls for soldiers who are fill'd with pow'r,
Soldiers who will serve Him ev'ry day and hour,
He will not forsake you, He is ever near;
Will you be enlisted as a volunteer?

He calls you, for He loves you with a heart most kind,
He Whose heart was broken, broken for mankind;
Now, just now He calls you, calls in accents clear,
Will you be enlisted as a volunteer?

And when the war is over, and the vict'ry won,
When the true and faithful gather one by one,
He will crown with glory all who there appear;
Will you be enlisted as a volunteer?

—W. S. Brown

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Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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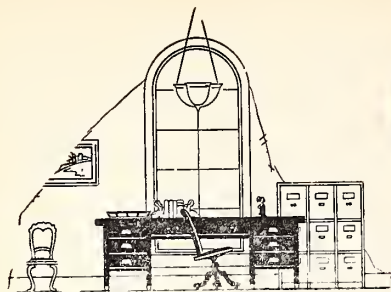
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EDITORIAL COMMENTS

RESURRECTION NUMBER

THE distinguishing characteristic of Christianity is the victory of Jesus Christ over death. Other movements have had their great leaders. Like Christ, many of these have claimed supernatural powers over disease and death. However, only One has ever come back from death to prove that death could not hold Him. That One is Jesus Christ, Whose resurrection startled the world. Even such an eminent historian as Josephus admitted the fact of the resurrection in the following words: "For He appeared to them the third day alive again, according to what the divinely inspired prophets had foretold, that these and innumerable other miracles should come to pass about Him." Just as Daniel's inspired words were a "dissolver of doubts," so the resurrection is also the Christian's rock which cannot be moved.

EVANGELIST KADEY

IT WAS a benediction to have the Rev. and Mrs. P. H. Kadey in our midst during the five days Mr. Kadey conducted a fine evangelistic campaign in the Institute Auditorium at 2047 Glenarm Place from March 26 to 30. His appealing Gospel messages, distinctively illustrated by "drawing what he sings and singing while he draws," were used of the Lord to the salvation of the lost and the edifying of the saved. Students and staff members greatly enjoyed his helpful and practical messages on Titus One in the Chapel at the Campus. Mrs. Kadey brought a charming message at the meeting of the Ladies' Missionary Society of the Berean Fundamental Church on Thursday afternoon, March 27, in the home of Mrs. A. Visser. In addition to speaking three times on Sunday, Mr. Kadey brought an arresting message on "Who is Jesus Christ?" over radio station KFEL on the "Bible Institute of the Air" program which is being sponsored by the Denver Bible Institute every Sunday evening from 10:10 to 10:40 P. M. M. S. T.

—B. G. C.

THE COMING OF EASTER

AS THE beautiful lily, with its snow-white petals, blossoms forth out of the swamp mire, so Easter, with its resurrection message, emerges once more to give hope, cheer, and tidings of a better day in the midst of a world gone mad and drunk with envy, hate, strife, and war.

But as Christians everywhere pay tribute to the risen Lord, the nations of the earth continue in their wild orgy of destruction. At this Easter season, literally millions of dollars have been appropriated in the name of National Defense to fashion and forge the implements of war. But what about our *spiritual defenses*? What are we doing to make known the Christ Who declared, "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live" (John 11:25)?

In this dark hour the Denver Bible Institute is seeking by every available means to present the risen Christ to a dying world. This is made possible by the love offerings of God's people.

At this Easter season the Institute stands in great need as it carries on its militant ministry of proclaiming the life-giving message. A love gift for the work of the Institute at this time would not only be a fitting expression of your love and devotion to a risen Christ, but would likewise enable this western testimony to carry on its program of spiritual construction and to strengthen its spiritual defenses as it presses the battle into the enemy's territory. Your gifts will provide these much needed "sinews of war," so send them on today.

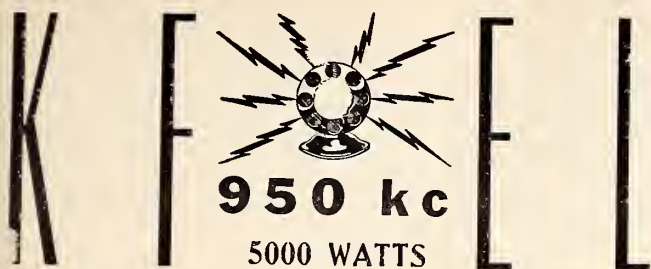
—C. R. L.

SCROGGIE "PROBLEMS OF LIFE" SERIES

Due to unavoidable circumstances, the articles on the "Problems of Life" will not appear in this issue. The Lord willing, we will resume this series in the May issue. We are sure that our readers are finding these studies of unusual interest and benefit, and we will be happy to have this material for them next month.

Summer Time Is Conference Time—Two Great Conferences at D.B.I. Are on the Way

"THE BIBLE INSTITUTE OF THE AIR"



WE SINCERELY trust that since Radio Station KFEL is now operating on 950 kc., 5000 watts, many more of our friends in the Rocky Mountain region will be enabled to tune in on the "Bible Institute of the Air" program which is broadcast every Sunday night from 10:10 to 10:40 P.M., M.S.T. Even before this change-over took place, a former student in Clintonville, Wisconsin, wrote of blessing received through hearing a portion of one of the programs.

The step of faith in undertaking the broadcast has been signally blessed of God. The expense of the broadcast amounts to approximately \$162.00 per month. About \$100.00 has been pledged per month and we are claiming the promise of Philippians 4:19 for the balance needed. We are truly grateful for the Christian friends who are voluntarily supporting this broadcast with their prayers and gifts. Their letters have been warm and most encouraging. The following are a few excerpts:

From Denver:

Dear friends of the Air: I call you my friends because I always feel the real spirit whenever I am with you. When I cannot make it Sunday afternoon, I tell myself, I know I will hear them tonight. I haven't yet missed your inspiring program from my radio, no matter how sleepy I am at that time. It always wakens me to a brighter tomorrow, for I've gotten a bigger and better outlook on life.

From Breckenridge, Colorado:

We always pray for your work, especially the radio programs.

From Denver:

I have just listened to your radio broadcast and will say it was very fine. I am sure that everyone who heard it enjoyed every word and received a blessing. May God bless your efforts and may souls be saved.

From Boulder, Colorado:

We are enjoying the Sunday evening services.

We are interested in hearing from our radio listeners, and invite you to write to "The Bible Institute of the Air," P. O. Box 1617, Denver, Colorado.

—B. G. C.

WHAT WILL FOLLOW THE WAR?

THIS question has doubtless occurred to every one of us. According to Eduard Benes,

former President of Czecho-Slovakia, it will be a federated states of Europe. He believes that democracy will win, and that even Germany will have a democratic form of government.

It is significant that the Bible reveals a coming federation of European nations. However, it shall be a horrible anti-Christ confederacy that shall band together to make war against the Lord Jesus Christ. Of this future combination, we read in Revelation 17:12-14: "The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings."

How near we may be to this God-hating confederation, we cannot say. But we can say, on the authority of God's Word, that before that day comes, every true child of God shall be caught into the presence of the Lord Jesus Christ. Are you one of His?

—A. H. Y.

THE EDITOR AT OGDEN

REV. Ernest E. Lott, Editor of *Grace and Truth*, has been at Ogden, Utah, assisting the Rev. W. P. Whittemore conduct an evangelistic campaign in the church of which he is pastor. Rev. Lott directed the music, spoke to various groups in the church, and ably assisted in the special music with his excellent tenor solos.

Mr. Whittemore graciously arranged the campaign during the D. B. I. spring examinations when the Editor could be spared from his work in the classrooms at the Institute. Accordingly, it was a real joy to be able to participate in this active evangelistic effort, and incidentally, to render a favor to brother Whittemore who has been a real friend to D. B. I. and also a contributor to this magazine. In addition, Mr. Lott reports it was a delightful diversion from the busy curriculum of Bible Institute life.

He reports a general spiritual stirring of the church membership through the Spirit-filled messages of the pastor. There were at least four public decisions of salvation and fifteen or more answered an altar call for surrendered lives. Mr. Lott also is profuse in his praise of the pastor, officers, and members of the Ogden church for their unusual Christian hospitality and many courtesies.

—H. H. S.

Christian Conquerors Youth Conference, Jul. 24-Aug. 3—Sixth Annual Summer Conference, Aug. 10-24

NATIONAL TRACT WEEK

IT IS with a keen interest that we as a Bible Institute count it a privilege to enter in upon the promotion of the gospel through the written Word, by cooperating with the "Christian Workers Foundation" in the putting over of the testimony of National Tract Week.

As we become acquainted with the blessing and fruitful ministry of presenting tracts that contain the gift of God's grace to those who are outside of Christ, and see the change that takes place in that life by the reading of a simple story of God's love, it causes us as Christians to say to ourselves, "Awake, thou that sleepest" to the appalling need of getting the Word out in tract form.

Allow me to suggest that you begin a tract club in your community, Sunday-school, Young People's Society or Church.

Tract Week is to be observed the week preceding Easter, April 6 to 13, throughout the country by all denominational and interdenominational churches.

Help us put over this nation-wide ministry. Pray with us that God will undertake in the saving of souls, the upbuilding of the saints, and the restoration of America to God.

For any information, write to the "Christian Workers Foundation," 20 North Wacker Drive, Chicago, Illinois, or to the Denver Bible Institute Evangelistic Department, Box 1617, Denver, Colorado. —L. E. M.

DEMOCRACY OR DESTRUCTION?

A COMMITTEE of ten social scientists have taken up the cudgels in defense of what they term "the democratic traditions of this country." They are apprehensive concerning the use which may be made of a recent survey of 600 high school textbooks, conducted by Dr. Ralph West Robey, assistant professor of banking at Columbia University. The survey revealed, according to Robey, that some of the texts were "obviously Communistic," and that the quality of most was at "a very low level." Dr. Robey's timely investigation was backed by the National Association of Manufacturers, a power organization.

If democracy is endangered by this investigation, we may well be alarmed; but it would rather seem that Dr. Robey and his backers are the champions of American democracy and are seeking to protect it from the undermining influence of Communistic teaching. Communism seeks to destroy all faith in God, in Christ, and in the Bible which is the foundation of our homes, our faith, and our nation. A fight for Communism, consequently, is not a defense of democracy, but a fight for destruction.

Well may we echo the Psalmist's question in this connection, "If the foundations be destroyed, what can the righteous do?" The answer is, "Nothing." Our American democracy will tumble like a house of cards. Therefore, let us guard the foundations of our homes, our faith, and our nation, by honoring God, trusting in Jesus Christ as the only Saviour, and aggressively proclaiming the Bible as God's inspired Word. —A. H. Y.

THE MIGRANTS NEED THE GOSPEL

THE migrants are here in our country, over a million of them at least—and one report doubles that number—with very little Christian work being carried on among them. They are composed mainly of that group of people who have in the last few years been forced from their homes by the depression or the droughts which caused the Dust Bowl, or they have been "traced out." In order to live, these people have taken to the road and are now found wandering from district to district and from state to state, "following the crops" in a desperate effort to

(CONTINUED ON PAGE 132)

MY NAME

By Martin Charles Mundell

FOR more than fifteen years I have been known, professionally, as Martin S. Charles. My full and complete legal name is Martin Charles Samuel Mundell. During the years that I have been known professionally as Martin S. Charles, all my close friends, and all my legal associates, have known that my family name is Mundell. No attempt has been made to conceal, or in any way to misrepresent, these facts. Naturally, all my legal documents and all my business transactions, as well as my voting and franchise

(CONTINUED ON PAGE 131)

EASTER MEMORIES OF JERUSALEM

By Rev. James Milton McKnight, Th.M.

Armstrong Memorial Presbyterian Church, Norfolk, Virginia

I SHALL never forget a prayer meeting we held one night in the Garden of Gethsemane. A group of fifty of us sang *The Beautiful Garden of Prayer, Sweet Hour of Prayer*, and other old hymns of the Church. Then we had a long season of prayer. It was a beautiful moonlit night, and we could look down on the city of Jerusalem nestled at our feet. I shall never forget the feeling that passed over me as I realized that here our Saviour wrestled in the agony of Gethsemane. Around us were the gnarled and knotted olive trees, many of them over a thousand years old. Some of them were said to be sprouts from the roots of the trees that were

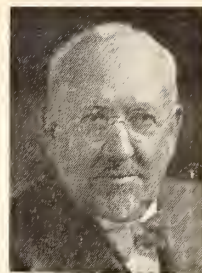
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The Bible Institute of the Air—Gospel Music and Stirring Messages

"THE POWER OF HIS RESURRECTION"

BY WILLIAM L. PETTINGILL

We are living in a "power-age" but the greatest power available is ignored by so many.



THE Apostle Paul, in Philippians 3:10, expressed his strong desire to know the Lord Jesus Christ, "and the power of His resurrection."

And in Ephesians 1:19 he prayed for us all, that we might know "what is the exceeding greatness of His power to us-ward who believe."

The purpose of the present study is to discover something about this power, as it relates to the individual believer.

Let us begin by examining the approach to our subject, in this chapter of the Ephesian Letter.

There is no place in all Scripture where we find a greater revealing of our Heavenly Father's love for us who are His children.

A minister of the gospel once said to a young Christian woman, "I wish you were happy."

"Happy?" she replied. "Why do you think I am unhappy?"

"I do not think it; I know it," said the preacher. He knew that she had been out of high school for two or three years and ready for college, but had been prevented by frail health from going on with her education; and he knew from her general manner that she was unhappy about it and rebellious in her heart. Then he asked: "Has it ever occurred to you that God loves you?"

"Oh, of course," she said.

"But," he persisted, "I don't mean that Oh-of-course stuff."

"Well, then, she asked, "just what do you mean?"

"I mean," he answered, "has it ever dawned upon your mind that the Lord of Life and Glory is in love with you?"

A strange expression came over her face, and, in a tone of wonderment, she said: "Oh! Oh! That would make all the difference in the world."

It proved a red-letter day in that young woman's life. She lost her sadness, exchanging it for gladness. She was no longer unhappy, but gloriously happy. And now, after a lapse of many years, she walks with God in the joy of one who knows she is beloved.

There are multitudes of Christians who have never yet realized that God loves them. They have a notion that He pities them, that He has

compassion on them, that He has a benevolent interest toward them, which makes Him willing to help them; but the fact has never gripped them that He is in love with them.

Look now at this first chapter of Ephesians, and see what God says about His love for His own dear ones.

1. He has blessed them with all spiritual blessings (verse 3). The Revision is even more specific if possible, for it says He has blessed us with "every spiritual blessing."

2. Before the foundation of the world He chose us, "that we should be holy and without blame before Him in love" (vs. 4).

3. He has predestinated us unto the place of sonship in His house (vs. 5). (The word "adoption" here has its original meaning, relating to our position in the Father's house. We are not "adopted children" in the modern meaning of the word—we are born again).

4. We are predestinated also to be one day exhibits of His grace—"to the praise of the glory of His grace" (vs. 6).

5. We are "accepted in the Beloved" (vs. 6). This means that we are as welcome in the Father's house as is Christ Himself. And this must be so, for "we are members of His body, of His flesh, and of His bones" (Eph. 5:30).

6. We are redeemed by the blood, and forgiven "according to the riches of His grace" (vs. 7).

7. We "have obtained an inheritance" (vs. 11). This is as the Authorized Version has it, and it is true, as the fourteenth verse shows; but a most important and glorious correction in the text here is made by the Revisers, who make it to read: "In Whom (that is, in Christ) we were made a heritage." We are His inheritance, as He is ours. In I Peter 5:3 also we are called "God's heritage."

Now with all this in view, let us see the prayer, put into the Apostle's heart by the Spirit of Truth, in behalf of God's "dear children" (cf. Eph. 5:1). This prayer is recorded in the closing paragraph of our chapter (vss. 15-23), and in it he prays that we may know three things:

(CONTINUED ON PAGE 130)

The Surprise of the Resurrection

BY ALBERT HUGHES

THERE are three days and three nights of dread waiting. As far as any of His followers believed, they thought they had seen the end of Him. They loved Him to the last, though they often misunderstood Him. But He was gone, and all they had left was precious memory. Some thing of Jesus might remain with them—an influence, an impulse, an inspiration; but the flower of that divine life would bloom no more. A perfume might remain, as from a bouquet; but never again would the bouquet bloom. So it seemed.

There can be no doubt about it. All of them were surprised to see Him again. Mary Magdalene could hardly believe her eyes. She might mistake him for the gardener—or anybody, for that matter; but it could never be Jesus. The other women went to the grave to complete the anointing of the dead body. They had absolutely no thought of resurrection. Though Jesus had told them plainly enough, they had not, evidently, taken in the truth; and as for the male members of His party, they had abandoned once and for all any hope of seeing Him again. The doubt that Thomas displayed was actually possessed by them all.

Though Mark had no angel announce His nativity, he had an angel to proclaim His resurrection. "Ye seek Jesus of Nazareth, Who was crucified: *He is risen.*" The stupendous fact was preached, the dead friend was alive again! He Who raised the dead while He lived had raised Himself! The Cross had changed into Victory; and without this, Christianity is a dead religion—lovely but lifeless.

It is Mark who makes special reference to Peter: "Go tell His disciples *and Peter.*" It was the Master Who had left definite instructions that Peter should be informed. Peter needed very much to know the resurrection truth, and it was Peter who received that news, who told Mark *to be sure* to put it in record. Peter could never forget that bit of good news which came to Him, sent by the angels. Is there anything more precious in the Gospels than this clear reference to the Master's loving consideration of a sinning disciple? This should be tremendously encouraging to us all, since sinners we all are.

Where doubting Thomas got his encouragement



Mark says that, on hearing the news of resurrection, the women went their way "trembling and amazed: neither said they anything to any man; for they were afraid." It is difficult for us at this distance, with the New Testament in our hands, and nineteen hundred years of Christian history recorded for us, to imagine just how those early followers felt on being told that their dead Friend was alive again.

There can be no adequate expression of their mingled feelings. Leave it where the Scripture leaves it—they "*fled,*" "*trembled*"; they were "*amazed,*" "*afraid.*" Surely we will not blame them too much. And are we too much surprised that the eleven refused to believe the testimony of the women, and of the two tired, troubled travelers from Emmaus? Later, when Jesus met them in the Upper Room, He had to upbraid them for their unbelief . . . "because they believed not them which had seen Him after He was risen" (Mark 16:14). It is clear that the disciples were not expecting a resurrection; for even when they heard of it, they refused to believe it. Each of them only believed as he saw. Jesus said: "Blessed are they that have not seen, and yet have believed."

Following the resurrection, there were those wonderful appearances—eleven in all. With every appearing there was a disappearing. He was with them, but could not remain in the manner to which they had grown accustomed. They needed to get used to the new kind of companionship. He was going to fulfil His great Word, good especially for us: "Lo, I am with *you* alway." The "*you*" takes *us* in, as well as the disciples, for which we are tremendously glad.

(CONTINUED ON PAGE 128)

Why Was Christ Raised on Sunday?

BY ERNEST E. LOTT

A present-day monument to the resurrection of Jesus Christ

That our Lord was raised on Sunday is a fact which remains undisputable to the present hour. Even the controversy over the day of Christ's crucifixion has in no way affected the time of the resurrection. One school of theology makes the three days, part days, and the other regards the three days as seventy-two hours, full days. But neither of these schools of thought try to change the date of Christ's release from the tomb. They regard this as settled.

Christ was raised on Sunday because it was the first day of the week and according to an Old Testament feast, there was no other day that would have answered the type. We refer to the Feast of the Firstfruits.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest.

And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it (Lev. 23:9-11).

A sheaf of the firstfruits of the harvest was waved before the Lord. There can be no doubt that Paul referred to the same offering in I Cor. 15:20.

But now is Christ risen from the dead, and become the firstfruits of them that slept.

It is remarkable that even the time when this offering should be waved is given, "the morrow after the Sabbath." Since the Sabbath is Saturday that makes this refer directly to Sunday.

We all know that God is not the author of discord. Everything that He plans is harmonious. The selection of the first day of the week, Sunday, as the day of the firstfruits offering and consequently Christ's resurrection, is logical. First of all, the significance of the firstfruits offering is the resurrection of life out of death. The kernel of grain had to die first before life could come forth. Christ had to die for our sins and out of that death came new life—resurrection. He will never have to die again.

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him.

For in that He died, He died unto sin once: but in that He liveth, He liveth unto God (Rom. 6:9-10).

Now the reason Sunday fits the requirements of the type so perfectly is that it is the resurrection of a new week. We sometimes call it the eighth day because the cycle of seven begins all

over again. Right here we see the principle of the music octave. An octave consists of eight notes. But since there are only seven different notes, number eight begins or resurrects the new octave. An Old Testament incident contains a very beautiful type of the resurrection using this numeral, eight. Noah and his party were rescued or resurrected from a watery grave. On Mount Ararat, when God opened the door of the ark, *eight* souls emerged. In Bible numerals "eight" becomes the picture of resurrection as well as number "three."

The New Testament accounts of Christ's Sunday resurrection (Matt. 28:1-2; Mark 16:2; Luke 24:1; John 20:1) now take on new significance, demonstrating to us that these things are not just coincidental or accidental—they are God-planned.

Sunday has become the special weekly day of almost universal Christian worship. While there is no definite command in the Bible on the subject, neither is there any command against it, nor is there any in favor of Sabbath keeping (Saturday worship). The Law and its seventh day rules were abolished at Calvary, "for ye are not under the law, but under grace" (Rom. 6:14). The apostles recognized this and began to meet on Sundays (Acts 20:7; I Cor. 16:2). There are many cases in the book of Acts where they went to Jewish synagogues on Saturday for the purpose of testimony. The great leaders of the Church before the so-called conversion of Constantine discuss the subject quite frankly:

But the Gentiles, who have believed on Him, and have repented of the sins which they have committed, they shall receive the inheritance along with the patriarchs and the prophets, and the just men who are descended from Jacob, even although they neither keep the Sabbath, nor are circumcised, nor observe the feasts (Justin Martyr, *Trypho, the Jew*, Vol. 1, page 207, A. D. 110-165).

Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead. And when He had manifested Himself, He ascended into the heavens (*Epistle of Barnabas*, A. D. 100, Vol. 1, page 147).

If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day, on which also our life has sprung up again by Him and by His death. . . (Ignatius, A. D. 30-107, *Epistle to Mag-nesians*, Vol. 1, page 62).

Being nearer to the actual day of resurrection, these men should have been better able to understand its true significance. Furthermore, we call to your attention the fact that the above quoted men said these things while Rome was still

(CONTINUED ON PAGE 129)



THE FIVE RESURRECTIONS

BY E. GLEN LINDQUIST

Distinguishing between the things that differ applies to the Resurrections also.

ALONG with the erroneous belief that there is to be one great general judgment day at "the end of the world," is the impression of many that there is to be one great resurrection day for everybody. Such a conception is found to be false when we turn to the Bible to see what it has to say about this great subject of resurrection. Since resurrection is a theme concerning that which transpires after death, the Bible is the place to go for information, as it is the only reliable and authentic source of information on what lies beyond the grave.

When we turn to God's Word, we find that there are five resurrections.

I. THE RESURRECTION OF CHRIST

THE first resurrection is that of our blessed Lord Himself. There were no resurrections from the dead prior to His resurrection. Paul tells us in I Corinthians 15:22-23: "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; *Christ the firstfruits*, afterward they that are Christ's at His coming." Note that Paul calls Christ "the firstfruits." The word "firstfruit" refers to the "first gathering of a season's produce; the first outcome, effects, results, or rewards of anything" (Funk and Wagnalls Dictionary). That is what Christ's resurrection is. It is the guarantee of our resurrection. Did He not say to His disciples, "Because I live, ye shall live also"? (John 14:19)

The resurrection of our blessed Saviour means everything to you and me. Turning to I Corinthians 15:17-20 we read: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. *But now is Christ risen from the dead* and become the firstfruits of them that slept."

Note how Paul links all hope for us to live, as well as for our loved ones who have gone on before us, on the resurrection of Christ. "If Christ be not raised, your faith is vain . . . they also which are fallen asleep in Christ are perished . . . we are of all men most miserable."

And then like a shaft of brilliant light shining through the clouds comes the triumphant declaration: "But now is Christ risen from the dead." What blessed proof to mortals that there is a glorious hope of resurrection which was vouchsafed by our Lord when He rose forever victorious over the grave.

II. THE RESURRECTION OF THE UNKNOWN SAINTS

AS THOUGH to give additional proof to an unbelieving world that He was victor over death, and that His death guaranteed resurrection for every man, Christ caused a sample resurrection to take place. It is recorded in Matthew 27:52-53: "Many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." This is the only mention of this interesting event, but that makes it none the less a true happening. Though this record is brief, we gain three pieces of information from it. (1) It was an actual resurrection; for we are told, "Many bodies . . . arose, and came out of the graves." (2) It was resurrection of believers; for they are called "saints." Though the event is described along with the miracles which took place at the crucifixion (the rending of the veil of the temple and the earthquake), yet the language is clear that (3) the resurrection of these saints occurred "after His resurrection." That would have to be the case if He were to be the "firstfruits."

Christ proved His power over death and the grave beyond the shadow of a doubt; first of all, by rising in glorious victory over the tomb; and then in raising a company of believers as a sample of what He would do for all His saints when His time for their resurrection arrived.

III. THE RESURRECTION OF THE CHURCH

WE COME to the resurrection which especially interests us as members of the Body—the one which occurs at the Rapture.

The clearest description of this wonderful event is found in the fourth chapter of First Thessalonians: "For the Lord Himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16-17).

(CONTINUED ON PAGE 129)

What Great Men Think of the Resurrection



"Now is Christ risen" (I Cor. 15:20). Words of deepest import to every child of Adam's race! Words on which hang the salvation, the peace, the assurance, and the hope of untold myriads of the human family! Words which convey the statement of the grandest fact of the ages.

—Hy Pickering

The value of the resurrection as a Divine act is threefold. First, it is God's attestation of the perfection of the life of the Man Jesus. Secondly, it is God's attestation of the perfection of the mediation of the Saviour, Jesus. Thirdly, it is God's attestation of the perfection of the history of the King, Jesus. Upon all the virtue of His life, and the value of His death, and the victory of His conflict, God sets the seal in the sight of heaven and earth and hell, when raising Him from the dead. He fulfilled the confident assertion of the old-time Psalmist concerning Him, that He did not leave His soul unto Hades, nor suffer His holy One to see corruption.

—G. Campbell Morgan

If Jesus had not paid the debt,
He ne'er had been at freedom set.

If God had not accepted His sacrifice, He would have been in His tomb at this moment; He never would have risen from His grave. But His resurrection was a pledge of God's accepting Him. He said, "I have had a claim upon Thee to this hour; that claim is paid now; go Thy way." And death gave up his royal captive, the stone was rolled into the garden, and the Conqueror came forth, leading captivity captive.

—Charles Haddon Spurgeon

I want a religion that can comfort even in death, that can unite me with my loved ones. Oh, what gloom and darkness would settle upon this world if it was not for the glorious doctrine of the resurrection! Thank God, the glorious morning will soon break.

—Dwight L. Moody

*The consensus of
scholarship is not
all with the skeptics*

The greatest event of all history occurred in a garden just outside of the city wall of old Jerusalem nineteen hundred years ago. Nothing like it had happened before, and nothing like it has ever happened since. This race of ours is about six thousand years old. Millions upon millions of people lived and died, and their bodies have been buried or destroyed, but not one of those bodies has been raised from the dead, never to die again, except the crucified body of the Man of Galilee, Jesus Christ. This is the most remarkable event of human history.

—Norman H. Camp

Yes, wonderful indeed is He. Here He stands—wonderful in His birth—wonderful in His life—wonderful in His words—wonderful in His deeds. He died a wonderful death and came to a wonderful crisis in His triumphant resurrection. Here He stands—Conqueror of sin, and death, and the grave.

—Will H. Houghton

This wonderful Person, Whom they called Jesus of Nazareth, Who had been crucified and buried, Who rose on the third day, is the promised Seed—the seed of the woman.

—Arno C. Gabelein

The saints' resurrection is made to hang upon the resurrection of Jesus Christ. It is the most important consideration in Christian history. It is mentioned one hundred and four times in the New Testament. Paul declared, "If Christ be not risen, then is our faith vain." The resurrection was one of the most common doctrines preached by the apostles.

—Len G. Broughton



BIBLE SEED THOUGHTS

HELPS FOR GOD'S WORKMEN

Conducted by Charles R. Johnson

THE PREEMINENCE OF CHRIST

- Mark 8
- I. Christ Preeminent in the Feeding of the Four Thousand
Mark 8:1-9
 - II. Christ Preeminent in Dealing with the Leaven of the Pharisees
Mark 8:15-21
 - III. Christ Preeminent in the Healing of the Blind Man
Mark 8:22-26
 - IV. Christ Preeminent in Facing the Cross
Mark 8:27-33
I Pet. 1:10-11
Heb. 2:9
 - V. Christ Preeminent in Service
Mark 8:34-38
—C. R. L.

THE THREEFOLD SAVIOUR

- I. A Serving Saviour
"Even . . . the Son of Man came not to be ministered unto, but to minister"
Matt. 20:28
- II. A Suffering Saviour
"From that time . . . began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things . . . and be killed"
Matt. 16:21
- III. A Saving Saviour
"He is able . . . to save them to the uttermost that come unto God by Him"
Heb. 7:25 —T. C. H.

YOUTHFUL CHARACTERISTICS

- I. Isaac the Submissive Child
Gen. 22:1-9
- II. Joseph the Favored Child
Gen. 37:1-4
- III. Samuel the Spiritual Child
I Sam. 3:1-20
- IV. David the Courageous Child
I Sam. 17:32-58
- V. Timothy the Instructed Child
II Tim. 3:15
—H. L. McL.

FELLOWSHIP

- I John 1:3-7
- I. The Persons of Fellowship
The *Father*, the *Son*, and one another
Vs. 3
 - II. The Prerequisite to Fellowship
Cleansing by the *blood* of Christ
Vs. 7
 - III. The Perpetuation of Fellowship
Walking in the *light*
Vss. 6, 7
 - IV. The Purpose of Fellowship
"That your *joy* may be full"
Vs. 4 —H. H. S.

THE GOSPEL IN THE THREE-SIXTEENS

- I. The Gospel Requires a *Gift*
John 3:16
Romans 6:23
- II. The Gospel Demands *Faith*
Acts 3:16
Hebrews 11:6
- III. The Gospel Needs a *Human Substitute*
I Timothy 3:16
Galatians 2:20
- IV. The Gospel Is Revealed by *God's Word*
II Timothy 3:16
Hebrews 4:12
- V. The Gospel Is *Love* Personified
I John 3:16
Romans 5:8
—E. E. L.

WHAT SIN CAN DO FOR A MAN

- I. Sin Robs a Man of Peace
Rom. 3:17
- II. Sin Shuts a Man Out from God
Gen. 3:6, 7
- III. Sin Makes a Man a Coward
Prov. 28:1
- IV. Sin Makes a Man a Lawbreaker
I John 3:4
- V. Sin Makes a Man Helpless To Deliver Himself
Isa. 64:6, 7
- VI. Sin Makes a Man Eligible for the Gift of God
Rom. 6:23 —J. E. W.

GRACIOUS THOUGHTS OF CHRIST ON THE CROSS

- I. A Gracious Disposition—at Peace with His Enemies
"Father, forgive them" (Luke 23:34)
- II. A Gracious Assurance—Paradise after Death
"Today shalt thou be with Me in Paradise" (Luke 23:43)
- III. A Gracious Recognition of Domestic Life
"Woman, behold thy son" (John 19:26)
- IV. A Gracious Atonement—Forsaken for Our Reconciliation
"My God, My God, why hast Thou forsaken Me?" (Mk. 15:34)
- V. A Gracious Fellowship with All Human Suffering
"I thirst" (John 19:28)
- VI. A Gracious Completion of All Vicarious Suffering
"It is finished" (John 19:30)
- VII. A Gracious Commission of the Departing Spirit to God
"Father, into Thy hands I commend My Spirit" (Luke 23:46)
—H. L. McL.

THE CHRISTIAN'S ARITHMETIC

- I. Notation
"I will put My laws into their hearts, and in their minds will I write them"
Heb. 10:16
Heb. 8:10
Jer. 31:33
- II. Numeration
"So teach us to number our days, that we may apply our hearts unto wisdom"
Ps. 90:12
James 4:13-14
Rom. 8:18
- III. Addition
"Add to your faith, virtue; and to virtue, knowledge . . ."
II Pet. 1:5-8
Phil. 4:8
- IV. Subtraction
"Let us therefore cast off the works of darkness"
Rom. 13:12
Eph. 4:22, 25
Eph. 5:11
- V. Multiplication
"Grace unto you, and peace, be multiplied"
I Pet. 1:2
II Pet. 1:2
Jude 2
- VI. Division
"And I will put a division between my people and thy people"
Exod. 8:23
II Cor. 6:14-18
—J. E.

SENTENCE SERMONS

Devotional prayer is communion with God, but intercessory prayer is cooperation with God.

God not only *said*, "I have loved thee with an everlasting love," but He proceeded to *do* so.

Christians should be to Christ what cogs are to a wheel; the wheel works always, but the cogs are ready to work when they come in contact with others.

Some people on their way to heaven appear to be traveling on sleeping cars.

He asked for riches that he might be happy; he was given poverty that he might be wise.

Pray for your neighbor over the way, and you will soon begin to pray for your neighbor over in China.

When Paul said, "None of these things move me," his future actions showed that he meant, "None of these things keep me from moving."



The Berean African Missionary Society

The Foreign Missionary Department of The Denver Bible Institute

Rose Encinas, Home Secretary



A WORD OF GRATITUDE

As far as the Berean African Missionary Society is concerned, this issue of *Grace and Truth* should be called the "Thanksgiving" issue. There have been so many evidences of God's loving watchcare and blessing upon the work of the Society that we are filled with praise and gratitude to Him Who is the Giver of every good and every perfect gift.

In the first place, the regularity and faithfulness on the part of our contributors has been a source of encouragement to us here at the Home Base from month to month. True, there are some who have fallen behind in their pledges, but the fact that so many of them are making every effort to catch up shows their earnest desire to have a part in the spread of the Gospel in Congo. They are indeed changing their present possessions into the currency of the Land toward which they are travelling—and the wealth of that Land is redeemed souls. What joy will be theirs when they are greeted by many black friends in glory who have been won through their sacrificial gifts and fervent prayers.

The evangelistic reports for the months of October, November, and December show that their giving has not been in vain. The number of souls that have heard the Gospel during this period through the efforts of only five missionaries and their native helpers is indeed amazing. The report is as follows:

Ikozi Station

Total meetings held in station proper	13
Total meetings held in villages by school boys	124
Total attendance in above meetings	5980
Total offerings	Fr. 308.70 (about \$11.00)

Musuku Station

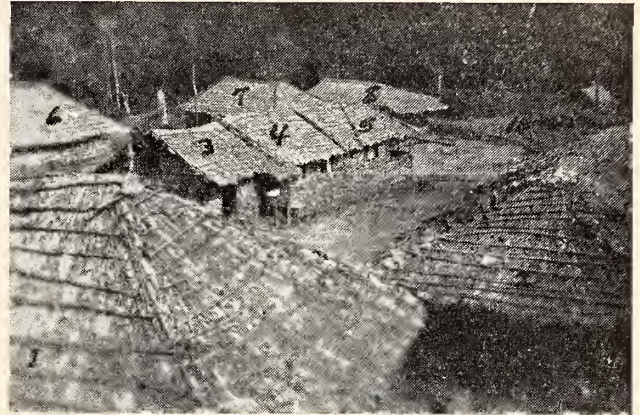
Total meetings held in the station proper	13
Total meetings held in villages by school boys	77
Total attendance in above meetings	5211
Total offerings	Fr. 278.80 (about \$10.00)

How comforting it is to know that while there are wars and rumors of wars on every side in our civilized nations, out in the wilds of Congo a continual revival is going on! We praise God for the 11,191 souls who have heard the Gospel, and especially for those who were born into the family of God.

CONFERENCE AT MUSUKU

We were delighted to receive a letter from Mr. Albert Jansen. It was dated January 21, and took slightly over six weeks to reach us. Mr. Jansen says, "We have just had a visit from Mr. Lindquist and Miss Johnson. They arrived on the 14th and left on the 20th. It was good to see them back in Musuku again after their having been gone almost a year.

"Since the folk from Ikozi brought several boys with them, we made a conference of their visit holding services both mornings and afternoons. On Sunday, which was the last day of the Conference, Mr. Lindquist brought the morning message and in the afternoon we had a double wedding in which two of the girls from Musuku were married to two Ikozi boys. We trust that these two unions shall be to the glory of the Lord. The looseness of the marriage tie is one of the chief evils of this people. The wealth of the average native is measured by the number of wives he has because he pays a certain amount as dowry for each wife. But the trouble is that the dowry is never paid up. At any time his in-laws may demand more for their sister or daughter. If he cannot or will not pay more, they take his wife away until he pays, sometimes even selling her to another man who will pay more. I have often wished that the State would make a fixed dowry price, which, I believe, would settle many divorce palavers here."



A general view of Ikozi Station taken from the roof of one of the buildings. No. 1. Rabbit and sentry house; 2. Mrs. Amie's and Miss Johnson's house; 3. Kitchen; 4. Dining room; 5. Parlor; 6. Big magazine containing garage, carpenter shop, etc.; 7. Guest house; 8. Rev. Irving Lindquist's house.

THE BUILDING FUND

Of special blessing has been the burden which seems to be in the hearts of many of our contributors with regard to the needed permanent buildings at Ikozi. Some have not been able to give even a small amount, but they speak of their burden for the need and assure us of their prayers that God shall soon make provision. Others have given varying amounts toward the building fund. Among these is the Berean Fundamental Church of Denver, of which Rev. Archie H. Yetter is pastor. This church undertook to purchase the following tools which are greatly needed in the construction of the buildings:

3 Rope hoists	\$11.94	5 Master brick trowels	\$3.40
3 Single sheaves	3.15	2 Plastering trowels	1.44
2 Double sheaves	3.58	2 Brick hammers	1.70
1 Triple sheaf	2.85	5 Hanks mason line .....	.45
600 ft. best manila rope	17.50	2 Pointing trowels .....	.70
300 ft. best manila rope	17.41	2 Pointing trowels eclipse .....	.20
3 Two-pound hammers	3.30	1 Jimmy bar .....	.69
10 Master cold chisels	5.90	3 Star rock drills .....	.81

We are truly grateful for this beautiful spirit of cooperation. Perhaps other churches or groups will follow this example and have a part in supplying one or more of the items still needed. They are:

2 8-lb. stone hammers	\$2.26	2 All steel wheelbar'ws	\$11.90
1 10-lb. stone hammer	1.38	2 Eclipse quality trowels .....	.38
		5 Eclipse quality trowels .....	.75

For those who are interested in the material for the building itself, we list again:

Materials needed for roofing

200 shts. met'l roofing	\$216.00	6 Globe finials	\$1.92
20 Lengths corr. ridge	11.00	76 lbs. lead roof nails	10.50
50 ft. galv. valley steel	3.55		

Materials needed for rain spouting

10 P'th eaves trough r.h.	\$5.50	4 Outlets	\$1.04
10 Lengths left hand	5.50	4 Adjustable elbows .....	.68
6 End caps .....	.76	48 Trough hangers	1.32
10 P'ths conductor pipe	5.20	24 Pipe hooks	1.16
4 Drop outlet strainers .....	.40		

We are confident that the prayers of those who have been

unable to give financially have availed much and we ask continued prayer for the above needs.

HELPERS NEEDED

For about a year Mr. and Mrs. Jansen had had the assistance of a trained native helper and his wife, but they were needed at their own station and were called for recently. Concerning this Mr. Jansen writes: "January 19 was Sumahile's last Sunday with us. He had been loaned to us by the E. S. A. M. but they did not feel they could spare him any longer. We will surely miss him because we depended so much on him. It will now be impossible for Mrs. Jansen and me to leave the station at the same time, and Mrs. Jansen will have no one to look after the girls for her as Sumahile's wife had charge of them. We are grateful that we had their help this past year and we know that the Lord will be sufficient for every need of the future. Perhaps the Lord will raise up someone from among our boys and girls to help shoulder the responsibility as some of them have done already in some measure. We also trust that some day soon we shall see some more white missionaries coming to our assistance."

We bespeak the special prayers of our friends in behalf of the Jansens that the Lord shall raise up a capable native helper or helpers to assist them in the work at Musuku. He is able.

BOOK REVIEWS



Conducted by L. E. McClellan and Others

CROSS EXAMINED

The name of this book is very fitting, in that the message centers wholly around the cross, and the author brings up three outstanding men as witnesses for the prosecution of Christ: first, a Pharisee; second, a Sadducee; and last, a moneychanger. Each one is examined concerning Jesus. Then three witnesses for the defense are brought up: first, Peter; second, Pilate; and last, the Lord Jesus, Himself. One chapter treats the words, "It is Finished"; and the last chapter deals with the burial of Christ and His glorious Resurrection. The book is very good for Easter material and thought. It is good for any Christian and splendid for any unsaved friend. It is also attractively bound and written in a very interesting fashion.

Cross Examined, by Edward Kuhlmann. Publishers, The Book Concern, Columbus, Ohio. 95 pages. Price, 85 cents, cloth.

OUR GREAT SALVATION

This is a very commendable little volume written by a Lutheran minister. It is very attractive in appearance, written in a very neat and attractive style. Its messages are aimed for the Lenten Season. Here is plenty of very fine scriptural meat for anyone wanting helps in messages of this kind. Every message herein is absolutely scripturally true, definite, clear, simply and interestingly stated. The first half of the book is confined to a very splendid exposition of John 3:16. The exposition deals with eight points on that text: I. Our Great Salvation; II. Its Author; III. Its Motive; IV. Its Scope; V. Its Price; VI. Its Appropriation; VII. Its Necessity; VIII. Its Purpose. The last half of the book deals with the seven sayings on the cross. The book is commendable in every way. It is splendid for material to be used, splendid for meditation, and is written in such style that it would be excellent to give to an unsaved or backslidden person.

Our Great Salvation, by W. E. Schramm and E. W. Schramm. Publishers, The Book Concern, Columbus, Ohio. 109 pages. Price, \$1.00, cloth.

WHAT'S WRONG WITH THE DANCE?

A scathing attack upon this modern menace. Nothing is held back. The dance with all its hellishness is unveiled. Divorce, murder, lust, terrible diseases, ruined lives, and lost souls are rightfully laid at the door of the dance. This message is fearless, scriptural, direct, and its truth cannot be denied. It is good.

What's Wrong with the Dance? by John R. Rice. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 44 pages. Price, 25 cents, paper.

WORLD-WIDE WAR AND THE BIBLE

This is a very instructive book. It answers many questions that prevail in the minds of thousands of Christians today. The question is asked: "Will America Get In?" Many wonder if America will become involved in this international struggle. The author points out just how America looks in the eyes of God, and sums up the entire argument in the fact that America has no more right, under God, to expect exemption than any other nation. He further points out that she will finally be ruled by the Antichrist. The second chapter is of importance to many more: "Should Christians Fight?" This seems to be a very clear, sensible, reasonable, and scriptural answer to the all-important question. That one chapter is worth the price of the book to any who really want a wise answer. The third chapter deals with the utter collapse of civilization. The fourth deals with the final lineup of nations as prophesied. And the final chapter deals with signs that speak of His soon appearing. The book is scriptural. Sin is uncovered and the blood of Christ for sinners is put forward. Several decision blanks and definite appeals to the unsaved are placed in the book. It is evident that the author writes with a passion for the lost.

World-wide War and the Bible, by John R. Rice. Publishers, Sword of the Lord Publishers, Wheaton, Illinois. 122 pages. Price, 25 cents, paper.

MEET INDIA

Marie I. Cline introduces India. Written primarily to interest and inform children, *Meet India* should be read by the public in general. The author seeks to interest and educate as she pictures the beautiful land with its customs, climate, birds, food, language, travel, insects, gorgeous color, and its need. She describes the religions of India, and devotes one chapter to Christianity, and what it can do and has done for the people of India, both inside and outside their hearts. Dedicated to boys and girls, but profitable for all.

Meet India, by Marie I. Cline. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 165 pages. Price, \$2.50, cloth.

Not Cursed, But Nigh

by Clifton L. Fowler

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This excellent exposition shows how a supposedly Arminian passage is really a Calvinistic stronghold.

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IN THE HARVEST FIELD

Conducted by
Grace Crooks



"A man of fifty accepted Christ as Saviour . . . two girls returned home after a meeting and delivered the message they had just heard to a drinking aunt . . . a number are under conviction . . . five accepted the Lord at the first meeting." These are but a few of the fruitages of the Gospel truck work being carried on by the Rev. and Mrs. H. A. Sprague ('21) in various places in the California desert which otherwise have no Gospel testimony. If you are interested in supporting these neglected field missionaries and would like to receive a monthly report of their activities, write to Harry L. Jenison, 830 West Arrow Highway, Upland, California.

The Montana Bible Fellowship conducted a "Back to the Bible" Conference from March 25 through 30 in the Grace Baptist Church of Great Falls, Montana. The theme of the conference was "Fundamental Doctrines of the Christian Church." Montana pastors speaking on the program were the Rev. Frank Peterson of Anaconda, the Rev. O. M. Hoff of Bozeman, the Rev. Daniel Corbett of Corvallis, the Rev. Walter J. Feely of Billings, the Rev. Ruben Johnson of Missoula, the Rev. Laurel Inabnit ('38) of Belgrade, the Rev. Clarence Swanson of Helena, and the Rev. Paul T. Nelson of Butte, as well as the Rev. Frank Poole of Idaho Falls, Idaho.

"We praise God for permitting us to attend D.B.I., and would say we are sorry we could not finish," write Mr. and Mrs. Angus Sweet, former students, who are engaged as missionaries under the Canadian Pioneer Mission in Saskatchewan, Canada. Their visits in poverty-stricken homes afford coveted opportunities for personal work. Every two weeks they hold services in a district about twenty miles from their home, driving the distance by sleigh in extremely cold weather over snow covered and otherwise impassable roads. While the picture appearing on this page was taken last August, their letter was written in February "with the mercury at sixty degrees below." Let us remember the Sweets in prayer as they hazard their lives for Christ's sake and the Gospel.



Mr and Mrs. Angus Sweet, Saskatchewan, Canada

CORRECTION

We wish to correct an error appearing in the March issue regarding the work being carried on by the Rev. D. Wayne Robertson in the First Baptist Church of Prescott, Arizona. The statement, "The church is evangelistic in spirit, and has four active in young people's societies . . ." should have read, "The church is evangelistic in spirit, and has four active young people's societies."

The Russian Gospel Association has the God-given privilege of being the first organization to take the Gospel of grace in the Russian language to Alaska. This is being accomplished through the ministry of Mr. and Mrs. Walter Covich. Mrs. Covich is a sister of Henry Hyink of Montana who graduated from the Institute last June. Mr. Covich, half of whose support is still needed, is burdened for the broadcasting of the Gospel in the Russian and English languages in Alaska. Let us remember this work and these workers in prayer.

Miss Anna Thorell ('25) is at the Los Angeles office of the Orinoco River Mission, preparatory to sailing for South America as soon as her full support is provided. She is desirous of returning to the field this spring, the Lord willing.

The First Baptist Church of Falls City, Nebraska, is showing a fine growth under the leadership of the Rev. Joseph J. Edwards ('35).

"These are such troublous days," write Mr. and Mrs. Roger Howes, missionaries in Shanghai under the China Inland Mission. Mr. Howes as Assistant Secretary is finding increasing difficulties in "winding and unwinding red tape" which war conditions have imposed upon the travels of missionaries. Routes of travel have been restricted and shipping has been commandeered, thus increasing the problems in arranging passages for workers needing furlough. In their "spare time," which usually means late hours and personal sacrifice, the Howes are also laboring in the Shanghai Hebrew Mission. Mary Ruth is improved in health and is at school in Chefoo. Flora Nell is at home and enjoys accompanying her mother (Mary Fickett, '23) to the Bible classes.

A prophetic Bible Conference was held from March 16 to 23 in the Norwood Park Gospel Tabernacle of Chicago, Illinois, of which the Rev. V. F. Anderson is pastor. Chicago pastors appearing on the program were: The Rev. Henry Dahl ('35) of the Roseland Baptist Church; the Rev. Otis Wasson of the Open Bible Church; Dr. C. F. Fields of the Portage Park Baptist Church; the Rev. Elmer Seger ('33) of the Bowmanville Congregational Church; and Dr. Howard C. Fulton of the Belden Avenue Baptist Church.

CAMPUS NEWS FLASHES

Students and staff members enjoyed a refreshing season of spiritual blessing when the first morning of classes following the mid-semester exams was set aside for meditation and prayer. Such mornings have always been of inspiration at the Institute, but this one was unusually so. All testified of a new vision and zeal to walk more closely with the Lord and to witness for Him.

A hearty "welcome home" was extended to Miss Alma Waespi ('29) upon her return to her post in the *Grace and Truth* office on March 19 after a three months' visit with her relatives and friends in St. Louis, Missouri. We rejoice that she has fully recovered her health and strength following a major operation which she underwent soon after the holidays.

Pastors and evangelists recently visiting the Institute and speaking in the Chapel were: The Rev. Harry J. Hager of Chicago, Illinois, who was the guest speaker of the Red Feather Lakes Bible Conference which was held in Denver from March 9 to 14; the Rev. Lawrence Zeltner of Manhattan, Montana, who also fulfilled speaking engagements at the Congregational Church of Eastlake, Colorado, of which the Rev. Max Kronquest ('37) is pastor, and at the Fruitdale Baptist Church, of which the Rev. John W. Bailey ('26) is pastor; and the Rev. P. H. Kadey of Flint, Michigan, who conducted a five day evangelistic campaign under the auspices of the Institute at 2047 Glenarm Place.

(CONTINUED ON PAGE 128)



THE DAYS OF YOUTH

The Man in Chains

By Annie Martin Lott

CHAPTER I

AS THE sun dropped below the horizon, Mother Dare sat in her rocking chair gazing westward. Her Bible lay open on her lap and her finger rested on these words, "Call unto me and I will answer thee and show thee great and mighty things which thou knowest not." She bowed her head and breathed a prayer "O Father, do save my precious boy, Jack, and bring him home once again."

Jack was an only son in the Dare family, and, like many a boy, he thought life would really be grand if he just did not have to continually do what his mother and father said. Surely a boy of sixteen should know how to make his own way, choose his own friends, and have a good time. He loved his mother dearly, but she did not seem to approve of some of his companions because they cursed and swore; they smoked and took an occasional drink; and they taunted Jack because he would not do likewise. One boy in particular, Burly, gradually gained influence in Jack's life, and the day came when Mrs. Dare found Jack's room empty, a note on the dresser.

"Dear Mom," read the note, "I've gone west to see the world. I'll make my own way. I'm a man now. Goodbye."

Mrs. Dare's heart was broken, but she and her husband asked the Lord to watch over their boy and bring him under the testimony of His Word, to save his soul. Months passed, but no word came from Jack.

CHAPTER II

ONE day in the little western town of Perryville, a sweet-faced mother and her little daughter of four stood on the platform at the station awaiting the eastbound train. Mrs. Noble and Betty Anne were going to the state meeting of the Bible Booster Clubs, and Mrs. Noble was eager that the Lord should use her life to be a blessing to someone on this trip. She lifted her heart to God that He would direct her steps.

"Oh, Mamma, there comes the big choo-choo train. Do we ride on it?"

"Yes, darling, that big iron monster will take us to Roekland."

The train pulled to a stop, and the conductor helped Mrs. Noble and Betty Ann on board. Betty Ann was an attractive child; her blue eyes sparkled, and her golden curls bobbed about as she looked here and there to be sure that she saw all that was going on. Mrs. Noble tenderly placed Betty Ann at her side in the car seat and settled herself for the trip ahead.

This was Betty Ann's first ride on a train, so everything arrested those big brown eyes.

"Mama," whispered Betty, "what's on those men's hands over there?"

Mrs. Noble's eye followed the direction that Betty was pointing, and there were three prisoners along with a guard. Her heart was touched as she thought of these men bound by chains and no doubt their hearts more deeply bound by sin.

Softly Mrs. Noble explained to her young daughter, "Those men have handcuffs on; it means that they have done some wicked thing, and that they will have to be punished. Their hands are chained together so they cannot hurt the man that is taking them to a big stone building with bars on the windows, where they will be prisoners. Those men will be locked up in a tiny room and have to stay there a long time."

"But Mama, why did they do that wicked thing?"

"Because they did what Satan told them to do instead of obeying Jesus," said Mrs. Noble.

"Do they love Jesus, Mama?" questioned Betty.

"I'm afraid they don't, Betty. Just lots of people let

Satan get them chained up with sin, and they won't listen to the good things that Jesus has for them."

"Does Jesus love them?" further questioned the little girl.

"Oh, yes, Jesus loves everybody. Don't you remember the verse you learned in Sunday-school—'For God so loved the world?'"

"My Sunday-school teacher told me that He loved everybody so much that He died on the cross for us; then she had us sing 'Jesus loves me, this I know.'"

Betty looked out the window, and Mrs. Noble continued to think of those men. There was one that was especially young looking—but, oh, such a sad face. She wondered what had happened to put this one boy in the hand of the law.

When the conductor came to check their tickets, Mrs. Noble could not refrain from asking him about the prisoner passengers. "Poor fellows," said the conductor. "They robbed a bank in Iowa, and the law finally caught up with them out on the West Coast. Now they are headed back to serve sentence for their evil deed. Crime never pays, does it, Mrs.?"

"No," said Mrs. Noble, "but only a loving Saviour can turn a person from wicked ways to the pathway of righteousness."

The conductor beamed as this sweet young mother mentioned the Saviour's name. "You must know something about the Saviour, too."

"Yes, He is my best Friend," was her reply.

"Don't ever fail Him, Mrs., and guide that precious little girl you have to live for Him"; and with this comment the conductor moved down the aisle.

Mrs. Noble could not get those prisoners off her mind. She reasoned that the younger member of the party must not be steeped in sin as deeply as his partners. She felt impelled to speak to this boy about the Saviour, for he must need a friend now. Tenderly she drew her Bible from her purse and raised her heart to the Lord for strength and wisdom. Betty was busy watching out the window, so Mrs. Noble stepped over to the guard and said, "Pardon me, Sir, but I would like to speak to the prisoner by your side. I want to talk to him about this precious Book," and she looked down at the little black-bound Book in her hand.

The guard looked at the Book and saw these words—"Holy Bible." He scowled and said, "Can't let you talk to him; that stuff won't do him any good. Nope, he is a prisoner with no privileges."

"But please, Sir, just a few words," said Mrs. Noble pleadingly; for she knew some mother's heart must be aching for this young boy. The guard was slightly moved by the pleading, but shrugged his shoulders as if to shake off something that had hold of him, and shook his head, "No, this boy cannot talk with you."

Disappointed and heartsick, Mrs. Noble went to her seat. Tears glistened in her eyes. Betty Ann looked up at her mother and said, "Mama mustn't cry. He is just an old ugly man. Bad man make you cry"; for Betty had been watching her mother talk to the guard. Mrs. Noble smiled through the tears at her precious child and then turned her heart to God, asking Him to somehow let her tell this young boy about the Saviour.

Again she approached the guard: "Won't you change your mind and let me speak to this boy?"

"You had my answer before," snapped the guard with a tone of dismissal.

The conductor came back through the car and stopped to pat Betty Ann's golden curls. Betty looked into his kindly face and knew this man was a friend. "I don't like bad man

over there. He made Mama cry," she said to the conductor.

"Hush, Betty, Jesus loves him," said her mother kindly. The conductor was understanding and patted Betty's head again. "Don't you worry, little lady; those men get off this train in thirty minutes."

Mrs. Noble looked at him and exclaimed, "You don't mean that the prisoners will be getting off so soon, do you?" She grasped at some way to get to talk to this young boy.

"Yes, they change trains at Junction City; why?"

"Oh, I did so want to talk to the youngest prisoner about the Saviour. Won't you pray that the guard will let me have a few minutes with him?"

"Pretty hard fellows to talk to; doubt if you would get anywhere, but I'll pray. Suppose you let Betty go on up the train with me for a few minutes—maybe you can get your chance then."

Betty was delighted to get to go on an exploring trip, so she quickly placed her little hand in that of the big conductor, and they went on to the next car.

Mrs. Noble lifted her heart in prayer again to the Lord and decided to ask the guard once more if she could speak to the young boy for whom she felt such a burden. "Sir, I know you don't understand and I know that you have said, 'No'; but, I just must talk to this young man by your side. I will not harm him. There is the change at Junction City and only twenty-five minutes left—surely that is not much time to talk to one about this miracle Book I have."

"Oh well, since you insist, I guess it won't hurt Jack." Turning to the young man beside him, he said, "The young lady wants to talk to you; go over and sit with her."

Jack was not particularly interested—but anything to break the monotony of the trip, so he rose and slouched down in the seat beside Mrs. Noble.

"Do you know that Jesus loves you?" asked Mrs. Noble. Time was short and she must work fast.

"Nobody loves me," said Jack. "Everybody's unjust; there isn't any true love."

"But, my boy, what makes you think no one loves you? Come, tell me what happened."

Jack broke down. "Aw shucks, I had a good home, a mother and a dad that were good to me—but they didn't like my companions. Burly was my idol; he seemed to get anything he wanted and everybody was afraid of him. Mother didn't like him. I thought it would be wonderful to have so much influence over others that they would be afraid of me; and so I wanted to be like Burly. I thought I knew a few things myself and decided to leave home and go with Burly on a trip. Wonder where Mom is now. Everything went fine for a few days—then Burly picked up another guy, Jim. I didn't like their language but I thought it must take that to be somebody. I fell in line with them and began doing as they did. We ran out of money out in Iowa and Burly says 'Let's rob a bank.' I objected, but he called me a sissy and a few other things until I determined I would do what they wanted me to; I would just show them I was no sissy. They had me drive the car, for they were afraid I would get chicken-hearted when I got in the bank. To make the story short we finally got caught and here I am on the way to the pen. Nobody likes a jail bird."

"But I have a miracle Book here," said Mrs. Noble, "that tells me that God loves everybody. He loved the whole world, and you are part of the world. He loved the world so much that He sent His only begotten Son down to earth to die. And Jesus died for you."

"Not me, lady, nobody would die for me, I gotta' suffer for my own deeds."

Tears came to Mrs. Noble's eyes, she looked at her watch—time was flying. Would she be able to convince this boy that Jesus loved him? Quickly she turned to Isaiah 53:6. "Listen to this," and she read, "All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on Him (Jesus) the iniquity of us all."

"You know you have strayed from home and in paths of sin, don't you?" asked Mrs. Noble.

The young man became interested. "That sounds like what mother used to tell me; she loved the Lord and prayed a lot. I guess I have strayed a plenty but surely Jesus wouldn't want me, I am on the way to jail now."

"But He died for you and He loves you. 'Greater love hath no man than this, that a man lay down his life for his friends'; and then Jesus says too, 'I am the Good Shepherd, the Good Shepherd giveth His life for the sheep.'"

"Oh, I wish I could believe it," said Jack.

"What is your name?" asked Mrs. Noble abruptly.

"Jack Dare," was the boy's reply.

"Jack Dare? . . . Jack Dare," Mrs. Noble's mind was trying to pull back to her where she had heard that name before, "I know I have heard that name—seems like I read it some place." She continued to turn these thoughts over in her mind. "Oh, I believe I have a letter in my purse." Hurriedly she searched through her purse and there it was—a letter with the neat return address of Mrs. J. W. Dare, in the corner of the envelope. That was it; everything was clear in her memory now. Several weeks before, Mrs. Noble had received a letter from Mrs. J. W. Dare, a broken-hearted mother, whose son had suddenly left home to go West and had not been heard of since. This burdened mother had heard of Mrs. Noble's love and concern for young people and of the fine work she was doing in the Bible Booster's Club, so she determined to ask this godly woman to pray for her straying son. Little wonder that God had so burdened her heart to speak to this boy, for he was the boy she had been praying that the Lord would save. Joy surged through Mrs. Noble's heart as she realized all that had taken place; but she realized that as yet she must not tell Jack about his mother's letter. She turned quickly back to her Bible.

"Let's do this, maybe it will help you," said Mrs. Noble, "read this verse," she pointed to John 3:16, "and every place we can, let's insert your name, Jack Dare."

Slowly, Jack started to read, "For God so loved Jack Dare that He gave His only begotten Son that if Jack Dare believeth on Him, Jack Dare shall not perish but have everlasting life. Oh, does it mean that?" exclaimed Jack.

"It most certainly does," was the assuring answer, "Will you believe on Him and take Jesus for your own personal Saviour?"

"I most certainly will," answered Jack.

This sad faced boy was transformed in a moment to a bright beaming face. Just then Betty Ann came running up the aisle. She stopped suddenly when she saw the young prisoner beside her mother, then thoughtfully she said, "Do you know Jesus loves you?"

"Yes, I do and I love Him," said Jack.

"Jack, this will make your mother very happy," said Mrs. Noble. "A moment or two ago, when you told me your name, I quickly tried to recall the familiarity of your name; and finally remembered your mother had written to me asking me to pray definitely for her son that he might be saved and brought back home."

"What!" exclaimed Jack, "do you know my mother?"

"Only as we have corresponded together about a boy in need of the Saviour. Little did I think I would be the one to have the privilege of leading you to the Lord."

"Oh, and you write to my mother and she writes to you. How wonderful!" said Jack with beaming countenance. "I know the Lord loves me; and to think He had you on the same train I was on, just so I could find Him as my Saviour. Now He is mine, Jesus is mine."

"Oh, goody," cried Betty, "then Satan can't chain you up anymore."

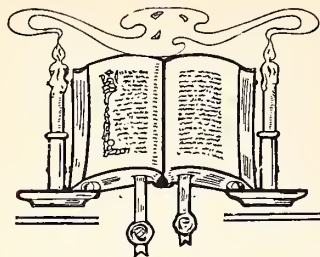
Jack looked down at the chains sadly, but turned to Mrs. Noble and said, "Please write my mother and tell her I am a saved boy now and as soon as I serve my sentence I will be home. Tell her I am living for Jesus now and I will be true to Him. Tell her to write to me at the prison and I will write when I know just what term I will have to serve. Oh, to think I have disgraced my mother so, but the Lord has forgiven me and I know she will too. I am so happy that I know Jesus loves me."

Betty busied herself about the window and hummed to herself "Jesus loves me this I know, for the Bible tells me so."

Mrs. Noble gave her Bible to Jack and said, "Although this is a precious book to me I do want you to take it with you. Read it every day and talk to your Saviour all the time. He will be a precious friend to you and this miracle Book will tell you a lot more than I could tell you in this short time."

The train whistled as it drew near to Junction City and Jack returned to his seat beside the guard. He was a changed boy. The guard sat and looked at him and the sweet peace that seemed to have settled down upon his countenance. This lady had really done the boy some good. The guard stepped over to Mrs. Noble's seat and said, "Mrs., I am sorry I was so gruff. I heard all you told this boy and it brought back thoughts of my boyhood when I heard of the Saviour. I have

(CONTINUED ON PAGE 128)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by E. E. Lott & H. H. Stewart
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

SECOND QUARTER, LESSON 5

SUNDAY, MAY 4, 1941

THE CHURCH ENLARGING ITS FELLOWSHIP

Lesson Text: Acts 8

Printed Text: Acts 8:1-8, 14-17, 25

Devotional Reading: Isaiah 42:1-8

Golden Text: "Therefore they that were scattered abroad went every where preaching the Word" (Acts 8:4).

King James Version

Acts 8:1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison.

4 Therefore they that were scattered abroad went every where preaching the Word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles

which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet He was fallen upon none of them; only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

25 And they, when they had testified and preached the Word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans.

LESSON EXPOSITION

(By the Editor)

Instead of confining ourselves to the printed text alone in this lesson, we shall use the entire eighth chapter of Acts. The arbitrary division of material which we have employed is as follows: I. The Persecution of Saul (Acts 8:1-3); II. The Perseverance of the People (Acts 8:1, 4); III. The Preaching of Philip (Acts 8:5-40).

I. THE PERSECUTION OF SAUL

Acts 8:1-3

In order to get the background for this brief reference to Saul, one should read the latter part of the previous chapter. It was Saul who not only consented to Stephen's death but who perhaps engineered the assassination. He was the leader, as we can see by the fact that the stoners laid their coats at his feet (chapter 7:58). The opening verses of chapter nine show us the continuation of the persecution of Christians under Saul's almost fanatical leadership. He went into every house (8:3) and even to distant cities in order that he might do his part to squelch this new "heresy."

However, we do not want to leave the impression that Saul's persecution was the only movement of its kind. All of the Jews, more or less, participated in this new campaign of stopping the mouths of the Christians. Verse one tells us that "at that time there was a great persecution against the church which was at Jerusalem."

Stephen had the privilege of being the first martyr of the New Testament Church. Saul and his aides did not seem to realize that the blood of martyrs would become the seed of the Church. And, that is what happened. Note how the Church reacted to Stephen's death; "and devout men carried Stephen to his burial, and made great lamentation over him." Saul had not counted on this. Saul, like Joseph's brothers, meant this unto evil; but God saw to it that good resulted from it (Gen. 50:20; also Rom. 8:28).

There was another thing which Saul had not counted on. That was the way Stephen died. Saul had never seen anything like it. Stephen cried as he was dying, "Lord, lay not this sin to their charge." Men who are falsely accused do not die that way. A recent authentic account of the terrific pre-war struggle in Germany between the Reds and the Nazis furnishes

us with some excellent examples of this thing of which we speak. When the Gestapo (German Secret Police) condemned a Communist to death, there was great cursing and uncontrollable rage. As the helpless victims were brought out to the Guillotine rack, they often cursed the executioner, the Gestapo and the black robed priest. As they died they cried, "Long live Communism!" What a spectacle! Stephen's death shows us the difference which Christ can and does make in a man's life and death. Saul could not help but see this, and no doubt, it helped bring conviction to his soul. That Stephen's death was not the last for Christ's sake is attested to by the latter part of Hebrews eleven and other known history of those years immediately following Christ's death and resurrection.

We admire Saul for one thing only—he was not half-hearted. What he did, he did thoroughly and with a passion which the soldiers of the Cross could well emulate today. To Saul's credit we can say that, after his conversion, he laid his energy and industry on the altar, and thereupon became the greatest preacher of the present age.

II. THE PERSEVERANCE OF THE PEOPLE

Acts 8:1, 4

All of this persecution had a devastating effect on the people in the new Church. Unable to meet together as a body as they have been doing, they fled for their lives to other parts of Palestine; "they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles." Right here we want to make an observation. Could it be possible that the earlier communistic principle of the church (selling everything and living as one family) was wrong and that God let the persecution break it up? Or, if it was God-directed as a temporary thing, it certainly was never intended by God that the church should stay in one place for that would throttle missionary activity. At any rate, we are convinced that the people made the mistake of staying in Jerusalem with the greatest message on earth, and so God let persecution drive them forth. (Christ's own prophecy directed a far more widespread ministry than in Jerusalem alone, Acts 1:8).

As these good people went from place to place they did something which we do not always do—they “went everywhere preaching the Word” (verse 4). They did this because they had been filled with the Spirit on two different occasions (Acts 2:4; 4:31) and were given boldness of speech. You and I are admonished also to be filled with the Spirit (Eph. 5:18). God’s missionary program was beginning to take form. We recall that one of Christ’s last utterances here on earth dealt with this very thing: “ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8). Not one Christian is excluded from this commission. First of all, every man and woman can preach the Word in Jerusalem—his own community. Then either by going himself or providing money so another can go, or through letter writing, radio, etc., he can let Judea and Samaria know about a loving God Who died to rescue them from Hell. But how many do it? If we could get Christian people to see the necessity of witnessing for their Lord, there would be no need for preaching separation from the world. Their cigarettes, liquor, cards, dances, and movies would so smite their consciences as they tried to point men to Jesus that they would automatically start living more like Christ. As one man said, “Sure, I used to smoke plenty of cigars; but after I started talking to my employees about Christ the cigars embarrassed me. I saw that they were inconsistent with witnessing, so I quit.”

We mentioned the fact, in our first point of this lesson, that Saul and his fellow persecutors misjudged the Christian cause when they sought to kill it by strong arm methods. The resultant indignities, suffering, and even death in some cases, only fed the flames of evangelism. Peter and a group of fellow apostles were arrested, beaten, and ordered to cease their preaching. Note their reaction to such treatment; “And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ” (Acts 5:41-42). The apostles and people continued to preach with such fervor that later on in far off Thessalonica, up in Macedonia, came this testimony from some unbelieving Jews: “These that have turned the world upside down are come hither also” (Acts 17:6). Peter says of suffering, “But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye” (I Peter 4:13-14). James reminds us that suffering never silenced the prophets of old—why should it silence us? “Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience” (James 5:10).

III. THE PREACHING OF PHILIP

Acts 8:5-40

1. IN SAMARIA. This man by the name of Philip is not to be confused with Philip the Apostle. This man was a deacon chosen after Pentecost (Acts 6:5; 21:8). It was a bit unusual for a Jew, as we suppose Philip to be, to hurdle racial animosity and preach to the despised Samaritans. But that is what Christ does to a man’s heart. He gives love in place of hate. Samaria is the name of the country lying midway between Galilee and Judaea, and Philip preached in one of the chief cities. Christ also preached to one of the Samaritan women at the well (John 4).

Philip conducted in Christ’s name a real revival in this Samaritan city. Note Philip’s message—Christ (verse 5). Observe the results—people believed, miracles were wrought (verses 6-7). See the effect—great joy in that city (verse 8). One may have to do a lot of searching to find the fourth dimension, or the secret of television, or an adequate answer to night airplane bombing; but not so with the problem of what to preach. “We preach Christ crucified,” said Paul in First Corinthians 1:23. He repeats the same emphasis in the next chapter (2:2): “For I determined not to know anything among you, save Jesus Christ, and Him crucified.” But, alas, how many preachers today have missed the mark.

From verses nine to twenty-five we have the account of the visit of Peter and John to Philip’s successful campaign. While there, they called for an outpouring of the Holy Ghost on the people (vss. 15-17). This could have been the baptismal work of the Holy Spirit, but seems more likely to be an infilling work. Please observe that the Jerusalem church had a *second* filling of the Holy Ghost (Acts 4:31). There is one

baptism (I Cor. 12:13; Eph. 4:4-5), but many infillings (Eph. 5:18; Phil. 1:19; I John 2:20). If it was baptism, then it was a special thing not to be confused with our spiritual Holy Ghost Baptism which occurs simultaneous with our conversion.

A sound rebuke is given the fellow, Simon, who appears not to have been saved, judging by Peter’s remarks (vss. 20-23). We will have to admit that the language of verse thirteen sounds like conversion. But whether saved or not, God knows, and Simon made the mistake of trying to buy a spiritual gift with money. Spiritual things are received by faith (Heb. 11; Rom. 4:1-5).

2. AT GAZA. In direct contrast to the multitudes who had just received such blessing through Philip, God now sends him down to Gaza (south of Jerusalem) to preach to *one* man. We should never despise small audiences. Philip arrived at the appointed place and started to talk to the Ethiopian eunuch after hitchhiking a ride (vs. 29). To his amazement, he found the eunuch in possession of a copy of the book of Isaiah and reading the fifty-third chapter. Philip was able to preach Christ from this Old Testament passage (vs. 35) and to lead the man to Christ. He did not preach a social or good works gospel like our present day liberals would have done. He was very, very careful, as we all should be, to show the eunuch that salvation came by faith alone (vs. 37). He baptized the man, but not until he was sure that he was saved. Water baptism (immersion, vs. 39) is a testimony and is not imperative. Even Philip did not demand it, but was very willing to perform the symbolic ceremony when asked to do so.

Many historians and Bible teachers explain the presence of Christian teaching, or a semblance of it, in Ethiopia to the conversion of this one man through the faithful ministry of Philip, the evangelist.

THE LESSON ILLUSTRATED

“Some years ago, I was preaching in an American city. Among my audience, I noticed a young lawyer whom I knew, and at the close of the meeting I made my way down to where he was sitting, stepped up to him, and said, ‘Good evening. Are you a Christian?’ ‘Yes,’ he said, ‘I consider myself a Christian.’ ‘Are you bringing others to Christ?’ I asked. ‘No sir, I am not,’ replied he; ‘that is not my business—it’s yours. I am called to practise law—you are called to preach.’ I opened my Bible to Acts 8:4, and said, ‘Will you please read what the Word of God says about it?’ He read, ‘They that were scattered abroad went everywhere preaching the Word.’ ‘Oh, but those were the Apostles,’ he objected. I said, ‘Will you be kind enough to read the first verse?’ ‘And they were all scattered abroad . . . except the Apostles.’ He had nothing more to say; what could he say? Your great Captain’s command is, ‘Go out and make disciples.’ Are you doing it?”

—R. A. Torrey

POINTED QUESTIONS

1. Can God use all things—even persecutions—for His glory? (Gen. 50:20; Rom. 8:28; II Cor. 4:15-18)
2. Should the believer be willing to die for the Lord if necessary? (II Cor. 5:1-8; Phil. 1:20-23)
3. In all that he does should the Christian be wholehearted? (Rom. 12:11; I Cor. 10:31; Col. 3:17, 23; I Pet. 4:11)
4. Is it God’s plan that instead of hoarding the message, men should be diligent in spreading the Good News? (Matt. 28:19; Acts 1:8)
5. Is the Gospel powerful? (Acts 17:6; Rom. 1:16; I Thess. 1:5-9)
6. Should the Christian rejoice when called upon to suffer for the Lord? (Acts 5:41-42; Rom. 8:18; II Cor. 4:17; I Pet. 4:13-14)
7. Is the Gospel message today the same as that which Philip preached? (Acts 8:5; I Cor. 1:23-24; 2:2)
8. Does the hearing of the Word produce joy? (Ps. 96:10-12; 98:2-6; Luke 2:10-11; Acts 8:8; Rom. 15:10-11)
9. How are spiritual blessings obtained? (John 4:14; Rom. 5:17-18; 6:23)
10. Can a man know whether or not he has salvation? (John 9:38; 20:31; Acts 8:37; Rom. 10:10-11; I John 5:1, 5, 10-13)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

We cannot read the account of the life of the Apostle Paul without realizing that before he was a Christian he did everything within his power to hinder the work of the Lord, even to the putting to death of Stephen. He rather gloried in what he had done. But there came a time in his life when he saw that he was a sinner and in need of the Saviour.

While Saul was bringing persecution to Christians, God used these Christians to spread the news of the Saviour's redeeming love. Saul, as he was then called, made it so hard for God's people, that they were scattered throughout the land, but everywhere they went they told about the wonderful Saviour. One would think that these Christians would keep still, lest more persecution should be theirs, but they loved the Lord, and used every opportunity they had to tell of Jesus and His love.

Do your playmates laugh at you for going to Sunday-

school, or for singing the songs and choruses that speak of Jesus? What do you do about it? Do you keep still, so that they will stop laughing at you, or do you just go on praising the Saviour, and telling other boys and girls about Him?

It is what we do for the Lord when everyone is against us that shows how much we love Jesus. It is easy to live for Him when all those around us approve of what we are doing, but we need to live for Jesus every day, even if others do laugh and sneer at us.

The early Christians who spread God's Word in all the regions of Jerusalem and Samaria won many to the Saviour. They did not take time to tell of all the trouble they were having. They told what the Lord had done for them. That is the way we should do. What a blessing is ours just to know that Jesus has saved us. Tell it to as many as you can. Tell it wherever you go.

Yours in His redeeming love,
Aunt Anna

SECOND QUARTER, LESSON 6

SUNDAY, MAY 11, 1941

THE RESPONSIBILITY OF THE CHRISTIAN HOME REGARDING BEVERAGE ALCOHOL

Lesson Text: Deuteronomy 6:4-7; Jeremiah 35:5-10

Devotional Reading: Psalm 78:1-7

Golden Text: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

King James Version

Deut. 6:4 Hear, O Israel: The Lord our God is one Lord:

5 And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart:

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Jer. 35:5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

LESSON EXPOSITION

(By the Editor)

Those desiring to handle the lesson from the temperance angle can spend more time on our second point together with other relevant passages such as: Lev. 10:8-11; Ps. 69:12; Prov. 20:1; Isa. 5:11-25; 28:1-8. Those who prefer to place the accent on the home as a God-fearing institution can spend most of their time on the first point. Our outline is: I. The Christian Home—Where God's Word Is Honored (Deut. 6:4-7); II. The Christian Home—Where Parental Instruction Is Respected (Jer. 35:5-10).

I. THE CHRISTIAN HOME—WHERE GOD'S WORD IS HONORED

Deuteronomy 6:4-7

There is no better place to begin in a temperance lesson than right here with the Word of God. The only true home is founded upon God's Word, because it was God Who planned the first home and even selected the bride—Miss Eve for Mr. Adam. Even if one did not know from direct Scripture that God had ordained the home, he could arrive at that conclusion by observing the animosity of Satan toward the home. Companionate marriage (a tacit agreement, but no legal marriage) has become so widespread in Russia, Germany, France, and the United States, and, in fact, all over the world that it is a wonder that God puts up with the filthy stench that rises to His nostrils.

We do call it a home when two unbelievers get married, but certainly not a Christian home. Neither can we call it a Christian home if only one part is a believer. God does not endorse the yoking of believers with unbelievers (II Cor. 6:14). Young person, listen to us. Do not think you can drag unbelievers to the cross with a wedding ring around the neck. If they do not love you enough to accept your Christ before marriage, then it is a certainty that they will not, in the majority of cases, after the wedding. The home, which is the right kind, is where both are saved, and one in which there is a family altar. By this, we simply mean the reading of and praying over the Bible systematically. The children cannot be forced to accept Christ as Saviour, but

every influence should be in that direction, and while under age they should be made to respect the family devotions (Eph. 6:1. Note the phrase "in the Lord").

No place in the Bible do we find instructions about letting the Sunday-school teacher impart all of the spiritual enlightenment. On the contrary, we find much said concerning the parent's responsibility, first and last, to train and bring up their children in the nurture and admonition of the Lord (Eph. 6:4).

The words of our text are very clear on this point. Verse seven gives instructions to fathers to *teach* the Word of God to their children and then to guide the *talk* or *conversation* of the household so that it would be about spiritual things as well as topics of the day. The eleventh chapter of Deuteronomy (vss. 19-21) is a parallel passage on this same subject.

For a good example of the determination of one of Israel's leaders to be faithful in this respect we turn to Joshua. He says, "As for me and my house, we will serve the Lord" (Josh. 24:15).

A good illustration of the effectiveness of early parental training in God's Word is the case of Timothy. Hear Paul review his case: "That from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). If this were all that we were told, we would immediately conclude that Timothy's parents had been faithful to him; but Paul mentions that part too: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice" (II Tim. 1:5). The sad part about this is that no mention is made of the father, which indicates to us that he probably did not rate well spiritually.

II. THE CHRISTIAN HOME—WHERE PARENTAL INSTRUCTION IS RESPECTED

Jeremiah 35:5-10

This thirty-fifth chapter is indeed an enigma at first sight.

However, as one lets the last few verses impress his soul, he begins to see what God had in mind. First of all, we should know something about the Rechabites. They descended from one Jonadab or Jehonadab, who appeared as the ally of Jehu in the overthrow of the house of Ahab (II Kings 10:15). Jonadab seems to have taken upon himself the same burden as did Elijah—protesting against the Baal-worship which the Israelites absorbed from the Phœnicians. He imposed upon his family many rules of self-denial, and at the time of Jehoakim's reign the descendants were still faithful to the wishes of their forefather. E. H. Plumptre tells us a little more about their origin which seems to us to be an accurate observation. "From I Chronicles 2:55 it appears that 'the house of Rechab' belonged to the Kenites who had joined the Israelites on their exodus from Egypt, and had settled in their lands, retaining their old habits (Judges 1:16; 4:11; Num. 10:29-32; I Sam. 15:6; 27:10). Such a people naturally retained many of the habits of patriarchal life, and it is not improbable that Elijah himself issued from their tents."

The setting in which we find the Rechabites in Jeremiah thirty-five is an unusual one indeed. God has instructed Jeremiah, the prophet (vs. 1), to bring this tribe into one of the chambers of the temple to offer them wine to drink (vs. 2).

The question which comes to our minds at once is, "Was this wine intoxicating or non-intoxicating?" If it was intoxicating, that is, fermented and thus containing alcohol, then why would God tempt them to become inebriated? If it was not intoxicating, but fresh grape juice, then what would be the point in their refusal (vs. 6)? These are good questions to be raised for our consideration.

The problem which we must settle first of all is the usage of the word "wine" in the Scriptures. We have found some valuable information in a little book by John Piper loaned to us by Miss Sarah C. Palmer, National W. C. T. U. Director. Mr. Piper holds the position that there are two kinds of wine embodied in the generic term "wine." We quote from his Bible Temperance tract No. 5, page 10, "The true definition of 'wine' according to Scripture usage is the fruit of the vine or juice of the grape in any state, solid or liquid, unfermented or fermented, pure or mixed, wholesome or poisonous. The English word *wine*, therefore, is a generic term, equally applicable to the juice of the grape in a good state or a bad state, an unintoxicating state or an intoxicating state. It is the equivalent of the Hebrew word *yayin*, which occurs 141 times in the Old Testament, the Greek word *oinos*, which occurs 33 times in the New Testament, or the Latin word *vinum*, each of which is a generic term. It is, therefore, always from the context, and never from the word *yayin*, *oinos*, or *wine* itself, that the character of the wine alluded to in any particular text can be determined. If the context shows the wine mentioned to be God-given or used with Divine approval, then we are sure it is unintoxicating (non-poisonous) and good; but if the context condemns or warns against the wine referred to, either by command, declaration, interrogation, or narration of evil resulting from its use, then we know it was intoxicating (poisonous) and bad. And this is no novel or unusual principle of Scripture interpretation; on the contrary, it is the principle universally and necessarily adopted by those who 'rightly divide the Word of Truth,' in the exposition of such generic terms as spirit, angel, man, woman, husband, wife, parent, . . . When this recognized, common-sense, essential canon of sound exegesis is intelligently and fairly applied to the question of Bible wines, there is not a single text in the Sacred Volume, in which these three things can be found together (1) intoxicating wine, (2) used by man, and (3) with Divine approval."

Therefore, when we deal with such a passage as the one in John two, which records the miracle at the wedding feast at Cana, we have a principle from which to work. The wine which Christ made could not have been intoxicating, because Christ would not have done anything which would have harmed the wedding guests. Furthermore, the very nature of the miracle forbade any other interpretation for this reason: in the miracle Christ merely shortened the process of making grape juice out of water, doing it in a moment instead of the normal period of several months. The ordinary process of nature results in unfermented wine, so why should we suppose that Christ made anything different in His miracle than unfermented wine—grape juice?

We believe that the context of Jeremiah thirty-five forces us to accept the wine in this case as fermented. Our reason for this is because God wanted a parable for the edification of the Israelites. God, in His divine foreknowledge, knew that they would refuse the fermented wine. The same question

arises about God's permitting the devil to test Christ three times. The reason God let Satan do this thing was because God was not afraid of Christ's ability to say "no," and He wanted to show the world how to lick the adversary. The parable and God's use of it with the Israelites is seen in verse fourteen, "The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me."

We do not believe that God intended the extreme rules of self-denial of these Rechabites (vss. 6-7) to be applied to the Israelites. For instance, they were to plant no vineyards or live in villages or cities. God, on many other occasions, commanded the Israelites to build houses and plant vineyards. The grape was good for food and grape juice was a very acceptable beverage, especially in that oriental country where the water was not always good. The reason Jonadab included vineyards in the restrictions was because there would be no likelihood of fermented wine if there were no grapes at all. God wanted His own people to see how disobedient they had been to the God of glory, and in that respect could not compare favorably to the Rechabites who lived carefully just because their father had told them so. God also wanted His people to see that their voluptuous, licentious, and idolatrous lives were a sad contrast to the self-denial of their neighbors.

These Rechabites are a fine example of honoring the memory and teachings of one's parents. Christian parents need to wisely instruct their children in the evils of alcoholic beverages. The children should not only be told that intoxicants are injurious to the body but should be intelligently instructed. An excellent help along this line is a booklet published by L. H. Caldwell of Wichita, Kansas, entitled, "Answers to Alcohol." A sub-title for the booklet is "Interpreting Scientific Information for Boys and Girls." Then may we warn parents that they must first of all be an example of good works before trying to lead their children thus. In other words, a beer-drinking dad will be wasting his breath trying to teach his son not to drink. The same thing applies to the mothers in the realm of gambling. Let not a bridge-playing mother tell her son to stay away from poker, etc., for it will have no effect except to let him see that she is a hypocrite. Good passages on child obedience are: Proverbs 6:20-25; Proverbs 23:22; Colossians 3:20.

THE LESSON ILLUSTRATED

Doctor Potter tells the story of a young man who stood at the bar of a court of justice to be sentenced for forgery. The judge had known him from a child, for his father had been a famous legal light, and his work on the *Law of Trusts* was the most exhaustive work on the subject in existence. "Do you remember your father," asked the judge sternly, "that father whom you have disgraced?" The prisoner answered: "I remember him perfectly. When I went to him for advice or companionship, he would look up from his book on the *Law of Trusts* and say, 'Run away, boy, I am busy.' My father finished his book, and here I am." The great lawyer had neglected his own trust, with awful results.

—T. De Witt Talmage

POINTED QUESTIONS ON THE LESSON

1. Is the approval of God upon that home which is begun by the marriage of a believer and an unbeliever? (I Cor. 7:39b; II Cor. 6:14)
2. Is the Word of God valuable for instruction in the home? (Ps. 19:7; 119:104-105, 130; I Cor. 10:11; II Tim. 3:16)
3. Should the home training of a child include instruction in spiritual things? (Deut. 6:6-7; 11:18-21; Prov. 22:6; Isa. 38:19; Eph. 6:4; II Tim. 3:15)
4. Who deserves to have first place in every life? (Col. 1:18; Heb. 2:9; Rev. 5:9-13)
5. What is the inevitable result of drunkenness? (Prov. 21:17; 23:21; Isa. 5:11-14; Hos. 4:11)
6. How does God classify the man who is deceived into drinking wine? (Prov. 20:1)
7. Why should the Christian abstain from drinking intoxicating beverages? (Rom. 14:17-21; I Cor. 6:19-20; Eph. 5:17-18)
8. Has Christ provided victory over the drink habit which has been established in a life? (Rom. 7:24-25; 8:37; Phil. 4:13)
9. Should children be taught to obey their parents? (Prov. 6:20-23; 23:22; Eph. 6:1-3; Col. 3:20)
10. Should love and respect characterize the Christian home? (Eph. 4:32; 5:24-31; 6:1-8; Col. 3:17-20)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

The Lord Jesus is concerned about the lives of His little ones. His thought is that they should learn about Him in their early childhood, so that when they grow up to be young men and young women, they will remember Him. Each boy and girl is precious in His sight. Jesus died to save your soul as well as the soul of mother and daddy.

Jesus wants boys and girls to hide His Word in their hearts, for in Psalm 119:11 we read, "Thy word have I hid in mine heart, that I might not sin against thee." It is God's Word in our heart that keeps us from sinning. May each boy and girl hide the Word of God in his heart.

As you grow older, when temptations come your way, then you can remember God's precious Word and know that He will guide you in right paths, so that you will not sin against Him.

God wants us to keep our bodies clean and pure, and how

wonderful it would be if you could say, "I have obeyed God, and left the sinful things alone." I am sure that it is your desire to please the Saviour in all that you do as well as in all that you say. Your bodies are the house in which you live, and when you have taken Jesus into your hearts, you have given Him that body to dwell in too. Jesus can only be happy when the house is clean, and you can keep it clean, if you will remember that you are His, and that His Word tells you what is right and what is wrong.

Let us listen to every word that comes from God, and obey each command, whether we fully understand it or not. Sometimes you cannot understand why your mother or daddy will not give their permission to do a certain thing, but you obey them because they know best. They see that they must protect you where you are helpless, and so with the Lord, He knows what is best for you. If you always say, "yes" to everything in God's Word, then there will be no regrets in your life.

Yours in obeying His loving commands,
Aunt Anna

SECOND QUARTER, LESSON 7

SUNDAY, MAY 18, 1941

BROADENING CHRISTIAN HORIZONS — SAUL'S CONVERSION

Lesson Text: Acts 9:1-31
Printed Text: Acts 9:1-16
Devotional Reading: Isaiah 6:1-8

Golden Text: "I was not disobedient un

King James Version

Acts 9:1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me?

5 And he said, Who art Thou, Lord? And the Lord said, I am Jesus Whom thou persecutest: it is hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt Thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

to the heavenly vision" (Acts 26:19).

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on Thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for My name's sake.

LESSON EXPOSITION (By Hilland H. Stewart)

President Lincoln once dropped a few kind words about the Confederates. A woman flashed forth a question of how he could speak kindly of his enemies when he should rather destroy them.

"But, madam, do I not destroy them when I make them my friends?"

In our lesson today we have the inspiring account of how one of Christ's bitterest enemies was destroyed. Saul of Tarsus, the bigoted, arrogant hater of Christianity, became Paul, the greatest evangel of the Gospel of Christ.

The thrilling narrative of Paul's conversion has been a favorite study of young and old alike through the years. It is interesting because it is true to life; yet Paul's experience was unique. There is no record of God ever dealing with another person in exactly the same manner as He dealt with Saul. Yet, in many respects, the steps through which God led Saul are exactly the same steps through which all others pass in conversion. For our outline we have: I. Saul Deceived (Acts 9:1-2); II. Saul Enlightened (Acts 9:35); III. Saul Yielded (Acts 9:6a); IV. Saul Instructed (Acts 9:6b-14); V. Saul Called (Acts 9:15-16).

I. SAUL DECEIVED

Acts 9:1-2

Saul did not follow the advice of Gamaliel, his instructor,

in every respect. This sage, at whose feet Saul had been brought up, advised the council not to molest the early Christians: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." But Saul viewed the matter from only one angle. He was determined to overthrow it. Now the question arises, "Was Saul conscientious in this malignant manner in which he professed to serve God?" If so, why did he not heed Gamaliel's advice? In his defense before the multitude on the castle stairs he claimed that he was zealous toward God, therefore he persecuted "this way" unto death (Acts 22:3-4). The next day standing before the Sanhedrin, he testified: "I have lived in all good conscience before God until this day" (Acts 23:1). In fairness to Saul's integrity we must accept his word and believe that he thought he was doing right. But, we must admit in the same breath that Saul knew very little of this God Whom he was so zealous toward, as He had revealed Himself in the Scriptures. Of course, he then knew nothing of Him as He had revealed Himself through His Son. But Saul, supposedly conversant with the Scriptures, evidently had forgotten Psalm 136, where twenty-six times is repeated: "His mercy endureth forever." So engrossed had Saul become in what the Law said that he must

have forgotten Psalm 86:15: "But Thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth." Unquestionably Saul's zeal for God was based on his own conception of what should please God. Gamaliel's advice suited him not at all. He had no mind to wait and see God's attitude in the matter. He was determined that God must be against "this way"—the Jesus of Nazareth Way. Why? Because the Jesus way of salvation completely—one hundred per cent—depreciated Paul's good works. By the Jesus way, the Law, Saul's greatest pride of his knowledge in, and observance of, became an instrument of condemnation to him. Yes, by the Jesus way, Saul became a sinner like the Gentiles and every other son of Adam and secured pardon from God on the basis of grace. Saul, the proud Pharisee, ask for grace? Never! Saul's thinking in the matter was perceptibly warped by his desires. His heart ruled his head. He was wilfully deceived.

II. SAUL INSTRUCTED

Acts 9:3-5

But something is happening to Saul as he starts this journey to Damascus. Perhaps it was the glorious and victorious manner in which Stephen met martyrdom which Saul had just witnessed that unnerved him. One thing we are sure of—the Spirit of God was working in Paul's heart. Another thing we are sure of—Saul was beginning to wonder and waver. He was finding it an effort to "kick against the pricks." Saul was beginning to face the matter squarely and inquiringly. We know this to have been the case; for God will convince no man against his will. "If any man will do His will, he shall know." Saul had become willing to know God's will, and how graciously God reached out and met him halfway. Halfway? No! God met him all the way. Saul needed only to become willing and God did the rest.

When the great light shined out from heaven and a voice spoke to Saul, he knew the voice. "Who art Thou, Lord?" Somehow, we are constrained to believe that Saul, down in his heart, fully anticipated the answer—"I am Jesus." That day Saul came to know in an intimate way the greatest Friend that man can know. The fellowship that began on the Damascus road lasted throughout Saul's lifetime and will continue through eternity.

Now we stated in the introduction that Saul's experience was unique. "In what way?" we ask. Did he come to know Jesus better than others are permitted to? No. Any willing soul can come into the same vital gripping relationship with Jesus Christ as did Paul. Jesus is still the Friend of friends to all who will invite him in. He still stands at the heart's door and knocks, and to those who hear His voice and open the door, He comes in and sups with them, and they with Him (Rev. 3:20). He still gives full assurance to those who will say "yes" to Him. He will today enter just as fully into any person's life as He is permitted. How, then, was Saul's experience different? Only in the manner in which God revealed Himself to him. The miraculous manner which God then employed is not in evidence in the full-orbed section of the Body age. We now have the completed Bible, and in its pages God reveals Himself to men. And the manner in which men apprehend and appropriate is by believing on Jesus Christ as their Saviour and letting Him come into their hearts. And God is still willing to work just as great a transformation in the life of any man as He did in Saul.

III. SAUL YIELDED

Acts 9:6a

"Lord, what wilt Thou have me to do?" We believe that Saul realized that just as he had been a hinderer to the cause of Christ that now he must be an abetter. And to this definite challenge which now he faced he answered with Isaiah—"Here am I; send me." We know that this is the case for just as God will not force the truth upon an unwilling soul, no more will He force His plan for the life upon an unyielded soul. Willingness brings knowledge of Christ unto salvation and then yieldedness brings the knowledge of the God-planned life.

IV. SAUL INSTRUCTED

Acts 9:6b-14

In spite of the fact that God chose Saul to be the instrument in His hands to reveal a great deal of special dispensational truth concerning the Body age (Eph. 3:1-9), He now calls on one of His servants to give him instruction. In the material for today's lesson there is not much mention of this, but in Saul's defense in the twenty-second chapter more is recorded: "And I said, what shall I do, Lord? And the Lord said unto me, arise, and go to Damascus; and

there it shall be told thee of all things which are appointed for thee to do." Then he recounts how Ananias instructed him. In the fourth chapter of Ephesians we read that the gifts of the Church are "For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ." How commendable it is when we find consecrated Christians who are able and willing to instruct newborn babes in Christ. Not so many would testify to the fact that they had more zeal and enthusiasm immediately after conversion than later on if there were Christians instructing new converts how to grow and develop. It is an important and greatly needed ministry. We need more Ananiases today.

V. SAUL CALLED

Acts 9:15-16

"He is a chosen vessel unto Me." We may well ask, "Was Saul unique in this respect?" The answer is "yes" and "no." He was unique in the special task to which he was called—the apostle to the Church and the special messenger to the Body. He was not unique in that all Christians are called to some definite work when they are saved. Paul revealed this truth to Timothy: "Who hath saved us, and called us with an holy calling, not according to our own works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9). Several things might be here noted about calling. The knowledge of calling comes subsequent to salvation. Our calling is not according to our own works and goodness but according to His own purpose and grace. And this calling was given us before the world began. Confirmation to the above is seen in the Ephesian letter: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." It is significant that this verse follows the one that says salvation is "Not of works lest any man should boast." This then answers the question often raised, "Why do good works, if they have no part in salvation?" We were created in Christ Jesus unto good good works. They are the indubitable evidence of our salvation and the power of Christ in the life. So the way to give God glory after one is saved is to find God's plan for the life and enter in wholeheartedly. And then Paul says, "Brethren, let every man, wherein he is called, therein abide with God" (I Cor. 7:24).

All Christians have not been called upon to suffer such great things for His name's sake as was Saul. However, blessings and trials go hand in hand in the God-planned life and God will say to all men as He said to Paul: "My grace is sufficient for thee."

Saul did have a remarkable conversion and the study is always a blessing. But Saul became the great man of God that he was because of a complete brokenness to the will of God. God is looking for more Sauls today.

THE LESSON ILLUSTRATED

In the days when Professor Bushnell was a most popular teacher at Yale, and also an outstanding disbeliever concerning religion, a young preacher went there to preach two weeks. For days and days, there seemed to be no response to his preaching. The young fellows heard him but there was no response heavenward, so far as the minister could tell. A little later he had diagnosed the situation. The young men were hiding behind Professor Bushnell, the most popular teacher in Yale. The minister sought out Professor Bushnell and said, "Professor Bushnell, if these things that I am preaching are true, wouldn't you like to know it? If Christ does change men who trust Him, and forgives them, and puts a power super-human in their lives, wouldn't you like to know it?" And Bushnell, after a thoughtful pause, said: "Certainly, I would like to know it, if the thing be reliable and praiseworthy." Then said the minister: "You can know it, if you will just be candid." "How?" said the professor. "Take Christ's own challenge," said the minister, "and here is that challenge: 'If any man willeth to do the will of God, he shall know of the teaching, whether it be of God.'" "But," said Bushnell, "I do not know how to start. I do not know that there is any God at all; how can I start?" Said the minister: "Start like this: 'Oh, God, if there be such a Being, give me light on this matter of religion. If Thou hast any interest in my getting light, and if Thou wilt give me light, no matter how it comes, I will follow such light wherever it leads.' Take that clue, and you will find God." Professor Bushnell said: "I will take it." Three days afterward, Bushnell came back and stood on the rostrum of the old chapel and said to his students:

"My men, I have a wonderful thing to tell you. I laughed to scorn all that this man preached, and all the rest of them, and the churches. I have found out that I was in the darkness and they were in the light. "Oh," said Bushnell to his students, "I have put God to the test, and I know that He is the Saviour, and I am henceforth His disciple and friend forever." —George W. Truett, D. D.

POINTED QUESTIONS ON THE LESSON

1. Does God persecute men? (Exod. 34:6-7; Num. 14:18; Neh. 9:17, 31; Ps. 86:15; 103:10; 136:1; Eph. 2:4)
2. Should the head control the heart? (Prov. 14:18, 33; 22:17-18; 23:12, 19; Heb. 13:9)
3. Has God promised a knowledge of His will to those who sincerely desire to know it? (Hos. 6:3; John 7:17)
4. Has God planned to enjoy fellowship with the believer? (I Cor. 1:9; I John 1:3; Rev. 3:20)
5. How can finite man come to know God? (John 12:45; 14:7, 9; Col. 1:15)
6. Should the Christian be willing to serve the Lord? (Ps. 100:2; John 12:26; Rom. 7:6; Col. 3:23-24; Heb. 9:14)
7. Do Christians need instruction? (II Tim. 2:2, 15)
8. Is the believer called by God? (Rom. 8:30; I Cor. 7:24; II Tim. 1:9)
9. Is the Christian equipped to endure all circumstances? (II Cor. 9:8; 12:9; Phil. 4:13; Heb. 4:16)
10. Does God desire yieldedness in the Christian? (Rom. 6:13, 19; 12:1; I Cor. 6:19-20; II Cor. 5:14-15)

AUNT ANNA TALKS WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSONS

In our lesson today we have the wonderful story of how Saul became a Christian, and God changed his name to Paul. We read of the many places where Paul was a blessing in ministering to the needs of others. He suffered much for the Saviour. But as we go back a little in his life, we find that before he knew the Lord, he was continually after the Christians. In fact, it was Saul who had Stephen stoned to death because he believed in the Lord.

God has ways and means in which He deals with people to bring them to Himself. Sometimes, through the word of a friend, boys and girls are told the story of the Saviour's love

in dying on the cross of Calvary. How much it means to have friends who are concerned enough to tell us that Jesus saves. But many of the boys and girls are brought to the Saviour when they go to Sunday-school and church. There they hear the minister of the Gospel or the Sunday-school teacher tell the story of the Saviour's love. Many times it is just here that they make their decision for the Lord. God is not limited to His dealings and it is a matter of hearing God's Word, and then believing what God has said about His Son.

You will remember that Saul of Tarsus is started toward Damascus in an effort to persecute the Christians. The Lord lets him get well on the way to Damascus, and then stops him. Without any notice, a great light shines from heaven, so bright that Saul falls to the ground. When he falls to the ground, the Lord speaks to him, telling him to arise and go into the city, and there he shall be told what to do. Saul gets up from the ground, but he is blind. Just a few moments before he was well able to take care of himself, but now he must be led into the city by those who are with him.

God is not going to leave Saul blind, but through his blindness will show him his need of a Saviour. In Damascus is a man named Ananias. He is a godly man, and God speaks to him about Saul. He tells him where Saul is, and tells him to go to him. Saul has been praying, and as he prays Ananias comes to him. Ananias comes up to where Saul is sitting, and places his hand upon him, saying, "Brother Saul." Ananias knew that Saul hated the Christians, yet now he speaks to him and calls him "brother." Yes, indeed, Saul and Ananias are now brothers in the Lord. Ananias breaks the good news of God's love to Saul, and the Bible tells us that immediately Saul's sight is restored to him. Saul is a changed man. Instead of going on with his plan against the Christians, we are told that he preached Christ wherever he went.

Saul, who at one time was against God, is now saved and telling those who come within sound of his voice that Jesus saves. What a difference has come into his life.

Have you heard the wonderful story of Jesus and His love? Have you taken Jesus as your Savior? If so, what are you doing about telling others? God wants you to be like Saul. Tell it wherever you go.

Yours in His redeeming love,
Aunt Anna

SECOND QUARTER, LESSON 8

SUNDAY, MAY 25, 1941

BROADENING CHRISTIAN HORIZONS: PETER'S VISION

Lesson Text: Acts 10:1-11:18

Printed Text: Acts 11:5-18

Devotional Reading: Psalm 98

Golden Text: "And Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons" (Acts 10:34).

King James Version

Acts 11:5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

LESSON EXPOSITION

(By Hilland H. Stewart)

The Gospel spread rapidly after the resurrection of our Lord Jesus Christ. While Caesarea does not mark an extreme radius of Gospel penetration, there is real significance

to the account of Cornelius' conversion. The definite injection of God's hand in the matter of getting the Gospel to the Gentiles is the vital import attached to today's lesson.

We classify the material in the following manner:

- I. Divine Revelation (Acts 11:5-10)
- II. Human Supplication (Acts 11:11)
- III. Spirit Confirmation (Acts 11:12)
- IV. Angelic Exhortation (Acts 11:13)
- V. Human Ministration (Acts 11:14-15a)
- VI. Spirit Vindication (Acts 11:15b-17)
- VII. Apostolic Exultation (Acts 11:18)

I. DIVINE REVELATION

Acts 11:5-10

The new accent on Gentile evangelism started by God sending a vision to Peter. While this vision has often been interpreted as the abrogation of legal restrictions concerning unclean animals for food, we do not deny such, but we do not believe this to be the primary meaning of Peter's revelation.

The interpretation of the vision had to do, not with food, but with people. Peter's testimony to Cornelius is unequivocal. "God hath showed me that I should not call any man common or unclean."

But we ask, "Where did Peter get his ideas about the distinction between Jews and Gentiles?" i. e. "Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation" (Acts 10:28). They were purely rabbinical traditions. No such restrictions were ever imposed by God. God had made restrictions concerning marriages and alliances with the Gentiles. They were similar to those imposed on Christians in this age: "Be ye not unequally yoked together with unbelievers," and "No man that warreth entangleth himself with the affairs of this life." But these were given only to keep God's people from becoming ensnared by sinful practises and not to keep them from testifying to the heathen.

So now we qualify our opening statement under this point, when we said a new accent on Gentile evangelization. This vision was given Peter to re-awaken the Christians to their responsibility to preach the Gospel to *every* creature. Evidently our Lord's great commission had fallen on deaf ears. But long before Christ instructed them to go into all the world, Israel had had the responsibility to carry forth the message of God's grace. In the Sermon on the Mount, Christ said of this nation, "Ye are the salt of the earth," and "Ye are the light of the world." So this new accent on Gentile evangelization was only a reaffirmation of God's eternal purposes—that none should perish, but that all should come to repentance.

II. HUMAN SUPPLICATION

Acts 11:11

If Peter needed evidence to his call to the Gentiles by the vision, he had it in the three men who arrived at the house where he was staying. They came from Caesarea to get him to come to Joppa, as we read in verse thirteen of the lesson. God, in His dealing with men today, frequently uses individuals to make His will known to Christians. Many young people have been definitely praying about a field service when God has sent along a missionary from a certain field to confirm the leading to that field.

III. SPIRIT CONFIRMATION

Acts 11:12

"And the Spirit bade me go with them, nothing doubting." God does not use visions and revelations to direct Christians today. He does sometimes, as previously stated, use individuals in the lives of others to make His will known. But God does always lead Christians by the Holy Spirit. "Now we have received not the spirit of the world but the Spirit which is of God that we might know the things that are freely given us of God" (I Cor. 2:12). The Holy Spirit is in the life of every Christian to comfort, illuminate, and lead and guide. The two words, "nothing doubting," are significant. When a person believes that God's leading is clear and plain, then his course of action should be unmistakable. And God would encourage such an individual with the words, "nothing doubting." When God leads, He provides. The leading of the Spirit may sometimes be contrary to our judgment, but God will eventually cause us to see that His way is best. Sometimes a Red Sea will appear in the pathway, but God will open it when we arrive.

IV. ANGELIC EXHORTATION

Acts 11:13

And then when Peter arrived in Caesarea he found that an angel had appeared unto Cornelius to instruct him to send to Joppa for Peter. Throughout the Jewish dispensations,

angels have had a prominent place in ministering to man. In Hebrews 1:14 we read: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

However, in this age God has not seen fit to use them as messengers to man. We now have the completed Bible, and God is speaking to men only through its pages in this dispensation. We have just discussed the Holy Spirit as an agent of guiding, and it is well to note that He always leads in connection with the Word of God.

In the coming Jewish age, angelic ministry will again be in evidence. In the book of Revelation, we read that angels will have a very prominent part in the activity of the Tribulation period and the Revelation of Jesus Christ.

V. HUMAN MINISTRATION

Acts 11:14-15a

God sent an angel to tell Cornelius from whom to get the message of salvation, but the angel did not tell him how to be saved. Over in First Peter we read that the preaching of the Gospel is a matter the angels desire to look into. It is not singular that they should covet the privilege of carrying to lost and dying men the glorious news of salvation. But God has entrusted this message to redeemed men. "We have this treasure in earthen vessels that the excellency of the power may be of God, and not of us" (II Cor. 4:7). Angels ministering the Word would not bring the glory to God that He gets when He lifts up a drunkard and a criminal and makes a flaming evangel out of him. God gets glory when we redeemed creatures, who were once ashamed to confess Him, go forth and testify of His saving grace.

So to Peter was entrusted the responsibility of telling Cornelius words whereby he and his house should be saved. And so Peter began to speak. Prior to that time, Cornelius—devout and God-fearing though he was, and though he gave alms and prayed—was unsaved.

VI. HOLY SPIRIT VINDICATION

Acts 11:15b-17

But when Peter began to speak, something began to happen. The Holy Spirit fell on the hearers of the Word. It were well to turn to chapter ten, at verses thirty-four to forty-three, and read Peter's message. He preached unto them Jesus. We will call special attention only to his words spoken immediately before the Holy Spirit fell. "To Him (Jesus Christ) give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." And then the Holy Spirit did the work in the hearts of the hearers. God will vindicate the proclamation of His Word by sending His Spirit to bring conviction. O that those who would serve God today would learn to faithfully and earnestly proclaim His Word and leave to the Holy Spirit the work of getting results.

In this connection we should like to heartily recommend to the Sunday-school teachers an article in a recent issue of this magazine. The article is "Evangelism" by Henry Ostrom in the January, 1941 issue. Every would-be soul-winner should read this article. The Holy Spirit is God's agent to work in lives, and He is no respecter of persons. He will do His work when the message is presented to the lost.

VII. APOSTOLIC EXULTATION

Acts 11:18

We are glad to read that the apostles and the brethren received the news of Cornelius' conversion joyfully. It is strange to our minds why they should have received the news as a surprise. We infer from their attitude that they did: "Then hath God also to the Gentiles granted repentance unto life." It is also strange that at first they should have contended with Peter about the matter (vss. 1-4). But they did, and this material we have just examined is Peter's reply to them. But we are glad their eyes and hearts were opened and that the glorious news continued to spread.

THE LESSON ILLUSTRATED

Are you willing to be a highway over which Jesus Christ shall come to your town and into the lives of your friends and neighbors? Right-of-way costs something. When President Garfield was shot, he was taken to an isolated house where he could have absolute quiet and rest in his fight for life, and a special railway was constructed to facilitate the bringing of doctors, nurses, and loved ones to his bedside. The engineers laid out the line to cross a farmer's front yard, but he refused to grant the right-of-way until they explained to him that it was for the President. Then he exclaimed,

"That is different. Why, if that railroad is for the President, you can run it right through my house." Are you willing to give Him right-of-way across your front yard? It may run right through some of your plans, or social engagements, or business appointments. But will you give Him the right-of-way?
—Michigan Christian Advocate

POINTED QUESTIONS ON THE LESSON

1. Were the Jews very strict about their association with the Gentiles? (John 4:9; 18:28; Acts 11:3; Gal. 2:12, 14)
2. Were these distinctions justifiable in the light of God's instructions to Israel? (Acts 10:34; Rom. 3:9)
3. What were God's instructions concerning Israel's association with the Gentiles? (Exod. 23:32; Judges 2:2; Gen. 24:2-4; Num. 36:8)
4. What restrictions does God now impose on Christian association with unbelievers? (II Cor. 6:14; II Tim. 2:4; Eph. 5:11)
5. What should be the Christian attitude toward unbelievers? (I Cor. 9:19-22; II Cor. 4:2-6)
6. Does the Spirit of God lead the believer today? (Rom. 8:14, 26; I Cor. 2:10-12)
7. To whom has God entrusted the proclamation of the message of His saving grace? (I Thess. 2:4; II Cor. 4:7; 5:11, 18; II Tim. 4:2)
8. Has God guaranteed to give power to His Word when it is proclaimed? (Isa. 55:11; Rom. 1:16; Heb. 4:12)
9. What agency does God employ to give power to His Word? (Zech. 4:6; John 16:7-11; I Cor. 2:4; I Thess. 1:5-6)
10. Is there real joy in seeing lost sinners turn to Christ? (Luke 15:7, 10; James 5:20)

AUNT ANNA TALKS WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Peter was one of God's messengers, but, like many others, he wanted to do only those things that he thought best to do. The Lord gave Peter a vision, telling him to go and talk with a man by the name of Cornelius. Now Cornelius was not a Jew, but Peter was. It was hard for Peter to change all his former plans, and go into the home of a Gentile; but God spoke to Peter, and Peter went.

In the eleventh chapter of Acts at verse fourteen, we read, "(Peter) shall tell thee words whereby thou and all thy house shall be saved." Cornelius was not a Christian, but wanted to be, and the Lord in faithfulness brought a messenger to tell him how he might be saved. Cornelius was a religious man, but he did not worship God.

Since Peter was a Jew, he tried to argue with the Lord when he was told to go to Joppa. But whether Peter thought it right or not, the Lord sent him; and Peter trusted God to take care of all the rest. He obeyed God, and went to help Cornelius.

As Peter drew near to the home of Cornelius, Cornelius fell down before Peter and worshipped him. Notice how Peter met him. Peter was only a man, a vessel through which God would bring the message of salvation to the heart of Cornelius. Peter told Cornelius, "Stand up, I myself am a man." He did not seek the worship which Cornelius was about to give him. Peter was there to tell him of Jesus, that he might worship Him as Lord and God.

Peter had the privilege of telling a poor lost sinner of a wonderful Savior. God wants every boy and girl to tell someone else how to be saved. Perhaps you might not like to tell some people because they are not good enough. But remember that all are sinners before God, and all of them need a Saviour. The Lord wants to use you to tell it to someone who is not saved. If you are a Christian, then you will want to be busy for your Saviour.

God uses the lives of His children to work toward others.

A Christian is
A MIND
Through which Christ thinks
A HEART
Through which Christ loves
A VOICE
Through which Christ speaks
A HAND
Through which Christ helps
A LIFE
Through which Christ lives.

Let us be what He wants us to be, that others may find Christ as their Saviour too

Yours in Him,
Aunt Anna

IN THE HARVEST FIELD

(CONTINUED FROM PAGE 117)

Mr. John J. Goodman, ardent personal worker and Sunday-school teacher from the Berean Fundamental Church of North Platte, Nebraska (of which the Rev. Ivan E. Olsen, '36, is pastor), recently spent the week-end at the Institute bringing with him five of the young men in his Sunday-school class. They greatly enjoyed the time of fellowship with the Institute students, and one of the young men, Bert Needham, remained at the Institute as a special student.

The Rev. Ernest E. Lott ('33) as song leader assisted the Rev. William P. Whittemore, pastor of the First Baptist Church of Ogden, Utah, in evangelistic services from March 16 to 30. The Spirit-empowered preaching of the old-time Gospel message on the part of the pastor was used of the Lord to the salvation of souls.

A fine rug for the men's lounge in Mueller Hall has been provided through the generous gift of the Edgemont Bible Church of East St. Louis, Illinois, of which the Rev. G. Joseph Wright ('28) is pastor.

BIRTHS

Born to the Rev. Ivan E. Olsen ('36) and Mrs. Olsen, a son, Dwight Hadden, March 8 at North Platte, Nebraska.

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 119)

seen what a definite change came over Jack because he accepted Jesus as his very own and I just want to tell you I am taking him for my Saviour too."

Betty Ann looked at the guard and said, "Bad man love Jesus too? Mama is happy now."

The guard grasped Betty's hand and said, "Yes, little girl, I have been a bad man, but Jesus loves me and I love Him too."

The train had already stopped. Turning to Mrs. Noble again, he shook her hand, and said, "I am so glad that you insisted on talking to Jack, for now two sin-bound men are happy in the Lord Jesus Christ. Goodbye, and don't fail to keep telling the message to others."

THE SURPRISE OF THE RESURRECTION

(CONTINUED FROM PAGE 110)

The resurrected Lord commissioned them to the great missionary task for the world: "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15). When He was with them, He enlarged their vision from Galilee, to take in Judea and Samaria and the coast regions. Now their vision and sympathy was to be enlarged to take in the whole wide world. They were to be more than Judeans and Galileans; they were to be world citizens. He came, not to be King of Palestine, but to be Ruler of the Universe; and they were to help bring that great fact to pass. Nothing less than a universal dominion will fill out the picture of prophecy, culminate the triumph of the Cross, satisfy the passion of His heart, and perfect the eternal plan of God. God is to talk to the ends of the earth with the message of salvation; and the disciples were to be the heralds, as they went forth with the story of Jesus, as they knew Him.

God would give the whole wide world a chance. There is a universal need; there is a universal Saviour; there is a universal Gospel. So these men went forth first with the splendor of the story of the Saviour, and in no time at all they had unfurled the banner of the Cross in the whole known world.

In three centuries the Roman world was under Christian influence, and so the story has been working its transforming power ever since to the ends of the earth. Out of every generation since, multitudes have believed and gone on to help form the Body that some day soon will be an *innumerable company*. All, who in every age have believed and received that story for the need of their own souls, will be part of that glorious host of redeemed souls.

These early disciples were the first ones to preach that

saving message. We are still preaching it, and its power is being seen and felt everywhere. None need be abandoned as hopeless. Those who possess the story of the Resurrected Saviour should never have the word "impossible" in their vocabulary. The fiercest red-skin, the dullest dark skin, and the brainiest white-skin are still answering the appeal. The Gospel is its own vindication, as it goes on its victorious sweep world-wide. Ere long we shall see the truth blessedly realized, "Every knee shall bow, and every tongue confess that Jesus is Lord." Soon we shall see the reality of that which the Church has been singing for many years.

His kingdom stretch from shore to shore
Till moons shall wax and wane no more.

WHY WAS CHRIST RAISED ON SUNDAY?

(CONTINUED FROM PAGE 129)

persecuting the Church. It was not until Constantine's "conversion" that the Roman Catholic Church came into existence. (Catholics will disagree with this but not legitimate church history.) Therefore, the accusation made by some that we take our Sunday worship ideas from Roman Catholicism, is born of ignorance of history.

If we who worship on Sunday are making any mistake, it is in failing to worship God all seven days. Our devotion to and worship of our wonderful Lord and Saviour should be constant. "Men ought always to pray."

THE FIVE RESURRECTIONS

(CONTINUED FROM PAGE 112)

This happy event for which you and I are looking is called by Paul in Titus "that blessed hope," and a glorious hope it is. This event is only found in the Pauline epistles; for he is the special apostle God chose to reveal Church truth. Since the Rapture is the hope of the Church, it is only logical to conclude that the resurrection mentioned in First Thessalonians four which takes place at the Rapture only includes members of the Body—i. e., saints who have died in this present age.

The dispensation of the Body is a parenthetical dispensation. By that we mean that it is parenthetical so far as God's dealings with Israel are concerned. When Israel rejected the Kingdom offer on the day of Pentecost, God brought in a parenthetical dispensation in which there is neither Jew nor Greek (Gal. 3:28). This dispensation is called "the Mystery" (Eph. 3:3). It was not made known before God chose to reveal it through Paul (Eph. 3:4, 9). Therefore, this resurrection described by Paul in First Thessalonians four is not the same resurrection we find in other portions of the Word which speak of a future resurrection of saints. It is the resurrection of the Body and takes place when Christ comes for His Church.

This brings us to our next point.

IV. THE RESURRECTION OF THE OLD TESTAMENT SAINTS

FOLLOWING the Rapture comes the brief dispensation of the Tribulation which is only seven years long. At that time God again resumes His dealing with Israel as a nation. That age will find its climax in the Second Coming of Christ, when He comes to rescue Israel from Antichrist's fury. He shall destroy the Antichrist with the brightness of His coming and shall establish His Kingdom. He shall reign from His throne in Jerusalem for a thousand years.

When Christ comes again at the end of the Tribulation, He will resurrect all the Old Testament saints to enjoy the Kingdom with Him. The tribulational saints and martyrs will also be raised at the same time. Daniel 12:2 is an Old Testament prediction of resurrection: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and contempt." This passage tells that both the saved and the lost shall be resurrected. Turning to Revelation twenty we find the additional information that these two resurrections do not occur at the

same time, but are separated by one thousand years:" . . . and they (those who have part in the first resurrection) lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. 20:4-6). The first resurrection is to the saints of Jewish ages what the "blessed hope" is to the saints of the dispensation of the Body.

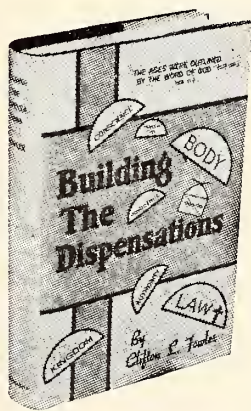
V. THE RESURRECTION OF UNBELIEVERS

WHEN our Saviour rose victorious over death, He not only guaranteed resurrection for the saved, but also for the lost—the lie of annihilationists notwithstanding. To the saved this fact is a glorious hope—to the lost it holds only hopelessness and despair. While for the saved, resurrection means a time of glorification and of entering into the blessings in store for us; for the lost it only promises judgment and entering into eternal punishment. We turn to Revelation twenty again: "And the sea gave up the dead that were in it; and death (the grave) and Hades (the prison house of the lost dead) gave up the dead that were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire" (Rev. 20:13-15, R. V.).

This is the horrible prospect for the lost—resurrection only to be judged at the Great White Throne and cast into the lake of fire; resurrection only to enter into the second death.

Oh, reader, if you have not trusted in Christ—do so without delay. If you spurn His salvation, you have resurrection to look forward to; but only resurrection to judgment. Accept Christ now and immediately resurrection for you will be a "blessed hope," a resurrection in a glorified body to enjoy the unspeakable blessings of heaven for all eternity. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (I Cor. 2:9).

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THE POWER OF HIS RESURRECTION

(CONTINUED FROM PAGE 109)

First, "What is the hope of His calling" (vs. 18). How good it would be if every Christian knew "that blessed hope"! (Titus 2:11-14).

Second, "What the riches of the glory of His inheritance in the saints" (vs. 18). See how our heavenly Father here rejoices over His children as His glorious inheritance! How wonderful!

Third, "What is the exceeding greatness of His power to us-ward who believe" (vs. 19). As a matter of course, we ought to know that since He loves us so much; since He glories in us as His precious heritage, His power toward us would be unlimited. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8:32).

Then in the verses following, "His power to us-ward who believe" is shown to be "the power of His resurrection," that is, the resurrection of Christ. For "His power to us-ward who believe" is declared to be "according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the Head over all things to the church, which is His body, the fulness of Him that filleth all in all."

So then, this is "the power of His resurrection." And this is "His power to us-ward who believe."

How then can we fail? How can we fail in anything? There is no reason for failure. There is no excuse for failure. When we fail, we do a shameful thing. For the power is always there; the power is at our disposal; and the power

is unlimited. It's our privilege to be "strengthened with all might, according to His glorious power, unto all patience, and longsuffering, with joyfulness" (Col. 1:11). The Christian need never lose a battle; for he can do all things through Christ which strengtheneth him (Phil. 4:13).

When we fail, it is not because the power has failed, but rather because we have tried to do something in our own power. Without Him we can do nothing, but with Him we can do all things. Follow the plan laid down in the Word of God, and failure is impossible. The plan is set forth quite simply in Romans 12:1-2. If we desire to do the will of God, we must know it; and this is the way to find what is the good and acceptable and perfect will of God. The way is plain:

First, we must present our bodies to God. He says that if we do, He will receive the present, counting it holy and acceptable. This is "our reasonable service," for we already belong to Him; we are not our own.

Second, we must be separate from the world in our walk, being "not conformed" to it.

Third, we must be transformed by the renewing of our mind. This is the renewing of the Holy Spirit referred to in Titus 3:5-7 and it is wrought through the Word of God. We MUST, MUST, MUST study the Bible, or we shall be without the "power of His resurrection," the power which is "to us-ward who believe." It is as we study the Book, when we with unveiled face behold as in a mirror the glory of the Lord, that we are transformed, transfigured, "changed into the same image, from glory to glory, even as by the Lord the Spirit" (II Cor. 3:18).

When these three conditions are fulfilled, then we shall know the will of God, and prove how good it is, how acceptable it is, how perfect it is.

Take courage. Be not fearful. All power belongeth unto God, and that power—all of it—is to you-ward who believe. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:12-13).

The Spirit of God dwells in you, in your body (I Cor. 6:19). He is there to lead you always to triumph, and He will lead you in the way of triumph if only you yield to Him. "Be filled with the Spirit" (Eph. 5:18). If you do this, and keep on doing it, you will come to know "the power of His resurrection."

Use

GOSPEL TRACTS

We publish the following:—

- .. JUST ONE WAY
- .. WHAT'S ON YOUR MIND?
- .. HAVE YOU?
- .. WHOSE SERVANT ARE YOU?
- .. IT MAY BE TODAY
- .. BE HONEST WITH YOURSELF
- .. ONLY TWO
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MY NAME

(CONTINUED FROM PAGE 108)

registrations, have been signed with the surname Mundell.

I never cared particularly for the first of my three Christian names, so in the days of my ministry as the "Boy Preacher," and when I was in school, college and seminary, I dropped the "Martin," and was generally known as "Charlie Mundell." My closest friends always called me Charlie. Most of them still do.

Shortly after leaving the ministry and entering newspaper work, I began trying my hand as a free-lance writer of articles, essays, newspaper features, and short stories. Within a year I was earning a good income from these sources. When I began trying for success in the literary field, I decided to use my three Christian names as a pen name, dropping the name Mundell, and transposing the names Samuel and Charles; i.e., instead of Martin Charles Samuel, I adopted Martin Samuel Charles. Thus "Martin S. Charles" was born (as a pen name only), and "Charlie Mundell" went into professional retirement.

When I began to lecture, write, and debate as an infidel and atheist propagandist, it was as Martin S. Charles that I was always introduced. And then when I became first general secretary of the League of Militant Godless in America, and editor of the *Godless World* magazine, I continued to use only my first three names (dropping the name Mundell entirely from my anti-religious activities, out of consideration for my aging father, who violently disapproved of it all).

It was as Martin S. Charles, the atheist, that I became famous—or infamous—during the years of 1923 to 1932—when I functioned as a professional anti-religious propagandist.

And then in August, 1932, I was reclaimed by the power of God and brought back to the Evangelical faith.

I was known to preachers and infidels everywhere as Martin S. Charles. Hence, when the pastor who helped lead me back to Christ asked me to come out to his church one Sunday night and give my personal testimony, he introduced me as "Martin S. Charles, ex-atheist and former editor of the *Godless World*."

It was as Martin S. Charles that I was subsequently invited to preach and lecture in other churches, and for other pastors.

Written reports were sent to such magazines as the *King's Business* and *Sunday School Times*, concerning the return of Martin S. Charles to the orthodox faith, and the conversion of his colleague and partner, Ralph Edward Underwood.

From then on it was as Martin S. Charles

that I achieved recognition and commendation as a preacher and evangelist.

On several occasions, I asked brother ministers what they would advise me to do in the matter of my name. Should I stop using Martin S. Charles and advertise myself as Charles S. Mundell or as Martin S. Charles Mundell, or Martin Charles S. Mundell?

In every instance I was advised to continue using the name Martin S. Charles. Not one pastor suggested that there was anything wrong or unethical in the use of such a professional name, especially in view of the fact that the names Martin, Samuel, and Charles are my real names, if not my full and complete name.

One well-known pastor said to me, "Why should you stop using the name Martin S. Charles? It really is your true name, or three-fourths of it. You achieved a reputation as an atheist leader under that name, and only the continued use of that name can carry any weight to your testimony among the infidels and atheists who knew you before you came back to God. None of them know Charles S. Mundell, but they all know Martin S. Charles. It would destroy 90 per cent of your pull and advertising power to change your announcements from Martin S. Charles to Charles S. Mundell, or even to Martin S. Charles Mundell."

Maybe this pastor was wrong, and maybe all the brother ministers who advised me in like manner were wrong. I do not know. I do know that some who know these facts have criticized me, and have questioned my motives. Some have even accused me of changing my name, or of using an assumed name. But I will say this: my continued use of the name Martin S. Charles has been in good faith, and without the slightest inclination or desire to conceal anything, or to mislead or deceive in any way. My only motive has been to make my testimony as effective as possible among the thousands who knew me as an atheist and infidel.

I am in no way ashamed of my family name, the name Mundell.

For this reason, and to avoid any and all misunderstanding in the future, I shall henceforth use, in my writings, advertising, and announcements, the name of Martin Charles Mundell.

All who wish may continue to call me "Brother Charles." Those who prefer may call me "Brother Mundell." and my near and dear friends will continue, I hope, to call me "Charlie."

I would rather be called "Charlie," than all the "Doctors," "Reverends," or "Professors" in the world!

"And thou shalt be called by a new name, which the mouth of the Lord shall name" (Isa. 62:2).

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THE MIGRANTS NEED THE GOSPEL

(CONTINUED FROM PAGE 108)

earn a living as migrant farm laborers. Most of them are pretty fine folk, a large percentage having come from Arkansas, Missouri, Texas, or Oklahoma. Since they follow the harvests they do not remain long in any one place, sometimes only a week or two, and then they are up and gone again. The average wage of these people is from two hundred to four hundred dollars annually. Their earthly possessions are few, consisting usually of an automobile of rather ancient style, a tent, a small amount of bedding, and a few pots and pans. Their homes are the roadside camps which far too often are without adequate sanitation or the necessities for healthy living.

In 1936, the Farm Security Administration set out to help the states meet the urgent health and housing problems which existed among these migrants. There are now, I understand twenty-six permanent Government camps provided for these people in which sanitation is required, and many of the conveniences which make for better living conditions have been provided. But what are these among so many?

In a recent tour of a fertile farming district here in California, the writer visited many of the migrant camps. (California has close to two hundred and fifty thousand migrants.) In the

Government camp which I visited everything was in the best of order and the migrants, although living in tents, were well provided for. There is a pastor at this place, and regular services are provided in the camp itself, which cares for from seven hundred to eight hundred people.

As a general rule, the migrants live to themselves. They feel reluctant to attend church services, for very few of our churches will welcome gingham and overalls; and then again the migrant is not in a community for a sufficient length of time to become acquainted to any extent. If our Christian people were salvation-loving men and women it would not take but a few hours to reach the newcomers in a community; but at the present hour, there is but a small percentage that care for the souls of the lost. Hence the migrants come and go without the gospel of the Lord Jesus Christ.

Until recent months very little effort had been put forth to get the gospel to the migrants, but lately some very definite strides have been made along this line. A few of the camps now have regular pastors. Others are going from camp to camp, carrying the message of the Word of Life. Some of the churches are becoming interested, and are helping share the financial burden of the work, or are seeking to evangelize in their own communities. These efforts are already bearing fruit.

Now to realize the need among these people. I was told that there were close to five hundred camps in the district visited. A camp consists of from three or four to several hundred homes, there being very few of the larger camps but many of the smaller. Can you picture in your mind from about four to ten or fifteen little nine-by-ten box-houses grouped to-

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gether, sometimes on a ditchbank, now and then beside a slough, usually with no shade whatever and with no conveniences of any kind. The only furniture they have is boxes, and the bed is a pile of straw on the floor. In far too many cases, this is the home of the migrant.

With a supply of the gospel tracts and Gospels of John, we visited from place to place. Depression had left its marks upon the faces of those we met. Poor folks, living as they do in these barren, shadeless, comfortless, gospelless and almost friendless places—no wonder they look dejected and are unhappy. And a large proportion of the migrants are young married people in their best working years. They need the gospel, and are not going to come to the gospel, but it must be taken to them. The larger camps could be reached through a pastor, but in the smaller camps it must be through individual contacts. Would they welcome someone bringing the Word of Life to them? Those to whom we distributed tracts and Gospels seemed eager to receive them. They listened attentively as we told of God's love for them and how He gave His Son for them on Calvary's cross. In one case we were asked if they could have some "preachin'." The question, however, is not one of how they receive the truth, but of obedience to the Saviour's command. The moving migrant needs the gospel and our Lord says, "Go."

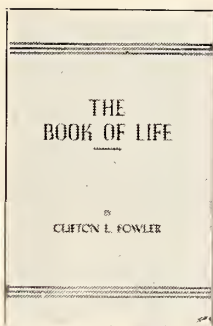
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A MACHINE THAT DUPLICATES THE HUMAN VOICE

AN AMAZING scientific machine was demonstrated before a Denver audience recently. It is called a "Voder" and was developed by engineers of the American Telephone and Telegraph Company to improve telephone communication. As the trained operator, Miss Anna May Swenson, pressed the proper keys and levers, the Voder spoke, laughed, sang and whistled. Miss Swenson can make the Voder recite, "Mary's Little Lamb" in a four-year old's voice, or boom out with the guttural bass attributed to Popeye, the Sailor. By special request, Miss Swenson had the Voder sing, "Sweet Adeline," and even tossed in a couple of hiccoughs for good measure.

This astonishing and almost human machine reminds us of a prediction of a still more remarkable production of man in cooperation with Satan himself. It is the giving of life to an image, and causing this image to speak. Of this amazing wonder, we read in Revelation 13:15: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

This Satanic miracle shall be produced with the avowed purpose of deceiving men and of persuading them to worship the Antichrist. Thousands shall be deceived by this unexplainable marvel, and shall be swept into this soul-damning worship. Faith in Jesus Christ and His Word will protect against such delusions. Are you trusting in Him?

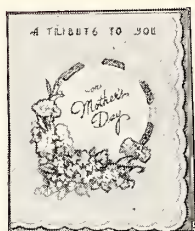
—A. H. Y.

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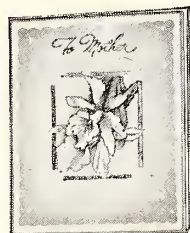
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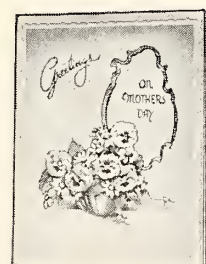
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EASTER MEMORIES OF JERUSALEM

(CONTINUED FROM PAGE 108)

there in the time of Christ.

The Mount of Olives

THE Mount of Olives, just beyond the Eastern Gate, is another scene that comes back at Easter time. Here it was that He spent the night in prayer. Here He wept over Jerusalem. It was down the slope of Olivet that He came on His Triumphal March into the city. Olivet was the last point on earth touched by His pierced feet as He ascended into heaven, and, according to the Scriptures, it will be the first point touched when He returns as King of kings and Lord of lords. There are two churches on the Mount—one a Franciscan chapel and the other a Russian. The interior of the Franciscan chapel was very beautiful, with a color scheme of lavender and gold. The lovely lavender stained glass windows and the magnificent paintings of *The Arrest in the Garden*, *Christ Healing Malchus' Ear*, and *The Agony of Gethsemane* were very impressive. From the Mount of Olives one can see Bethlehem, where Christ was born; Calvary, where He was crucified; and the Tomb of Joseph, where He was buried.

Golgotha

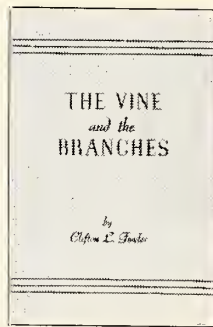
THE simplicity of the site impresses one. The hill has the form of a skull, with two big eye sockets, a nose and a mouth. The caves in the side of the hill form the eyes and the mouth. General Gordon was standing just outside the Damascus Gate and first noticed the striking resemblance of the whole hill to a human skull. He started excavations which were later completed by the British Society of the High Anglican Church. It is the old Jewish place of stoning outside the city. It was here that our Saviour was crucified on a cross for your sins and mine.

The Garden Tomb

THEN, just a short distance away, is the Garden Tomb. It is a beautiful garden kept up by the Anglican Society. Over the gates to the Garden are these words: "I am the Resurrection and the Life." There is the tomb hewn out of the solid rock on the mountainside, with a window cut in the top to let the light in. It is an unfinished tomb. One can see overhead where the excavators had been chiseling away on the rock and had stopped. Joseph of Arimathæa was having it built for his own family, but had not finished it. There are places for three bodies. Perhaps he had intended them for himself, his wife, and child, or some relative. But an emergency arose. Christ was crucified, and he believed Him to be his Lord. He goes and asks for His body and for the privilege of burying it in his tomb. Here is the spot where the highest Protestant scholarship says He was buried.

I entered the tomb and stood for quite a while, looking at the place where our Lord lay. An inscription found on a tomb nearby says, "Buried near my Lord." It could not be the grave of a slave, for a slave would not have had an inscription on his grave. It is thought to be the grave of an early Christian who wanted to be buried near his Lord and Saviour. It was here that He broke the bands of death and rose again the third day.

If, at this Easter season, we could take down our New Testament and read over and over again those events of Christ's last week on earth; if we could enter again into the experiences of Gethsemane, the Mount of Olives, Calvary, the old rugged cross, and the Garden Tomb, we would feel again the surge of His Spirit in our hearts and lives, calling on us to live more sacrificially for Him today.



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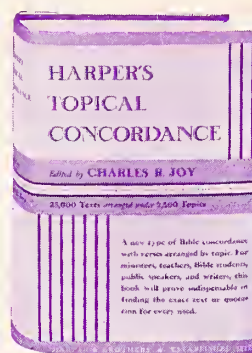
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May

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I am the Chapel Clock.

When I swung my big hand around to eight forty-five this morning, the class bell rang, and the students gathered for the Chapel Service. I knew that they were rejoicing in the Lord by the way they sang the old hymn, "In the Service of the King," as well as some of their favorite choruses, "Every Day with Jesus," "Follow," and "Keep Me in the Center of Thy Will."

The missionary offering was then taken during the prayerful singing of "Speak, My Lord." I understand that they are contributing toward the support of five missionaries. Their willingness to give as well as to go is indeed an inspiration.

After the announcements were made, three students rose to their feet. The first requested prayer for an unsaved friend. The second told of the joy experienced in leading a soul to the Lord on the previous day. The third expressed gratitude for a cash gift designated for board and room. I recall that there are several students who are in need of additional funds before the close of school on June 6, and that this has been a prayer burden on many hearts. It is no wonder then that all rejoiced at the mention of this token of God's faithfulness.

Tick—tock—tick—tock

Since the opening of school last September, I have watched these students diligently preparing for full-time Christian service. I know that they are endeavoring to defray as much of their expenses as possible through employment in the various departments of the Institute. In my humble opinion, these students are worthy of the support of Christian friends, and funds contributed toward their training are invested with eternity's values in view.

During the remaining chapel services for this school year, I am going to take special note of these needy students. I am eagerly expecting that one of these days they too will be testifying of God's provision for their needs, because I am confident that God will not fail these who have left all to follow Him.

"It is *TIME* for Thee, Lord, to work" (Ps. 119:126).

I am the Chapel Clock!

THE DENVER BIBLE INSTITUTE
A Training School for Christian Workers
Box 1617, Denver, Colorado

"GRACE AND TRUTH"

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VOL. XIX

MAY, 1941

No. 5

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The depravity and lost condition of all men by nature—Rom. 3:19.

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The personality of Satan—Job 1:6, 7.

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The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

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The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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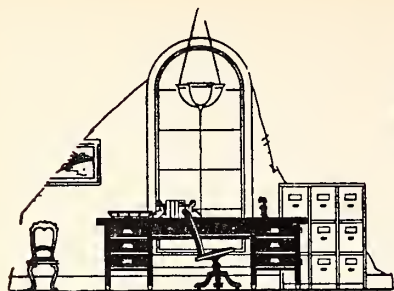
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EDITORIAL COMMENTS

BELIEVER'S SECURITY NUMBER

WE SEND forth this issue of *Grace and Truth* to convince the disturbed not to contend with the disputer. It is therefore our prayer that this number will be greatly used in leading souls out of doubt into assurance.

Unquestionably the most stabilizing factor in the Christian life is the positive assurance of salvation. Such knowledge is not license for sin, but a glorious liberty from perplexity and doubt.

It is this ecstatic state that results in real service. Nehemiah said, "The joy of the Lord is your strength," and what could give any person more joy than knowing that the eternal destiny is a settled issue? Then and then only will the Christian go out and labor, thinking of the needs of others rather than worrying about his own salvation. It is this glorious knowledge that gives the worker encouragement in difficult fields. Nothing could be more distressing than to sow the seed in the thorny, rocky places of slum districts and other unfavorable places, if we did not have the assurance that "He which hath begun a good work in you will perform it until the day of Jesus Christ." Praise God, the seed we sow is incorruptible seed which liveth and abideth forever, and when that seed germinates and life springs up, though thorns may choke it, it may wither on the stony ground and never come to full fruition, yet that life is eternal, for it is born again of incorruptible seed.

God inspired the Apostle John (as well as the other writers) to give us such a positive message that we might "*know* that we have eternal life." We do hope and trust that this number may lead many to see these glorious certainties in God's Word.

CAN SCIENCE SAVE THE WORLD?

DR. O. R. SWEENY, head of the chemical engineering department of the Iowa State College, believes that it can, according to statements attributed to him. His plan is to give free reign to scientists to produce weapons even more potent than the death-dealing bombs now being dropped on helpless humanity. This he

believes will solve the world's worst problem. However, he also states that the preacher, the teacher, the soldier, and the politician have all had a try at managing the world, and in each case, they have failed. Now he thinks science should have a chance.

We agree with Dr. Sweeny in his observations concerning man's failures to govern this world aright. This is according to history and the Bible record. Dr. Sweeny's remedy, however, contains the same fatal omission which has brought defeat to the other attempts, namely, a failure to recognize that man's heart is deceitful above all things, and desperately wicked; and a failure to recognize that without Jesus Christ, we can do nothing really worthwhile.

As to saving the world and mankind, we do well to remember the words of Holy Writ: "Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved" (Acts 4:12). That Name is the precious Name of Jesus Christ (Matt. 1:21). He can and will save any individual who will put his trust in Him and His atoning death on the Cross (Acts 16:31). And His return to set right this topsyturvy world is our only hope for the full and complete salvation of the earth, God's footstool (Isa. 9:6-7).

—A. H. Y.

GOING AND SOWING AND REAPING

FROM all indications, the past fiscal year just ended has been the most fruitful in the ministry of The Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894. The records show the free distribution of 2,690,970 pieces of Christian literature to the boys in the Army and Navy, and to those in the CCC and Migrant camps; to patients in federal and municipal hospitals and sanatoriums; prisoners in federal and state penitentiaries; boys and girls in mountain, negro, and pioneer schools; neglected peoples of Latin America, Philippine Islands, Africa, India, French Louisiana, and other classes and countries.

This "precious seed" which has been scattered during the past year was in the form of evangelical Christian books and booklets, Gospel tracts, and 1,153,985 Scripture portions, such as the Gospel of John, Pocket Treasury, Acts, and Romans. A total of 10,953 mountain, negro, and pioneer schools were reached with the Gospel message. To these schools there was sent *free* 279,065 copies of the Gospels of John, and 298,176 copies of books and booklets; also 39,873 copies of the Pocket Treasury and 24,441 copies of the New Testament were given as prizes to the boys and girls who memorized Bible verses. Hundreds of teachers have written of the many who have been helped and saved by reading this literature.

One very encouraging feature of this printed-page ministry has been the eagerness with which the young men in the Army and Navy and CCC camps, and those on the high seas have received the books. Many chaplains are glad to cooperate with the Association in placing this Christian literature in the hands of these young men, many of whom are away from home for the first time and are subject to new and alluring temptations. The Word of God is an effective antidote. Please pray that this ministry shall be enlarged during this present fiscal year and made most effective in the salvation of precious souls.

NEARING THE BATTLEFIELD OF ARMAGEDDON

THE shift of the battle lines toward Palestine is of special interest to prophetic students. That the trend is in that direction is evident in the rumors that General Rommel, Nazi commander, has been ordered to press his Libyan campaign to Port Said. He thought, according to reports, that he could reach the Suez Canal before the beginning of May. The success of his effort is of the greatest importance, according to military circles, as its chief aim is the oil pipe-lines of Palestine and the adjoining countries. Victory for the Nazis here would solve the oil shortage problem of the Axis powers.

The significant thing is that the Bible predicts the greatest battle of all time will be fought in Palestine. Through demonic agency, the kings of the earth and of the whole world shall be gathered for the battle of that great day of God Almighty. The place is definitely named for this colossal conflict. "He gathereth them together into a place called in the Hebrew tongue Armageddon" (Rev. 16:16). This battlefield is an ancient one in Jewish history, and is located in northern Palestine not far from Mt. Carmel. The issue of this battle

shall be defeat for the kings of the earth, but victory for Jesus Christ, the returning King of kings.

Coming events cast their shadows before them and here is a shadow of Armageddon's dread approach. But before Armageddon shall be fought with its awful bloodshed, Christ shall descend in the air and call out His ransomed Church, composed of all believers in Jesus Christ, to be with Him. Till then, let us as children of God "occupy till He comes."

—A. H. Y.

RECENT SPECIAL SPEAKERS

THE Institute has experienced "showers of blessings" during recent weeks, through the Spirit-filled ministry of a number of God's servants. The fellowship which we enjoyed with them while in our midst will long be remembered.

Rev. Thomas MacDonald, General Secretary of the European Christian Mission, stressed the strategic value of Europe as a mission field in his recent Chapel lectures. "Life amidst death in Europe" was the theme of his messages at the mid-week prayer meeting of the Berean Fundamental Church, the Institute Sunday Afternoon Bible Class, and the "Bible Institute of the Air" radio program. Of special interest were the technicolor motion pictures of the evangelization of the Jews and Gentiles of Europe and the New York area. Mr. and Mrs. MacDonald also gave helpful messages to the students in their regular evening prayer meetings.

Rev. H. C. Etter, General Secretary of the John Lake Foundation, Inc., spoke at the Campus on Tuesday evening, April 22, and showed motion pictures of the splendid work being carried on at the Tia-Kam island leper colony, where about 200 lepers are being given medical treatment and the Gospel message.

Rev. and Mrs. Otto Deming, former students and missionaries on furlough under the Worldwide Grace Testimony, are visiting the Campus while fulfilling numerous speaking engagements at the Institute and in and around Denver. Their stereopticon slides as well as their collection of animal skins, native idols and fetishes, etc., are of special interest. During their stay at the Campus, Mr. and Mrs. Deming are teaching the Missions Class. Their practical missionary messages, coming from years of fruitful service in the Belgian Congo, are proving invaluable.

Miss Anna Thorell ('25), missionary on furlough under the Orinoco River Mission in Venezuela, is also engaged in deputation work in Denver and vicinity while visiting and

speaking at the Institute. As soon as her full support is provided and her passport secured, Miss Thorell plans to return to the field.

Rev. Maurice Jacques, International President of the Miracle Book Clubs, Inc., during his brief visit in Denver the week-end of May 11, spoke at two young people's rallies, a Miracle Book Club Breakfast, the morning and evening services of the Berean Fundamental Church, the Sunday Afternoon Bible Class of the Institute, the "Bible Institute of the Air" radio program, and the Bible Research Clubs, also giving inspiring messages to the students and staff at the Campus during Morning Devotions and the Saturday Inspirational Hour. Mrs. Jacques spoke to the women students at the Campus and to the young people of the Berean Fundamental Church. Her beautiful singing of the Gospel hymns was a blessing to all.

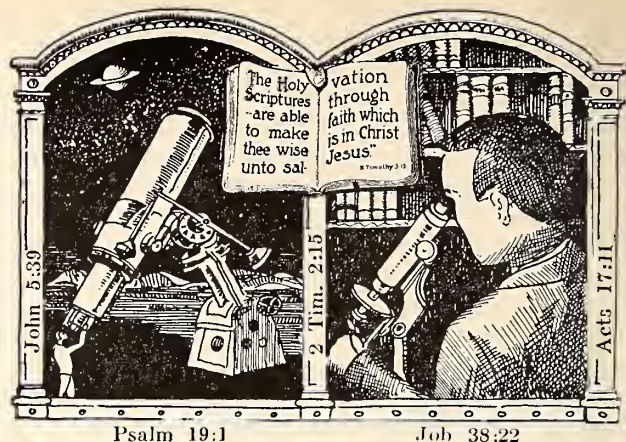
—B. G. C.

MIRACULOUS DELIVERANCE FROM ABOVE

IN THE semi-darkness of early morning, a number of the crew of a Catalina flying boat en-route to England spotted a patch of oil. Flight Lieut. R. W. Gautrey had descended to 6,000 feet to avoid a strong headwind and they were several hundred miles from shore when this occurred. The big plane had already overshot the oily patch when one of the lookouts saw flashlight signals from the water. Gautrey nosed the plane down and in the dim light saw nine lifeboats and a raft with all the occupants standing and waving. Immediately, the word of their position and plight was radioed and a few hours later, a destroyer arrived under full speed and took them aboard. Deliverance had come in remarkable fashion from above.

The Psalmist cried for deliverance and expected it to come from above as we notice in Psalm 144:7: "Send Thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children." This prayer was undoubtedly answered, for the Psalmist was king David, and God delivered him from his enemies. We believe it will have a further answer when the Jewish Remnant of the Tribulation age will cry unto God for deliverance from Antichrist's cruel oppression. God will hear their cry and will send Jesus Christ, the Deliverer out of Zion, with the resultant glorious deliverance of Israel from above. There is also a precious application for God's children. In our testing times, His eyes "are over the righteous," and His ears "are open to our cry." So take courage, Christian, He is ready to send deliverance from above.

—A. H. Y.



HOW THE WORLD LOOKS TO A HUMORIST

LOOKING out of his window in the Park Lane Hotel in Denver, on a recent visit, Irvin S. Cobb, noted humorist, viewed a gloomy sky which was in keeping with the gloomy world outlook. As he looks at the world situation, he finds it hard to be funny. In fact, he does not even try to be humorous. In his opinion, Nazism will be wiped out, but Russia will then pounce upon a prostrate Europe with unpredictable consequence. He believes we are just about in the war now, that we are faced with the necessity of choosing between many evils, and should choose the least of these evils. In a word, he finds it an unpleasant world to contemplate.

Indeed, the world at present is a very dark picture. It is going according to Bible prophecy—men are trucebreakers, counting once-sacred treaties as mere scraps of paper; men are fierce, dealing death to their fellows by almost every means of destruction known to science; men are covetous, greedily reaching out for the lands and riches of others. Nation has arisen against nation. There are wars and rumors of wars. Men's hearts are failing them for fear as they visualize what is coming on the earth.

But in the midst of earth's darkness, there shines a bright ray of hope. It is the blessed hope of the personal, visible, literal return of the Lord Jesus Christ. According to God's blessed Word, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:16-18). This bright and blessed hope can be yours, my friend. Trust Jesus Christ as your Saviour, and this happy experience will be assured.

—A. H. Y.

Fifty Years of Fruitful Service



IN THE spring of 1891 the Rev. Joshua Gravett, together with Mrs. Gravett, accepted a call to the Galilee Baptist Church of Denver, Colorado.

Fifty years ago the mining industry was at its peak in Colorado. The city of Denver was the center from which mining activity was carried on in numerous outlying mountain camps. Cattle raising was likewise a profitable occupation. Into this western atmosphere came Pastor and Mrs. Gravett to take up a pastorate. Pastor Gravett recounts some interesting incidents about the early days of their ministry. On one occasion, after he had proclaimed the Word in a cattle-raising town, some of the church members took exception to his plainness of speech; and with the cooperation of the local cow-hands, they decided to ride the preacher out of town on a piece of oak rail fence, at the point of a six-shooter. Pastor Gravett stated that he readily complied. But a local station agent, who believed the Truth as proclaimed by Pastor Gravett, intercepted the procession and in strong language denounced and rebuked them. The result was that they returned to the little church to acknowledge their wrong-doing and to hear more of what the preacher, who dared to tell the truth, had to say to them. The outcome of this incident was that many confessed Christ as Saviour.

*O fathomless mercy! O infinite grace!
With humble thanksgiving the road I retrace!
Thou never hast failed me, my strength and my
stay;
To whom should I turn for the rest of the way?
Through dangers, through darkness, by day and
by night,
Thou ever hast guided, and guided aright.
In Thee have I trusted, and cheerfully lay
My hand in Thy hand for the rest of the way.*

A half century of ministering to the same people in the same church speaks for itself. God has honored this servant of the Lord for his fidelity to the Truth. Fifty years spent in the Lord's service is an enviable record, but fifty years devoted to one pastorate is indeed an attainment that will count for time and for eternity.

In this day of change and vacillation, Pastor Gravett's ministry at Galilee Church is but another indication that God calls men to a definite task and prospers steadfastness in that task. May this indeed be a challenge to those of us who are young in the ministry, and may it inspire us to greater faithfulness to the Saviour.

Our prayer for Pastor and Mrs. Gravett is that God shall grant them many more years of ministry till He comes.

—C. R. L.



SAVED BY GRACE THROUGH FAITH

BY J. F. STROMBECK

"FOR by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9). This passage deals with the past tense of salvation. It is salvation from the guilt, penalty, and condemnation of sin. *It has already been fully accomplished.* It is *not* a process that is being carried on to be perfected at a later time. In its present tense, salvation is from the power of sin and is a process. In its future tense, salvation will be from the presence of sin and will be accomplished "in a moment, in the twinkling of an eye."

Salvation, to use the words of another, is in no sense a probation. To be saved by grace, to some, seems to mean to be placed in such a relation to God that at the end of the earthly life, one enters glory, provided, however, that one has been faithful to God and has kept oneself unspotted from the world. It is not stated as definitely as this, but that is a very fair statement of the meaning of salvation to be gleaned from a great deal of present day preaching.

The doctrinal epistles tell of a great many things that are true of the one who has been saved. These are all spoken of as being fully accomplished. There is no mention of growth or development of any one of them. The following is only an incomplete list of these things. It is not necessary to enumerate all, in order to prove that the one who has been saved is in an unalterable condition. Some of these are more fully discussed in later chapters.

The saved person has been redeemed from under the law (Gal. 4:5), and the curse of the law (Gal. 3:13), by an eternal redemption (Heb. 9:12). He is dead to the law (Rom. 7:4); and shall not come into condemnation (John 5:24; Rom. 8:1). He is reconciled to God (II Cor. 5:18) and is at peace with Him (Col. 1:20). He is justified (Rom. 5:1); and all trespasses have been forgiven (Col. 2:13). He has been delivered from the power of darkness and translated into the kingdom of the Son of God (Col. 1:13). He has been born again of incorruptible seed (I Pet. 1:23); is a son of God (John 1:12); and has eternal life (John 5:24). He is a new creature (II Cor. 5:17). He is perfected forever (Heb. 10:14); is complete in Christ (Col. 2:10); and has been accepted of God (Eph. 1:6). He has been born of the Spirit (John 3:6); baptized by the Spirit (I Cor. 12:13); is indwelt by the Spirit Who abides forever (John 14:16-17); and has been sealed

Logical and clear as a bell—a mountain of Scripture proof and not a passage twisted or pulled out of its context.

This article is a chapter from the book, "Shall Never Perish." This book may be purchased from Fundamental Truth Publishers, Box 388, Findlay, Ohio; or Institute Book Nook, Box 1617, Denver. Price, \$1.00.

by the Spirit until the day of redemption (Eph. 4:30). He has become the object of God's love (Eph. 2:4); of His grace (Rom. 6:14); of His power (Eph. 1:19); and of His faithfulness (I Cor. 1:9). He is a citizen of heaven (Eph. 2:19 and Phil. 3:20, R.V.); is seated with Christ in the heavenly places (Eph. 2:6); and is already glorified (Rom. 8:30).

All of the above, and more, too, God says of the one who has been saved. *Before the one who has been saved can be lost, every one of these things must be made void. Is that possible? God's Word is absolutely silent as to any such possibility. This should be final; for it is only through His revelation that the facts are known to man. It could only, by a similar revelation, be known that they are subject to change, if that were possible.*

Can one who has been redeemed by an eternal redemption be brought back into bondage? Can one who is dead to the law be made alive to it? Can one within the Kingdom of God be taken out of it? Can one, born again of incorruptible seed, and having eternal life, die? Can one that has been perfected forever be found imperfect? Can one that is complete in Christ become incomplete? *These are eternal in their very nature, and therefore are unalterable.*

Only when all of these questions can be answered in the affirmative, can one who has been saved be said to be lost. *The burden of proof rests squarely upon those who say that one who has been saved can be lost to show that these things can be made void.* To many, it is a light matter to say that one who has been saved can be lost, but how many understand the full import of that statement?

IT IS BY GRACE

GRACE excludes all merit on the part of the one who is the object thereof. Therefore, to be saved by grace cannot take into account any merit in the saved one, either before, at the time of, or after the time he is saved. Furthermore, grace is shown toward the one who is actually

(CONTINUED ON PAGE 169)

THE SECURITY OF THE SAVED

Safe is Saved ... Saved is Safe

By R. E. NEIGHBOUR

*Convincing as a logical presentation
of clear Scripture proof can be made.*

The glories of grace demand the security of the saved.

If a man is *saved* by grace he cannot be *kept saved* by "works." If salvation has its *beginning* "in the Spirit," its *completion* is not made possible "in the flesh."

The raptured redeemed ones render all glory to the Lamb. Their song is: "Worthy is the Lamb to receive power and riches and strength and honor and glory and blessing." A saint saved by grace and kept saved by works will find need of changing heaven's Redemption Hymn.

Fannie Crosby wrote:

And I shall see Him face to face,
And tell the story saved by grace.

Some, who have fallen far below such an one in "works," will want to divide glories with the adorable Lord and sing:

And I shall see Him face to face,
And tell the story saved by grace—plus
my own sacrifice and service.

If salvation is, in any sense, dependent upon the walk or the work of a seeking soul, is not the grace of God made of none effect?

If a sinner is not saved by works, can a saint be kept saved by works? "It is finished" is the voice from Calvary. It is needless to wait until the last fleeting breath of some struggling saint has proved that he held out faithful to the end.

The salvation of sinners is not by the works of the law. *The preservation of saints* is not by the works of the law. Salvation is of grace and the keeping is also of grace. The law could not save us because it was weak through the flesh. The law cannot keep us saved for the same reason.

The saved are not under law but under grace. Why should saints who died with Christ from the rudiments of the world turn back again and be subject to ordinances?

Does the Holy Spirit minimize the grace of God by saying: "God so loved the world that He gave His only begotten Son that whosoever

believeth on Him (and keeps faithful, or keeps on believing, or lives right, or pays his debts, or keeps the law, etc.) should not perish but have everlasting life"?

Does the Holy Spirit magnify the works of the flesh by saying: "He that believeth on Him that sent Me (and doeth good works and liveth by the law) hath everlasting life, and shall not come into judgment"? Does the Holy Spirit say: "Believe on the Lord Jesus Christ and thou shalt be saved, (providing thou shalt hold out faithful unto the end)"?

Surely salvation does not save a sinner from his sins, merely to suspend him by the easily broken rope of his own doings, over a gaping hell.

Suppose the saved one sins (and who sins not?) would the snapping rope land such an one in hell?

If the security of the saved depends on the "works of the law," what standard of perfectness must one adopt to assure his heart before God?

If the security of the saved depends on service, what limit of toil must one recognize to satisfy his passion of peace?

If a sinning believer is in danger of losing his salvation, how much sinning is needed? He who sins in one point, has he not sinned in all?

If a serving believer must serve to be saved, how much must he serve? Can service save one who is already saved? God places salvation before and not after "good works." "Saved unto good works."

The SAVED are SAFE because salvation is the free gift of God. A gift not dependent upon what the sinner is or does—a gift demanding no subsequent specialties to retain it. "The gifts and calling of God are without repentance." God promises eternal life apart from any remuneration on the part of the believer. The only condition to its reception is *faith*. There are no conditions as to its continuance.

The SAVED are SAFE because the gift of God is *eternal life*. A life that one possesses today and loses tomorrow is not eternal. Eternal life is an abiding life—an unending life. This gracious gift is to the believer, a present possession. "He that believeth *hath* everlasting life." A believer who has passed out of death

(CONTINUED ON PAGE 171)

What About the Sinning Saint?

For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world (I Cor. 11:30-32).

BY J. W. BAILEY

God does deal with all sin—another objection to security overruled.

DOES Calvary cover it all? "Not much!" says a friend of mine who leans toward the Arminian doctrine, and proceeds to cite proof: On the western coast is a sinning saint, a beautiful lady, high in society and high in one of the large city churches. Her life is known to be sinful, immoral, and yet she is prominent in the church. She partakes freely of the Lord's Supper and sings in the front-and-center place of the choir, doing the special solo work. On the Sunday that my friend visited this church, this very sinning saint stepped forward on the platform and sang as a special number before a large audience, "Calvary Covers It All." And so came the "Not much!"

Again, in the little town of my boyhood, lived our family physician, a deep and wise man. After my conversion, I dealt with this good man about his soul. At once the snarl was revealed as he was relating to me experiences in his profession. "John," said he, "I respect your faith in religion, and I would do nothing to lessen your ardor, but as for me I can take no stock in such hypocrisy. I attended your church one Sunday and sat on a rear seat. In the choir were four women who had consulted with me and asked for illegal operations and medical treatment. There they were, singing the Gospel and claiming that they were Heaven-bound, partaking of the Lord's Supper, etc. If that's religion, I don't want it; I don't need it; so thanks"; and our conversation ended. And, being a young Christian, I was "floored."

But what about these sinning saints?

And what will God do with them?

First, remember a Bible distinction between professors and possessors. Jesus said: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in Heaven," "And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day" (Matt. 7:21 and John 6:40). Let us ever remember that it is the born-again believer that is the possessor of hope and heaven and not the mere professor, formalist, and legalist. Nothing is more clear in the Word of God, and so should be considered; for these brazen ones are legion.

But we are dealing with the saint, the born-again child of God—such saints as old Abraham, when he and Sarah lapsed at Gerar, as they lied

to Abimelech and came nearly wrecking a nation (see Gen. 20); and such saints as David, the beautiful singer of Israel who towers over so much of sacred writ, when he succumbed to the weakness of the flesh by lusting and gazing upon another man's beautiful wife, and setting about to obtain her for his very own by stooping to the very depths of murder (see II Sam. 11); and again vacillating Peter who had promised to be so faithful and yet denied his Lord in the most crucial hour (see John 18:15-25). These are truly the saints together with the others who have followed their train and will follow until the appointed time when full victory will come to the flesh. Oh, to remember that "The Spirit indeed is willing, but the flesh is weak" (Matt. 26:41), and that "There hath no temptation taken you but such as is common to man" (I Cor. 10:13).

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Rom. 6:1-2). Saints are bought with an awful price, the blood of the Lord Jesus Christ. Before our eyes is held the love of God and of His Christ to ever constrain us. And all about us is a world that is looking toward us to see how true we are. "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity; even so now yield your members servants to righteousness unto holiness." And above us is the accuser, Satan, taking all of our sins and parading them before the Father. (See Rev. 12:10.) And, of importance to us just now is the judgment which falls upon sinning saints.

Sin must be dealt with! While God loves, and in His marvelous grace has made secure the soul that is under the Blood; still, sin, wherever it is found, must be condemned and judged. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). And notice now our text: "For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of

(CONTINUED ON PAGE 155)

Is Eternal Security Insecure?

BY ARCHIE H. YETTER

Four questions, all of which can be answered by one little word—"no."

The title for this article is suggested by the book entitled, *Eternal Security Insecure, or the Heresy of "Once in Grace always in Grace,"* by Ray B. White, A. M., D. D., and published by the Pillar of Fire, Zarepath, New Jersey. Mr. White's viewpoint on the subject is clearly stated in the opening pages of the book as follows:

"The 'Eternal Security' theory is one of the most devastating heresies that ever swept over Christendom. It is like a running and leaping wildfire; it has fast girdled the globe, and now rages on all sides before our eyes. I dare say that at the Judgment Day it will account for more lost souls among so-called Christians of the twentieth century than any other lying vanity in existence" (pp. 7-8).

With such a strong statement against the truth of eternal security, Dr. White should have many convincing, irrefutable, and unanswerable arguments based upon Holy Writ. It is our purpose in the limited scope of this article to consider four of Dr. White's strongest arguments which have not been discussed in *Grace and Truth* in former articles.

These four arguments we have put in question form, and we shall give what we believe to be the scriptural answer to them. The questions are: 1. Can a son of God lose his relationship? 2. Can a sealed one lose his seal? 3. Can a possessor of eternal life lose eternal life? 4. Can a saved soul lose his salvation? To the consideration of these questions we shall now turn.

I. CAN A SON OF GOD LOSE HIS RELATIONSHIP?

To this question Mr. White answers, "Yes," as the following quotation reveals: "When a son dies he can no longer be properly called a son, for Jesus said, 'God is not the God of the dead, but of the living'" (Matt. 22:32) (p. 13). How horribly Mr. White wrests this Scripture! Jesus spoke these words, in answer to the Sadducees who did not believe in the resurrection, to prove that death does not end all. Jesus Christ here taught the very opposite of what Mr. White seeks to prove, namely, that those whom men call dead, are alive, and will be

resurrected. The preceding verse and a half will bear out our statement:

As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living (Matt. 22:31-32).

This Scripture does not teach that a sinful son of God is no longer a son.

Pursuing his argument that a son of God can cease being a son of God, Dr. White raises the question, "Dare he (the teacher of eternal security) say, 'Once a branch always a branch'?" To this we answer, Mr. White fails to distinguish between fact and symbol. Would Mr. White dare to say the believer is literally a branch, and that Christ is literally a vine? Surely not. The branch is a symbol as is the vine. But sonship is a fact. The believer is a son in fact, and a branch of the true vine in symbol. (For a complete discussion of the Vine and the Branches, see *Grace and Truth*, September, 1934.) Remember that the wilful, wayward, unworthy prodigal son was still a son (Luke 15:11-24).

But now Mr. White comes to what he, no doubt, feels is his strongest point. Referring to the contention, "Once a son, always a son," he argues, "If the relationship holds good in one case it holds good in the other also. Once a son of the devil, always a son of the devil. Hence, no possibility of conversion" (p. 15). To this apparently unanswerable argument there is a very clear and simple answer.

It is true that we are naturally "sons of disobedience," and "children of wrath" (Eph. 2:2-3), and "are born of the flesh," (John 3:6). As such we have physical life and a relationship established by physical life which shall last for the duration of that physical life.

But by the new birth, we are "born of the Spirit" (John 3:5-6), and become sons of God—"born of God" (John 1:12-13). At this time we received eternal life, everlasting life, never-ending life (John 3:16; 5:24; I John 5:12). This relationship of Divine sonship shall last for the duration of our God-given eternal life, which is, for ever and ever and ever. Hence, we can scripturally say, "Once a son of God, always a son of God."

Having discovered a satisfying, biblical answer to our question, "Can a son of God lose his relationship?" we direct our attention to our second question.

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ANTI-SECURITY

Arguments

Answered

We recognize that, in spite of the strong positive arguments for the security of the believer that have been presented by our writers, many will be disturbed by some of these puzzling passages. Accordingly, we submit what we believe to be scriptural explanations of these passages. Of course we have not dealt with all questionable passages, but we have tried to cover the outstanding ones. We have purposely omitted two passages that are commonly used by those opposed to security—Hebrews 6:1-6 and John 15:1-8. There are available two booklets, "The Vine and the Branches" (John 15) and "Not Cursed But Nigh" (Hebrews 6) by Clifton L. Fowler, which convincingly answer the Arminian arguments against these passages. These may be purchased from the Institute Book Nook, Box 1617, Denver, Colorado, at 25c each.

2 PETER 2:19-22

While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

The popular interpretation of this passage is that Christians can go back into the world and that such a reversal amounts to losing their salvation, proved by the words, "the latter end is worse with them than the beginning."

There are two things that cause us to take exception with this commonly held view. The first deals with the context of the passage and the second with the two figures employed in verse twenty-two, a direct quotation of Proverbs 26:11.

The chapter as a whole deals with false

teachers (see verses 1, 12, 15, 17, 18). False teachers are never without some following. Peter admits that "many shall follow their pernicious ways" (vs. 2). They "beguile unstable souls" (vs. 14) and "allure through the lusts of the flesh" (vs. 18). The people who are supposed to have lost their salvation were first of all in the world. This is seen from the phrase, "clean escaped from them who live in error" (vs. 18), also "escaped the pollutions of the world" (vs. 20). These people are said to have emerged from the world into a condition which appeared to be conversion. They were "clean escaped" (margin—escaped a little while). They knew "the way of righteousness" (vs. 21) and had a "knowledge of the Lord and Saviour Jesus Christ" (vs. 20). From this state they were ensnared by the false teachers who promised them liberty (vs. 19). However, they were again "entangled therein, and overcome." Their "conversion," as we see it, was the same as that produced by Buchmanism or Modernism; solely a moral transformation, not the New Birth.

The reason we are sure that the above assumption is correct is because of the figure used by the Holy Spirit in verse twenty-two. These who fall are called "dogs" or "sows." God always calls unbelievers, "dogs" and "swine" (Ps. 22:16, 20; Isa 66:3; Matt. 7:6; Phil. 3:2), and believers, "sheep" (the nation Israel is called God's sheep and is a type of the individual believing soul) (Ps. 95:7; Matt. 9:36; Heb. 13:20; I Pet. 2:25). This typology is never broken down in God's Word. If these people had *really* been saved, then the Holy Spirit would have called them "sheep." If they had been born again, then their latter end of backsliding could not have been worse than the beginning, for it is better to be *saved* and full of mistakes than *unsaved* and morally innocent. We admit that "sheep" can backslide (Matt. 18:11-14) and *act like* "dogs" and "swine," but they can never *actually become* "dogs" or "swine" again. The knowledge of the Lord Jesus Christ spoken of in verse twenty must have been a head knowledge—not of the heart. It was reformation, not regeneration.

Having damnation because they have cast off their first faith (I Tim. 5:12).

The passage was recently cited by a writer in trying to disprove the security of the believer. We must grant that the passage appears to offer a chance for argument.

However, the question is, "What is the damnation for those who cast off their first faith?" The meaning of the word "damnation" apparently is the key to the solution. We shall turn to another passage of Scripture to throw light on this one.

For if we would judge ourselves, we should not be judged.

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world (I Cor. 11:31-32).

The word "damnation" in this passage and the words "judged" and "condemned" are all so translated from the same Greek root. Hence, the passage might better have been rendered, "Having judgment because they have cast off their first faith." But what is this judgment? The Corinthian passage explains. First of all we note that it could be averted. "If we (the 'we' refers to believers) would judge ourselves we should not be judged." But if not, then we are judged—chastened of the Lord. We are so dealt with that we will not be judged with the world or unbeliever. Thus there are two judgments spoken of here—the judgment of the believer (chastening) and the judgment of the unbeliever (condemnation).

For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries (Heb. 10:26-27).

Some have used this passage in staking their claim against eternal security. However, let us remember that God's Word does not contradict itself. The Word of God here teaches eternal security instead of refuting it.

First, we must recognize that it is speaking of wilful sin; second, that there remaineth no more sacrifice for sins; third, that there is to be judgment and fiery indignation; fourth, that this judgment shall devour the adversaries.

Now allow me to state a few facts. God will judge the wilful sins, but not unto death. There remaineth no more sacrifices under the law of Moses because they have all been done away with by the sacrifice of Christ on Calvary. Therefore there remaineth no more sacrifice for sins. The one sacrifice was, is, and shall be complete to take care of all sin. Weymouth's translation of Hebrews 9:26 is as follows:

In that case Christ would have needed to suffer many times, from the creation of the world onwards; but as a matter of fact He has appeared once for all, at the Close of the Ages, in order to do away with sin by the sacrifice of Himself.

Taking this stand does not mean that God will not chastise the Christian that sins wilfully; for in Hebrews 12:11, we read:

Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

But, you ask, "What is the judgment of fiery indignation?" First, if you will notice, the judgment is not upon God's people for wilful sin, but is placed upon the adversaries—those who are cohorts of the devil. Those who shall be

cast into the lake of fire, as spoken of in Rev. 20:10:

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

God's Word says, "I will never leave thee nor forsake thee" (Heb. 13:5). Weymouth's translation says:

I will never, never let go your hand: I will never, never forsake you.

All of God's promises are yea and amen. It has pleased God to put away all sin by the one sacrifice of Christ.

And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled

In the body of His flesh through death, to present you holy and unblameable and unreprouvable in His sight:

If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister (Col. 1:21-23).

Are we to believe on the basis of this verse that only those who "continue in the faith" will be saved?

In order to understand this passage, let us study three words in verse twenty-two. The key-words are *holy*, *unblameable*, *unreprouvable*.

The word translated *holy* is *hagios* in the Greek and means *righteous, sanctified, holy*. And this is the true description of the believer as he stands before God. In his standing, he is *holy* because he is identified with Christ, the truly righteous One. This word always refers to standing, as in Hebrews 12:14, where the noun of the same Greek word, *holiness*, is used:

Follow peace with all men, and holiness, without which no man shall see the Lord.

The word translated "unblameable" is *amomos*. It means without stain, and is translated "without blemish" in I Peter 1:19. Here it refers to Christ as being "without blemish," and so it is also used in connection with the standing of the believer, who, as he is accepted in Christ, is without blemish and without spot.

Anegkletos, translated *unreprouvable* or *irreproachable*, is the negative of the verb which means *to pick flaws in, to bring a charge against*. Therefore, we see that this word has to do with the state of man—his conduct before men. In the following, the same word is translated *blameless*, and it is used in regard to the walk of the believer:

Who shall also confirm you unto the end, that ye may be *blameless* in the day of our Lord Jesus Christ (I Cor. 1:8).

(CONTINUED ON PAGE 170)

Spiritual Growth

Third Article in a Series on The Problems of Life

A stenographically reported study given during a recent conference at the Denver Bible Institute—a remarkable presentation of a greatly needed truth. Every Christian in the world could read and profit by this study.

DR. F. JOHN SCROGGIE

THERE are those of us, and I trust all of us, who believe that behind this wonderful library which we call the Bible there is one master mind, one author.

Within this sacred volume lies the mystery of mysteries.

Oh, happy they of human race, to whom our God has given grace,

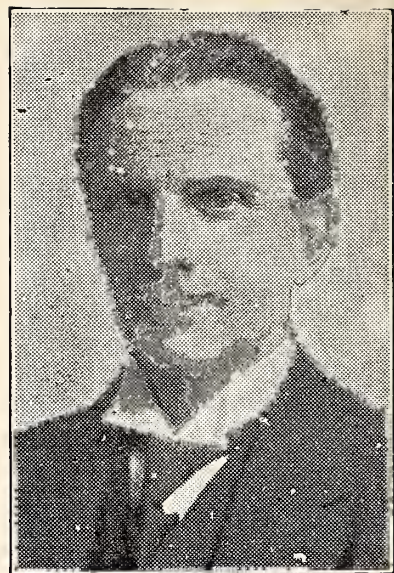
To think, to read, to fear, to pray,

To lift the latch and find the way.

But better had they ne'er been born,

Who read to doubt, or read to scorn.

We believe, those of us who study this volume, that there is behind all the authors, one master mind. It is authoritative, for it is the voice of God; and it is intelligible, for it is in the language of men. It is a Divine message, and we are not disappointed when, on searching through His Word, we discover what God would have us know about His mind concerning Christian life and experience. We should expect to find that, in some one place or other, He would disclose His whole mind concerning matters which are vital to Christian life; and we are not disappointed. In the twentieth chapter of Exodus, the whole mind of God is revealed with regard to what we call the Decalogue. In the fifty-third chapter of Isaiah, the whole mind of God is revealed in regard to vicarious sacrifice. In the fifth, sixth, and seventh chapters of Matthew, the whole mind of God is revealed with regard to the laws and plans of the King. In no other place in the Bible is this revealed in fulness. In the sixth chapter of the letter to the Ephesian church, the whole mind of God is revealed with regard to the whole armor of God, and in no other place in the Bible is this revealed. In second Peter, chapter one, the whole mind of God is revealed with regard to spiritual growth, and nowhere else in the Bible; and it is to that passage of Scripture that I am going to refer you, and how essential it is that we should grow.



It is necessary at the close of a financial year to draw up a balance sheet and find out whether we have made any profit or loss. Have you ever thought that there is a balance sheet in spiritual things? I wonder, as we look in retrospect over the past years, and we are hastening to the close of another year, if we have grown? It may be that some of us started out on this new year content with the milk of the Word. I wonder whether we are still satisfied with that? Everywhere I went in my own country I came across church after church where there was trouble, and I knew why the trouble was there! Have you ever been into a baby clinic? I went once. It was the first and last time. There were forty of them there, and they were all crying. There were only four attendants, and I thought I would retire. Well, I have been into churches where there is only one attendant. He is called the minister, and the congregation consisting of about 200 to 500 members have all been crying, and I retire there, too. Do you know why they cry? Because they are babies. Babies always want nursing, and they need to be held in your arms, and require careful feeding and attention. Now you can always tell whether or not men and women have grown in spiritual life. Have you grown during the past year? Have you been able to partake of strong meat? It is to be expected when there are new-born babes in Christ that they shall be looked after, but it is equally expected that before long they should commence to grow so that they will not always be babies.

I will never forget how on one occasion I was down in the slums of Hoxton in London. We went to a slum dwelling where there was a

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woman who rented two rooms in that dwelling. She was a match-box maker. She had to make a trade gross. Now do you know what a trade gross is? A gross is twelve times twelve which equals one hundred and forty-four, but a trade gross is twelve times twelve plus twelve, or one hundred and fifty-six; and she had to make one hundred and fifty-six match boxes for fifteen cents. She had to make every one of them perfectly. Any that were deficient she had to make good. She had to work from five o'clock in the morning to midnight to make enough money to keep body and soul together. She lived in two rooms in this slum in Hoxton, and when we went into her room, we heard the story of the struggle for existence. Before we left, she said, "Would you like me to bring my daughter in?" We said, "How old is she?" She replied, "She is twenty-seven years of age." "Won't you call her?" "Oh, no, I will go and fetch her." When she returned with this daughter, who was twenty-seven years of age, she was carrying her in her arms. She carried her into the room in which we were standing. The girl looked into my eyes with a wild, frightened stare, and I knew what was the matter. That daughter had been born an imbecile. She had been born an idiot, and she had hardly grown at all. And then the mother said some love-word. I couldn't catch what it was, but the face of the daughter turned toward the mother, and such a smile lit up that face—I will never forget it. The mother turned to us, and with tears streaming down her face, said, "Oh, sirs, she hasn't been out of my sight half an hour for the last twenty-seven years, and I wouldn't be without her for anything in the world."

I have often thought of that incident in my experience. God is constantly looking down upon men and women, all over the world, who have never grown! There is stunted growth in your life, and I want to tell you that God would not be without you for anything in the world, but do you realize what pain it must cause His infinite heart as He looks upon men and women who have never grown? When I turn to the Old Book, He reveals to me the whole message concerning spiritual growth that I may know all about it. I want you to look at it. In the first chapter in the second Epistle of Peter, verses one to eleven, you get the whole message of spiritual growth, the growth of life, the advancement of life, the progress of life. In verses one to four you get (1) the Means of Growth; in verses five, six, and seven you get (2) the Nature of Growth; and in verses eight to eleven you get (3) the Result of Growth.

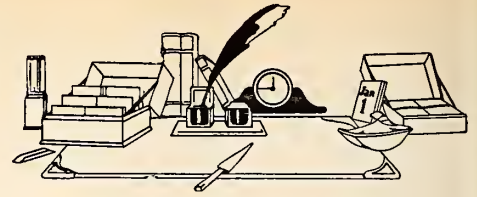
Now may I say that we are going to consider, in brief outline, those three things, as space will permit.

I. THE MEANS OF GROWTH

It is not to be expected, of course, that we can speak on the first four verses in entirety. There is a mine of spiritual wealth in those four verses, where the means of spiritual growth are revealed; but I am going to extract one sentence out of those four verses which will suffice. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers." What do you do with the promises? We know what a great many Christians do. You have a religious bookstore, and it may be that they have some texts for sale. We used to call them in London intaglio texts, though I do not know if that conveys anything to you; but your bookseller may have some texts or motto cards for sale. You go and ask the bookseller whether or not he has any texts of Scripture. He may go to a drawer, and open it, and bring out scores of texts of Scripture. Here is one: "My God shall supply all your need according to His riches in glory," and you say to him, "That is a lovely text. I think I will buy that one." When you have bought the text you go to the picture-frame maker, and you say, "Will you kindly put this text into a picture frame with a piece of glass over it, and a cord attached to it so that I can hang it up on my wall at home." He puts it in a frame with glass on the top, and you hang it up in your dining-room or drawing-room. May I remind you that that is not the purpose for which it was given? That is not the purpose at all! It is very nice to have it hanging on the wall, but it is much better to have it hidden in the heart, and that is the purpose for which it was given you. "Thy Word have I hid in mine heart" (Ps. 119:11).

All the banking system in England is controlled by the Bills of Exchange Act, and one clause of that Bills of Exchange Act defines and describes what a check is. Do you know what a check is—I mean in the banking world? Our banking law in England describes a check in this way: "A check is a promise to pay." Of course, when you get a check and you bring it to your banker, it does not always happen that it is paid. In our country checks come back sometimes with the answer written across it, "Refer to Drawer." That means that the man who drew the check has no money with which to meet the check, but the definition of a check is "a promise to pay." A check is a promise! Well, what do you do with such a promise? Do you go to the picture-frame maker and say, "Will you kindly make a nice picture frame for this, with a piece of glass covering it, and a cord attached to it, so that I can hang it up on my wall?" Certainly not. You will pay it into your bank as quickly as you can, and, if possible, before the drawer of the check becomes deceased. Do you not want
(CONTINUED ON PAGE 167)

The Editor's Mail Bag and Question Box



Conducted by the Editor

Question: Does not the sabbath spoken of in Leviticus 23:11 refer to some other day than Saturday since the seven-day feast of Unleavened Bread began on the fifteenth of Nisan and controlled the beginning of the feast of the First-fruits? Also if Christ were raised after the Sabbath (Matt. 28:1) at the beginning of the first day of the week is that not Saturday night instead of Sunday?

Answer: Both of these questions were raised by a *Grace and Truth* reader after reading an article written by the Editor in the April issue entitled "Why was Christ raised on Sunday?"

The "Sabbath" referred to in Leviticus 23:11 seems to be a seventh-day Sabbath like the one mentioned in verse three. In verse fifteen the "seven Sabbaths" are undoubtedly Saturdays and in that respect like the Sabbath of verse eleven. It is true that verses six to eight deal with the feast of Unleavened Bread, but beginning with verse nine we have a new subject. The Scofield Bible divides this chapter helpfully into paragraphs. Thus as we said before, this "morrow after the Sabbath" must have been Sunday.

It is a well-known fact that the Jewish twenty-four hour day began with sundown, thus night came before day instead of six hours of night, twelve hours of day, and six hours of night as it is according to our calendar. The Jewish Saturday ended at sundown and the Jewish Sunday began at sundown. Christ predicted that He would rise after the third day (Mark 8:31). He also said that He would rise the third day. Some believe that this expression is the Hebrew idiom, which if it is would still agree with Mark 8:31. Others have observed that if Christ were raised at exactly sundown then it would be both on the third day (Saturday, Christ being crucified on Wednesday) and after the third day (Sunday). Most people think that Christ was raised on Sunday morning but let us see what the gospel writers have to say about the matter. Turn to Matthew 28:1:

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Dr. George Berry gives the literal Greek of this verse as follows:

Now late on the Sabbath, as it was getting dusk toward the first day of the week, came Mary the Magdalene and the other Mary to see the sepulchre.

Thus it will be seen that the word "dawn" in the King James version is used figuratively and does not mean sunrise. Jesus rose either at sundown or not many minutes afterward. This would be Sunday evening according to the Jewish calendar and Saturday evening according to our calendar. The other three accounts in Mark, Luke, and John all indicate that Jesus was already risen before dawn but do not say how long before. The Matthew and Mark accounts must not be confused with each other, for the two women in Matthew twenty-eight came at the beginning of Sunday whereas the three women of Mark sixteen came at the sun rising.

Since Jesus rose on the first day of the week we still celebrate it that way even though our days have been shifted six hours. In other words it is more important that we commemorate the correct day of the week than the correct hour of the day. The first or eighth day is symbolic of resurrection just as the eighth note of the music octave is the resurrection of the first. Christ's resurrection at sundown instead of dawn does not rob us of symbolic, typical, or historic truth. He rose on the Jewish Sunday and consequently we commemorate that blessed event on Sunday, our Sunday, even as did the Apostles.

OUR MISSIONARY FRIENDS

May the Lord's richest blessing be upon you and all the work the great Denver Bible College is doing for the Lord's glory.

I anxiously look for *Grace and Truth* every month. Your magazine has been a blessing to me and my work. We are very grateful to the kind friends who have been paying the subscription for me. You see we are a very poor lot over here, doing a little independent gospel work, so you can judge how highly we appreciate the favor of giving me monthly so fine a help.

I was sixty-one on the nineteenth of this month, and I beg to say *Grace and Truth* is an inspiration to my proper life.

This year you say I will receive it through the gift of Mr. —. I am very grateful, please tell him so.

—Missionary in Cuba



BIBLE SEED THOUGHTS

HELPS FOR GOD'S WORKMEN

Conducted by Charles R. Johnson

CONDITIONS AND COUNSELS IN THE LAST DAYS

James 5

I. Condemnation and the Crime of the Rich

- A. Condemned rich man Vs. 1
- B. Corrupted riches Vs. 2
- C. Cankered money Vs. 3
- D. Crooked dealings Vs. 4
- E. Carnal living Vs. 5
- F. Condemning practise Vs. 6

II. Conduct and Consolation of the Redeemed

- A. Patience required Vss. 7-11
- B. Presumption rebuked Vs. 12
- C. Prayer recommended Vss. 13-18
- D. Privilege realized Vss. 19-20

—A. H. Y.

THREE CLUSTERS OF SPIRITUAL FRUIT

Gal. 5:22-24

I. The Cluster of Christian Power

- A. Love
- B. Joy
- C. Peace

II. The Cluster of Christian Contacts

- A. Longsuffering
- B. Kindness
- C. Goodness

III. The Cluster of Christian Self-discipline

- A. Faithfulness
- B. Meekness
- C. Self-control

—R. E. D.

THE POWER OF JESUS OVER DEATH

John 11:1-44

I. THE CHALLENGE OF FAITH

Vss. 1-26

"This sickness is not unto death."
"Thy brother shall rise again."

II. THE COMPASSION OF LOVE

Vss. 27-28

"I Believe"
"Lord, if Thou hadst been here."

III. THE COMMAND OF HOPE

Vss. 39-44

"Take away the stone"
"Lazarus, come forth."
"Loose him, and let him go."

—C. R. L.

SHOULD CHRISTIANS GO TO WAR?

I. Do Christians Have a God-given Obligation to Earthly Rulers?

- A. Peter's answer
- B. Jesus' answer
- C. Paul's answer

II. Does the Bible Reveal a God-given Distinction between Private and Governmental Killings?

- A. Differing divine admonitions
 - 1. Forbidden Exod. 20:13
 - 2. Commanded Exod. 21:12-17, 23-25
- B. Differing divine attitudes
 - 1. Condemnation II Sam. 12:9; 13-18
 - 2. Commendation I Sam. 17:45-47; 18:14

III. Do Earthly Rulers Have a God-given Ordination, Empowering Them to Take Life?

- A. They are ordained of God Rom. 13:1-2
- B. They have power to take life Rom. 13:4

—A. H. Y.

THE CALL OF MATTHEW

Matt. 9:9-13

I. The Call of Grace

"Jesus said unto him, Follow Me" Vs. 9

II. The Obedience of Faith

"He arose and followed Him" Vs. 9

III. The Proof of Love

"Jesus sat at meat in the house" Vs. 10

IV. The Place of Hope

"Many came and sat down with Him" Vs. 10

V. The Manifestation of Pride

"Why eateth your Master with sinners" Vs. 11

VI. The Condition of Need

"They that are whole need not a physician but they that are sick" Vs. 12

VII. The Purpose of Christ

"I will have mercy and not sacrifice" Vs. 13 —J. S.

CHRIST'S DEATH

I. VOLUNTARY FOR EVERY MAN

John 10:17-18

II. VICARIOUS FOR EVERY MAN

I Peter 2:24

III. VICTORIOUS FOR EVERY MAN

I. Cor. 15:55-57

—J. A. M.

THE PEACE WHICH RULES

Col. 3:15

I. A Great Possession

"The peace of God"

II. A Gracious Calling

"To which ye are called"

III. A Blessed Rule

"Let the peace of God rule in your hearts"

IV. A Simple Condition

"Let"

V. A Grateful Result

"Be ye thankful"

—J. S.

CHARACTER STUDY OF DANIEL

"Daniel purposed in his heart"

Daniel 1:8

I. Daniel's Purpose

II. Daniel's Principle

III. Daniel's Prosperity

IV. Daniel's Promotion

—Pencil Points

SENTENCE SERMONS

If God's light is shining in you, it will be easily seen by someone walking in the dark.

God gives food to the birds, but He does not put it into their beaks.

When thou prayest, rather let thy heart be without words, than thy words without heart.

Faith is not believing that God can; it is believing that He will.

Ten minutes is not long to spend in prayer, but it is a long time to spend without prayer.

The fruit of the Spirit is born in clusters of graces.

Man is all "outside" to God.

He asked for *all things* that he might enjoy life; he was given *life* that he might enjoy *all things*.

If we make God's work our work, He will make our work His work.

Knowledge constitutes what a man knows, but wisdom includes what he does; so that a fool may act wisely, if he does not insist on sharing his ignorance with others.

Most people believe that they are sinners, but comparatively few believe that they are nothing else but sinners.

A good man is one who is growing better.

Faith, like gold, must be tried in the fire before it can be safely depended upon.

BOOK REVIEWS



Conducted by L. E. McClellan and Others

THE CHRISTIAN ATTITUDE TOWARD WAR

This is a very clear, precise, and thorough discussion of the subject at hand. No question is left unanswered. The author is neither a Pacifist, nor a Militarist. He defines both and then defines his own stand. The treatment here given on this subject is as sane, as Christian, and as patriotic as could be found anywhere. The author sees the horrors of war, but he also sees some values. He points out what both the church and our nation enjoy because of victory won on former battlefields. He discusses war from the Old Testament and the New. He discusses war as seen in scriptural symbolism and hymns. He discusses military training and also America's participation in the last war. This book will help set right any person who is confused on the subject.

The Christian Attitude Toward War, by Loraine Boettner. Publishers, Wm. B. Eerdmann Publishing Company, Grand Rapids, Michigan. 119 pages. Price, \$1.00, cloth.

—V. F. A.

LEARNING TO PRAY OF THE MAN OF PRAYER and LEARNING TO LIVE THE GLORY LIFE

This little book is helpful on the subject of prayer and the life of victory. His lessons given here center around the Lord Jesus, Himself. He discusses: How we may learn to value prayer more highly; how we may give thanksgiving its rightful place; how we may lay proper emphasis on prayer; the secret of effectual prayer; and then takes several pages discussing the Glory life. He shows how to live a life of joy, of strength, of freedom, and of beauty. Any reader will get a blessing from its pages.

Learning to Pray of the Man of Prayer, by C. W. Pflueger. Publishers, Book Concern Press, Columbus, Ohio. 93 pages. Price, 50c, cloth.

—V. F. A.

MYSTERY OF PARKVIEW

This mystery novel is full of thrilling adventure, supplemented by a sweet love story that well illustrates the watchcare and love of the Heavenly Father. Ann Williams and David Nordin learn the lesson of waiting patiently for the Lord to open the way for them, allaying evil as it comes.

Mystery of Parkview, by Kenneth Anderson. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 192 pages. Price, \$1.00, cloth.

—G. B. M.

VICTORIOUS LIVING

The author of this little booklet has given some very fine, simple, scriptural messages for daily reading. The Scriptures from which he bases his devotional readings are taken from the writings of the Apostle Paul. The author is true to the Word and he exalts the Lord. However, in his writing on "Moderation" for May 26, we cannot fully endorse all that he says concerning a Christian's taking a glass of wine. We firmly believe that a Christian should "abstain from the very appearance of evil" for the sake of his own testimony, so that he will not become a stumbling block to others. At the beginning of the booklet are several prayers which are very fine. Some might learn to lean on these by reading or memorizing them instead of praying from the heart, but we believe that a Christian that really loves the Lord will pray in the spirit.

Victorious Living, by O. A. Geiseman. Publishers, Concordia Publishing Company, St. Louis, Missouri. 61 pages. Price, 5c each, or \$3.00 per hundred, paper.

—N. V. S.

212 VICTORY POEMS

A fine selection of poems compiled and written by the Rev. Clifford Lewis, evangelist, youth leader, and world traveler. The poems covering twenty-five various subjects were selected primarily because of their Gospel message and heart appeal. Included in the compilation are such well known and greatly loved poems as "What God Hath Promised," "Are You at 'Wits' End Corner?" "Don't Quit," "God's Bank Ain't Busted Yet," "The Red Sea Place in Your Life," "He Keeps the Key," "The Secret," "The Touch of the Master's Hand," "Others," "Out of Touch," and 202 additional poems of equal blessing and inspiration. The book will make an invaluable addition to any minister's or Christian worker's library, and will make a cherished gift to Christians and especially shut-ins.

212 Victory Poems, written and compiled by Clifford Lewis. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 181 pages. Price, \$1.00, cloth.

—B. G. C.

THE BOOK OF DANIEL FOR THE BUSY TEACHER AND THE CHRISTIAN WORKER

This book is an excellent text-book for the Bible teacher. Nothing has come into our hands which is better adapted to the need of the busy teacher who is using the book of Daniel. Each chapter of Daniel is outlined and briefly summarized and then pertinent questions are raised and answered by statements and scriptural proof. We heartily recommend the book.

The Book of Daniel for the Busy Teacher and Christian Worker, by Frank D. Waite, D.D. Publishers, Thynne and Co., L.T.D., 28-30 Whitefriars St., Fleet St., E.C.4, London. 269 pages. Price, \$1.75, cloth.

—H. H. S.

BEYOND THE LIFTED GATES

This book is an excellent text-book for the Bible teacher. There is beyond the lifted gates—gates which remain closed unless we let God open them for the King of glory to come in. Then, and then alone, can a soul pass through the gates of doubt, circumstances, and fear. Wynema Atherton presents Gene Meredith and Thalia Hamilton in a thrilling love story that becomes so entangled that one realizes that only God could lift the gates. The story is an encouragement to the heart of the reader, making him realize anew that God cares, and God answers prayer.

Beyond the Lifted Gates, by Wynema Atherton. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 249 pages. Price, \$1.00, cloth.

—G. B. M.

SO GREAT SALVATION

If you want to read a book which sets forth salvation in a clear fashion with plenty of Scripture proof, told in an interesting manner, and supported by a soundness of doctrine which is above reproach, read *So Great Salvation*, by J. F. Strombeck.

So Great Salvation, by J. F. Strombeck. Publishers, Strombeck Agency, Inc., 900—23rd Ave., Moline, Ill. 152 pages. Price, 50c, cloth.

—C. R. J.

ETERNAL JUDGMENT

Here is a clear and concise treatise on eternal judgment. Although this is a foundation doctrine, many are denying it. The author gives a clear discussion of the words: "Sheol," "Hades," "Gehenna," "The Abyss." These words have caused the Russellites and Seventh Day Adventists and others to stumble. He also gives the meaning of eternal which is in contrast to what the annihilationists believe.

Eternal Judgment, by William J. Rowlands. Obtainable from William J. Rowlands, "Belle Vue," 57, Queens Ave., Whetstone, N. 20, London, England; and also from The Protestant Truth Society, "Cranley House," 31, Cannon St., E. C. 4, London, England. 47 pages. Price, 20c, paper.

—A. W.

VANISHING RAINBOWS

Written in pleasing style, this book is one of the most realistic, true-to-life Christian books we have had the privilege of reading. The author pictures a Christian life filled with natural results from hasty decisions. This is a very good book, well worth reading. The author is a bit vague, however, concerning "fate," and the will of God, and the yielding of the life directly to the Lord Jesus Christ.

Vanishing Rainbows, by G. Franklin Alee. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 263 pages. Price, \$1.00, cloth.

—G. B. M.



IN THE HARVEST FIELD

Conducted by
Grace Crooks

Although deprived of flour, milk, and other commodities, and compelled to make meals out of native leaves, roots, and unappetizing flour substitutes, Mr. and Mrs. H. J. Boyson in French Equatorial Africa are enjoying good health and are doing a fruitful work among cruel, savage tribes. On one Gospel trip they were accompanied by the Yangelly ruler and Baya king who had been the enemies as well as cannibals but who are now brothers in Christ. In villages where previously the Yangelly ruler together with infuriated hordes of gory cannibals had brought terror and destruction, he testified, "Now you see what the grace of God has done. I am here alone, unarmed, coming to you with the glad tidings of peace and life eternal through our Lord and Saviour Jesus Christ." The missionaries ask prayer for their continued health and for additional laborers to carry the Gospel to hungry hearts in districts which are not being evangelized.

Pastor Leon I. Rosenberg, founder and director of The Bethel Mission of Eastern Europe to the Jews, is still unable to return to Europe where his wife is carrying on the work in the orphanage. Letters from the mission field which have passed the eye of strict censorship hint at tragic conditions and appalling suffering. Mrs. Rosenberg wrote that last Christmas friends made possible the gift of a few home-made cookies and candies, a slice of sausage, and part of an apple to each orphan. "The thin faces of our youngsters beamed with joy and their eyes, deep in their sockets, radiated happiness. They were really thankful, and in many eyes we could see tears of gratitude. Most of the children eagerly consumed their delicacies. Others, wanting to enjoy them longer, were careful in licking and chewing." One of the little girls in her letter said, "This Christmas was to us the best ever. We sensed the presence of the Lord as never before, and we could sing from the depths of our hearts *Christ the Redeemer is here*." Let us pray for the sustenance of Mrs. Rosenberg and the other mission workers, and for adequate provision for the orphans.

Despite their need of rest, Mr. and Mrs. Harvey Hammond, former students, and Mr. Ernest Fowler ('33) are taking every opportunity for further study while on furlough in the states, steadily looking forward to their return to South America. Mr. Fowler is taking the missionary medical course at the National Bible Institute. This summer, D. V., they plan to take the missionary course offered by the Pioneer Missionary Agency at Camp Wycliffe in Sulphur Springs, Arkansas. Let us pray that the needed strength and funds shall be abundantly provided. They also ask us to join them in praying that other Christian young men and women may catch the vision and give their lives for service among the South American Indians.

The Ceylon and India General Mission which will celebrate its Jubilee year in 1943 writes in the prayer bulletin, "We thank God that the government in India recognizes the value of missionary work and allows the missionaries to continue in their tasks." Not only is the door open as far as the government is concerned, but darkened Indian hearts are

likewise open to the Gospel Light which consecrated missionaries are carrying into the secluded, out-of-the-way villages, sometimes travelling by bus, sometimes by bullock cart, and sometimes by foot. Prayer is asked for God's blessing upon the distribution of Gospels and tracts.

The South American Indian Mission, Inc., report that some funds have been received for the passage home of Rev. and Mrs. Stanley R. Skivington ('25) and ask prayer for the entire amount needed.

Mr. and Mrs. Will R. Hunrichs, former students, also laboring under the same mission, are spending and being spent in glad-hearted service for their Lord in South America. Their Gospel trips, made in their faithful Ford, "Evangel," are being used to the saving of souls and the edifying of saints.

The Orinoco River Mission of Venezuela asks prayer for a much needed station wagon or pick-up truck, for funds to send new missionaries to the field, for the Gospel tent campaigns, and for the Bible Institute, its teachers and students. At their recent Convention some of the finest Venezuelan young people dedicated their lives to the Lord and have made application to enter the Institute. The purpose of the Institute is to train native Christians for evangelizing unreached areas.

"The fellowship of kindred hearts is like to that above." Mrs. Don Allen (nec Lucille Boday, former student) writes that she and her husband, who are doing evangelistic work in California, recently made the acquaintance of Rev. and Mrs. Clarence W. Brown ('26) who are engaged in Sunday School Union work in California. The Allens also recently enjoyed fellowshiping with Mr. and Mrs. Fred Visser, former students, at a young people's service in Oakland.

Rev. and Mrs. Gayel Bender, former students, who have had a fruitful ministry in Duncan, Arizona, for the past five years, are now located near Phoenix, Arizona, where Mr. Bender is pastoring a new and thriving church in a farming and truck garden community.

CAMPUS NEWS FLASHES

Rev. Robert J. Hanscn, the Danish evangelist who held a two weeks' revival meeting at the Ohio Avenue Congregational Church of Denver, of which the Rev. John W. Berg is pastor, spoke on several occasions at the Campus. Mr. Hansen's simple but stirring Gospel messages were an inspiration to all. Students and staff members attended the meeting at the Ohio Church on Good Friday.

Rev. and Mrs. Leland E. McClellan ('39) enjoyed the visit of Mr. McClellan's mother, Mrs. M. B. McClellan of Fostoria, Ohio.

Miss Violet Anderson ('39) underwent an appendectomy in the Presbyterian Hospital in Denver on April 10. She is making satisfactory recovery.

Faculty, staff, and students enjoyed fellowship with the Misses Fay and Fern Arbuthnot ('39) of Longmont, Colorado, who recently spent two days at the Campus.

A most inspiring early morning Easter service was conducted in the Institute Dining Hall at the Campus for the staff and students by Mr. Clarence Swihart, President of the Student Fellowship. Mr. Swihart ('42) is a member of the Bible Church of Three Rivers, Michigan, of which the Rev. P. J. Clifford ('33) is pastor.

Mrs. C. Reuben Lindquist ('27) recently enjoyed a two weeks' visit with her relatives and friends in Tucson, Arizona.

An impressive candle-light service following a fellowship supper in Chapman Dining Hall was held at 7:45 P.M. Easter Sunday for forty young people living in the vicinity of the Campus. Rev. C. Reuben Lindquist ('27) who is in charge of the Campus Gospel Center was assisted in this special service by Miss Neita Smith ('30), Mr. Alvin Cassens ('40), Miss Freda Cassens ('39), Miss Gladys Ewalt ('43), Mr. Paul Osborn ('43), Miss Pauline Osborn ('43), and Mr. Marvin Allan ('43). The theme throughout the service was the personal acceptance of Christ as Saviour, and three young people made that all-important decision.



The Berean African Missionary Society

The Foreign Missionary Department of The Denver Bible Institute

Rose Encinas, Home Secretary



CHECK-UP TIME

Spring is the check-up time of the year. Many people, Christians and unbelievers alike, check over their wardrobes in anticipation of new outfits; housewives prepare for their annual or bi-annual check-up of the home and housecleaning; and many business men suffer a more or less severe heart attack when they check up on their business and pay their income tax. The B. A. M. S. is also making a thorough check-up this spring. Our check-up has to do with the salary accounts of our beloved missionaries on the "front lines." We pass on the results of our check-up to our faithful constituency in order that they might be informed about the condition of our missionary calendars, so that they might pray more intelligently for new recruits in "the army of the Lord."

For the benefit of new subscribers to *Grace and Truth* we will give again, briefly, our method of missionary support. Each missionary is required to interest thirty-one individuals or groups in their support for a period of five years. Each supporter pays into the treasury at the Home Office \$2.25 each month for his particular day. Of this amount, \$1.65 is remitted to the missionary, and \$.60 is held in reserve to be used for the missionary's passage. In addition to the personal support pledges, each missionary has to raise thirty-one General Fund pledges of \$1.00 per month. These funds are used for the upkeep of the station and for all items of expense outside of missionary salaries.

Now, there are instances where a contributor is not able to take the pledge for more than one year. We do not hesitate to accept such support because we feel that when the one-year supporter is forced to discontinue his pledge, the Lord will raise up another to take his place. But the preferable method, of course, is the five-year pledge.

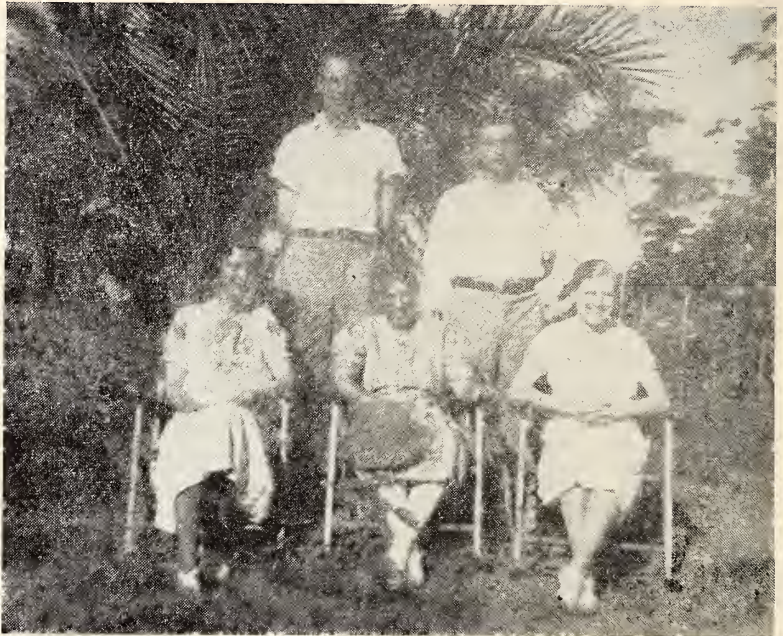
We are indeed grateful for the many contributors who have graciously taken pledges for the five-year period, and after the termination of the five-year period have continued their pledge. "Great will be (their) reward in heaven." There are some, however, who, through unexpected reverses, have found it impossible to continue their pledges and have asked to be released. This we have done readily because we fully understand that such difficulties may arise, but we must look to other faithful stewards to step into the breach.

We sincerely trust that among the readers of *Grace and Truth* there may be some who will quickly take these blank days and continue where the other donors left off. This would mean consistent, unbroken support for those who have given themselves so unreservedly to the spread of the message which we love.

CAUSE FOR GREAT REJOICING

Last month we listed the tools and equipment which were donated by the Berean Fundamental Church of Denver, of which Rev. A. H. Yetter is pastor. This month it gives us great pleasure to announce that the Sunday-school of this same church donated \$75.00 more toward our buildings at Ikozi. This is not the first large offering from this Sunday-school. Besides carrying a regular monthly pledge, they gave, a few months ago, a gift of \$75.00 toward the purchase of medical supplies for the field and a Christmas gift of \$25.00 for our missionaries. Now comes this gift of \$75.00 toward the buildings!

When we consider that this church and Sunday-school membership averages below the two hundred mark, we realize



Our happy group of missionaries on the field. Standing, left to right: Rev. Irving M. Lindquist, Mr. Albert J. Jansen. Sitting, left to right: Miss Amanda Johnson, Mrs. Beulah M. Amie, Mrs. Albert J. Jansen

that here is a group of Christian people who are *doing things for God*. They are indeed casting their "bread upon the waters," and the promise is that they shall find it after many days. We know their own hearts are blessed even now in the consciousness of having done something that will count for eternity, and in that coming Day they will rejoice in the Saviour's "well done."

So now we lay before our friends the remaining need—a roof for our missionary home at Ikozi. Only \$216.00 more is needed. We are fully confident that, as we look to God in prayer and give as He directs, our permanent buildings will soon be a blessed reality.

CLOTHING NEEDED

In a letter dated January 21, Mrs. Albert Jansen says: "I have been quite busy with my girls and the school. I wish I had more time to spend with my girls but since as yet we have no native trained to sew for our boys and girls, we have to do a great deal of it ourselves. Sometimes we have to make an outfit consisting of short pants and shirt for twenty-five boys—all within a week and a half. But sewing for the boys is a minor problem. I have my twenty girls to keep clothed continually. These girls do not know how to wear clothes, never having been used to wearing them, and it keeps me busy. I really have no more material with which to make clothes for them. To start with, we had some donations given us by some women; then I donated some of my own dresses and material, and now that it is gone, my real problem begins. However, it reminds me of my D. B. I. days when we lived by faith, and that, after all, is the way we can best test the Lord's faithfulness to us."

We are glad to say that a shipment of clothing for both the girls and boys is now on the way to the field. However, when we consider that there are considerably over one hundred children on both stations, the clothing we sent will not last very long.

We are also glad to say that various missionary groups have been asking about measurements, etc. and will be

sending more clothing to the field soon. It will not be amiss, however, to send donations of yard goods so that our missionaries may be able to have the materials on hand to use for emergencies. The Home Office will be happy to send any donations of used clothing or materials with freight orders going to the field from time to time.

Mrs. B. M. Amie						
1	2	3	4	5	<input type="checkbox"/>	7
<input type="checkbox"/>	<input type="checkbox"/>	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	<input type="checkbox"/>	26	<input type="checkbox"/>	<input type="checkbox"/>
29	30	31				

Some of Mrs. Amie's pledges have run the five-year period, and, for various reasons, the pledgers have not been able to renew.

Mr. Albert Jansen						
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	<input type="checkbox"/>	24	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	28
29	30	31				

As has been stated before, Mr. Jansen was forced to go to the field before all his days were taken. We trust that all the above blank days will be taken shortly.

Rev. Irving Lindquist						
1	2	3	4	5	<input type="checkbox"/>	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

1	2	3	4	5	<input type="checkbox"/>	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Miss Amanda Johnson						
1	2	3	4	5	<input type="checkbox"/>	7
8	9	10	11	<input type="checkbox"/>	13	14
15	16	17	18	19	20	21
22	<input type="checkbox"/>	24	25	26	27	<input type="checkbox"/>
29	30	<input type="checkbox"/>				

The same thing is true of Miss Johnson's pledges. We trust that new supporters shall be raised up for these two missionaries, who were the first of our group to start out.

Mrs. Albert Jansen						
1	2	3	4	5	6	7
8	9	10	<input type="checkbox"/>	<input type="checkbox"/>	13	14
15	<input type="checkbox"/>	17	18	19	<input type="checkbox"/>	21
<input type="checkbox"/>	<input type="checkbox"/>	24	25	26	<input type="checkbox"/>	28
29	30	31				

Mrs. Jansen, like her husband, was forced to go to the field before her full support had been raised. Despite this fact, Mr. and Mrs. Jansen have gone forward in their work without complaint and have managed to get by on their smaller salary.

All of Mr. Lindquist's days are taken except the sixth.

What about Sinning Saints? (CONTINUED FROM PAGE 144)

the Lord, that we should not be condemned with the world" (I Cor. 11:30-32). God so loves and has made so secure that He *chastens* the sinning saint, and the chastening proves both His love and the eternal security of the saint. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?" (Heb. 12:6-7). "I will be his father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But My mercy shall not depart away from him" (II Sam. 7:14-15).

And oh, what a judgment! First, in the loss of fellowship with God and His saints. And who

wants the loss of this fellowship, for it is truly a form of death as many testify. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:6-7). Second, "For this cause many are weak" (I Cor. 11:30a). Weak Christians—and they are everywhere—weak in their prayer life, weak in Bible study, weak in their regularity at church, weak in all testimony and faithfulness. Third, "And sickly among you" (I Cor. 11:30b). And I believe that this means both spiritually and physically. God's chastening hand often falls upon the body for the purpose of awakening us and to bring repentance, confession, and cleansing of our lives. Third, "And many sleep" (I Cor. 11:30c). When after weakness and sickness we heed not the rod of God, then may come death itself. God regards most highly our testimony, and when after long trial we fail to return to Him, the intimation is that He closes our lives by bringing a premature death—"and many sleep." What a shame, for we lose opportunities here and rewards hereafter! We are chastened of the Lord, that we should not be condemned with the world.

And a word in closing concerning the remedy: "For if we would judge ourselves, we should not be judged (chastened)" (I Cor. 11:31). The warning is for us immediately to judge ourselves, repentantly confess our sins, make any restitution necessary, and in faith press the battle again. For "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This is the rule and there is no escape. All have to do it or suffer loss. As an example we refer again to King David. After that blighting sin with Bathsheba, conviction and confession comes, "I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; *thou shalt not die*" (II Sam. 12:13). (Also study Psalm fifty-one and note the complete confession and results.)

So, what about the sinning saints? Chastisement—"If we judge not ourselves" and confess not our sins; and if we do, a new slate and a new chance. What longsuffering, mercy, love, and grace! Truly, "Where sin abounded, grace did much more abound" as shown in this provision. Let us thank God that the true believer is secure even when chastening falls. In fact, the chastening proves that the soul is eternally secure. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39).



THE DAYS OF YOUTH

High Fliers!

By Evelyn M. McClusky

Marvin had always craved high views. Chairs, trees, roofs had ceased to satisfy. He lifted his eyes from the book in the library and determined to go in search of eagles.

"Think of seeing an eagle stir up her nest!" He sighed. "Or perhaps even to see the mother eagle teach her eaglets to fly!"

So the day came when Marvin was equipped to climb, knapsack upon his back, field glasses at his side, eagerness in his soul.

All day he climbed, but the birds in his path were small and of gay color or song. He searched for a bird with wings wide and strong.

"Imagine seeing birds with a wing spread of eighteen feet from tip to tip!"

As he unrolled his bed a large bird flopped against him. Eagerly he paused, but the bird hooted at him. "Only a hoot owl!"

Toward noon next day he felt that he had traveled far enough up to warrant his seeing at least a distant view of an eagle. Suddenly a flutter of wide wings passed him. He whipped out his field glasses and focused to see a bird descend to the valley below. "Only a vulture, going down to dead things. Oh God, may I never descend to associate with dead things unless it be to point them to the high throne of the Creator-Saviour."

On and on he climbed, always the trail more narrow and steep, the view out over the deeper ravine more amazing. The sunlight sparkled against the rocks in the mid-afternoon brightness. Two large birds nearly knocked him from his path, then whirled out into space over the silver thread of a stream. Again Marvin excitedly pulled forth his glasses. Two great birds were fighting.

"Hawks!" groaned Marvin disgustedly, "but at least I can distinguish them because of reading about eagles."

Up and up he climbed until the raging river in the ravine became less than a silver stream, a mere glistening thread dividing rocks.

Marvin was lonesome on a lonely road. His steps lagged, so he bestirred himself by quoting, "He who would know the life of an eagle must know the lonely walk." He vowed to live higher than hooting, than dead things, than fighting.

The seventeen-year-old whistled softly now at dusk and decided he must find a bed soon. Then he stopped abruptly and sniffed.

"Bacon? Coffee? Could he be . . ."

Then he rounded a ledge and saw an old man squatted before a fire, frying bacon.

The old man lifted his face, friendly fashion, and said, "You're no more astonished at seein' me than I am you! What-cha doin'?"

"I'm searching out eagles to see how they live, how they stir nests and . . ."

"Oh, so its EAGLES you want to observe? Then have some coffee. I study them too. Do you know much about them?"

"I've never seen one but I have read of them in books. I judge you know them from first hand experience?"

"Yes, for many years, and writing about them for others. Hazardous life, but my father and grandfather did it before me and that is why I know that some eagles live to be as old as . . ."

"I know!" interrupted the boy. "Many live to be 100 years old and they may renew their youth and live almost another

100 if they will go to a rock and break off their beak which has grown so that it will not grind the food. The younger birds bring the older bird tempting foods so he will be tempted to go through the painful ordeal of breaking off his old beak."

The old man's hand trembled and spilled grease in the fire. "You quote me! You quote me! I haven't lived in vain," smiled the old man happily. "I've made you think of eagles."

"The eagle is not the end of my thought," declared the boy. "Eagles have made me think of God and the perfect illustrations He has used through them. If man would renew his youth he must break off the old self ways by going to the Rock of Ages which is Christ. He must come to Calvary for new life."

"You are young to speak of such things to one of my years. Put some bacon in a bun. We must turn in early as the eagles will be stirred out of their nest in the morning."

"Oh, I would not like to miss that, sir! Is it true that the mother builds her nest with thorns underneath and that she stirs them so they will be painful and cause the eaglets to wish to learn to fly?"

"Yes, that is the method. If only some parents would be as sensible as eagles!"

When the bedrolls were spread beside the dying embers, the younger looking at the stars, spoke again as if there had been no interruption, "God knows how to be a sensible Father, doesn't He? If we will not come to Him by loving invitation He has to stir us from our lazy earth-bound ways. He brings circumstances to pierce us until we will soar out to get His viewpoint, then He brings us to Himself. . . think of it. . . to Himself. . . as on the wings of an eagle. He says so."

The old man leaned upon his elbow and said sternly, "I do not give God credit for stirring my nest, nor do I care to have you mention it again in my presence."

"But Sir!" gasped a startled Marvin, "I never dreamed that one could study eagles and not appreciate the Creator, and every one NEEDS the Saviour!"

"Not I!" stormed his companion.

Sleep came—and then Marvin was aroused by hearing the old man's voice urge, "Be astir, son. We must get in our position before dawn. The stirring of the nest is always a very private time and the mother eagle is always cross if any snake or mortal comes in her way. She is sure to hear every twig. And I have rare and long-sought pictures to make today."

Finally he was saying, "Here is the obscure ledge for you, and I shall crawl out on the tree there for picture reasons."

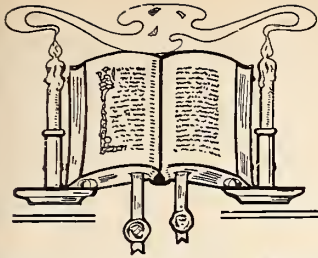
When they were in position waiting for the dawn, Marvin's heart fluttered as excitedly as the wings of an eaglet. Then mother bird went into action. The eaglets cried out as they were pierced and uncomfortable, and sought a place outside the nest.

The watching young man gasped to see the mother bird stretch out her great wing and use it to sweep an eaglet from the ledge as one sweeps trash into a fireplace.

Frantically the eaglet fluttered and screamed as he floundered. Swiftly the mother flew underneath and caught her baby on her strong wide wings and returned him to safety.

One by one each eaglet was pushed from the ledge and then returned to the familiar plateau and the broken nest. When Marvin wondered if the lesson was over, he saw the mother eagle begin the rounds again, and this time there was

(CONTINUED ON PAGE 172)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by E. E. Lott & H. H. Stewart
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

SECOND QUARTER, LESSON 9

SUNDAY, JUNE 1, 1941

BROADENING CHRISTIAN HORIZONS — THE ANTIOCH MOVEMENT

Lesson Text: Acts 11:19-30

Printed Text: Acts 11:19-30

Devotional Reading: I Thess. 5:12-22

Golden Text: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

King James Version

Acts 11:19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 And in those days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

LESSON EXPOSITION (By Hilland H. Stewart)

Antioch, the setting for today's lesson, is in northern Syria some three hundred miles north of Jerusalem. This city was founded by Seleucus Nicator, famed Syrian king. It seemed that the Syrian kings, and the succeeding Roman rulers as well, vied with one another in improving and beautifying this city.

We quote some interesting descriptive material from Dorothy Miller's *A Handbook of Ancient History in Bible Light*. "Antioch, named by Seleucus for his father (Antiochus), became a magnificent city of several hundred thousand inhabitants. It was, after Alexandria in Egypt, the largest and most splendid city of the Hellenistic world; and after Syria became a Roman province (65 B.C.), long remained the chief city in the Roman Empire.

"It rivaled Alexandria as a commercial center; much of its prosperity arising from its being one of the chief relay stations of the trade between the East and the West.

"The city was beautifully situated close to the overhanging mountains and facing the river. It had broad, regular, well-paved streets, well lighted at night; and lined with splendid porticos, and with colonnaded walks as a protection from the hot eastern sun. Every private house had its own water supply, and public places their drinking fountains. The temples and public buildings glistened with precious stones and ornaments of gold.

"About five miles from the city was the famous Grove of Daphne, a spot sacred to Appollo and Artemis. It was the center of very immoral worship." It was beautiful with temples and statues and baths, sparkling fountains and luxurious gardens, until it was one of the most beautiful spots in the Mediterranean lands, and a favorite resort of wealthy pleasure seekers. So wicked was the city, and such its love for pleasure and luxury, that the term 'Daphnic morals' became a byword."

This glimpse of Antioch as it was in the days of the early church we bring to our readers to show how the Gospel message gained ground in such an unfavorable environment. As we view the subsequent developments in and around An-

tioc, it should surely drive home the truth of our Golden Text—the Gospel is God's dynamite (the Greek word translated "power" is *dunamis*). So often, as Christians, we withhold the Gospel from the apparently hard places. Oftentimes it will be found that some person steeped in sin will welcome and receive gladly the "Good News" of pardon, forgiveness, and release, when it will be spurned by a self-righteous person trusting in his own good deeds for salvation.

As we study the activity centering around Antioch, we classify the material in the following manner: I. Preaching Amidst Persecution (Acts 11:19-21); II. Pastoring a Fruitful Field (Acts 11:22-26); III. Predicting a Famine (Acts 11:27-30).

I. PREACHING AMIDST PERSECUTION

Acts 11:19-21

The thread of the narrative takes up in our lesson today where it leaves off in Acts, chapter eight at verse four. Following the stoning of Stephen, the church was scattered and the Word of God was scattered with them. Up along the coast of the Mediterranean, the Christians traversed the length of Phoenecia (Phenice) and on to Antioch. Some crossed over to the isle of Cyprus.

Wherever they went, they preached the Word. Dr. Torrey suggests that many preachers today should take a lesson from these persecuted preachers. The thing which they cherished so dearly, that they would give up home and loved ones for, was worth telling to others. They had no time to waste in preaching philosophy and ethics. The people of Antioch had heard these things for years and were still sunk in the mire of sin and degradation, inwardly; though outwardly they professed culture and education. They needed something that could do for them; not tell them what to do. So these preachers came with the good news—"Christ was delivered for our offenses and rose again for our justification." This truth had changed Peter's life from a craven deserter to a fearless evangel for Christ. This truth had changed Paul from a militant, intolerant

persecutor of Christians to a submissive disciple of Christ. This message is the power of God unto salvation to every one that believeth. That is the reason that these early disciples preached the Word.

The singular thing is that these faithful ministers of the Gospel were still preaching the Word to Jews only. How lightly they must have taken our Lord's word, "Go ye into all the world and preach the Gospel to every creature." Then, on the day our Lord ascended, He had said, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." In the lesson for June 15 the subject, "To the Jew First" is dealt with more extensively.

But some of them, men of Cyprus and Cyrenia, came to Antioch and boldly proclaimed the message of Jesus and His love to the Grecians; and they found the Gospel to have power: "a great number believed and turned unto the Lord."

II. PASTORING A FRUITFUL FIELD

Acts 11:22-26

Whether it was foresight on the part of the church or whether it was a usual procedure to send forth help, we know not. But we do know that the sending of Barnabas to Antioch and his subsequent securing of the assistance of Paul turned out to be a wise move.

Antioch, through the evangelization of these early Christians and the work of Barnabas and Saul, became a strategic Gospel Center. This city came into prominence as the other great center of Christianity, second only to Jerusalem. From here the great missionary movement of the apostolic age started. Paul and Barnabas left here on their first great missionary journey; and it was at this place that they were again teaching and preaching when a dissension arose and they parted company, Paul taking Silas and making his second great journey. It was at Antioch that the disciples were first called Christians.

Besides showing foresight in selecting Antioch for special work, the church used good judgment in sending Barnabas to that place. He is first introduced to us in Acts 4:36-37 where we find him turning his possessions over to the disciples for the work of the Lord. The record says that, "he was a good man and full of the Holy Ghost and of faith." Implanted faith in a willing heart saves a person, and the Holy Spirit is the agency by which he is inducted into the Body and sealed unto the day of redemption. But it is left up to the believer to determine how completely he will be filled by the Spirit, and how greatly he will exercise the faith God has given him. Barnabas was a man who had determined to let God have complete sway in his life. So God honored this man's faith and labors by adding many more unto Himself.

Then following this good work, Barnabas departed to seek help for this field. We have no doubt that the Holy Spirit was again leading Barnabas in the matter. After Paul arrived, these two remained at Antioch for a year; and the record says they "taught much people."

III. PREDICTING A FAMINE

Acts 11:27-30

The days of prophecy had not come to an end in the early church. The Spirit spoke of a coming famine through the lips of a prophet, Agabus. Why these brethren in Syria knew there would be special need in Judea is not indicated; perhaps the Spirit made that known. Possibly it was because these Syrian believers were well provided with earthly goods and they immediately anticipated the need of the less fortunate believers. Regardless, we know that the need did become acute in Judea; for Paul and his helpers made collections from many of the churches to meet this need. (See II Cor. 9:1-5).

It certainly is worthy of note that these Christians, so recently converted and with such unpropitious background, should have so willingly and joyously entered into the Christ-like spirit of giving. Another interesting thing in connection with this event is that it is so well authenticated by secular historians. We recognize that the Bible records are accurate and positively reliable; but it always rejoices our hearts to see the added confirmation from other records. Josephus, Eusebius, and Tacitus all make note of this event.

The Antioch movement stands out as an epoch-marking event in the experience of the Church. Many characteristics of the early Church and its founders and leaders are worthy of emulation by the Church today.

THE LESSON ILLUSTRATED

A New England whale-ship foundered in a gale in the Pacific Ocean a few years ago. The crew took to the boats, and, after several days, came in sight of an island. One of the boats ran through the surf; its crew landed only to be beaten down by the war-clubs of the cannibals. Seeing their fate, the other boat pushed off; and, after much suffering, its crew were rescued. Years passed away, and another ship was wrecked in the same sea, and near the same island. Her captain was one of the crew of the former ship. Exhausted and reduced by long exposure, he and his companions were forced to land. He recognized the fatal coast. Filled with fear, they tried to conceal themselves. Seeking for a cave, the foremost of them reached the top of a hill. He saw a village and a church in the vale beyond, and cried, "Safe! Safe! Safe!" As the rescued sailors gazed upon the evidences of Christianity, they leaped, embraced, and wept; and, descending, found, instead of cruel death, generous hospitality.

POINTED QUESTIONS ON THE LESSON

1. To whom was the Gospel first preached? (Acts 11:19; 13:45-46)
2. Is the self-righteous man so blinded as to be almost impervious to the Gospel? (Matt. 21:31-32; Rom. 2:17-20; 10:1-4; Rev. 3:17)
3. Are all men sinners, in need of a Saviour? (Rom. 3:10, 23)
4. Should sermons consist of discussions on science, history, philosophy? (Rom. 10:15; I Tim. 1:3-4; II Tim. 4:2)
5. What did Paul preach? (I Cor. 2:2; 15:3-4)
6. Is it necessary to *teach* converts in order that they may grow? (Col. 1:28; II Tim. 2:2; Heb. 5:12)
7. Was the Gospel to be preached only within certain bounds? (Mark 16:15; Acts 1:8)
8. Where were the disciples first called Christians? (Acts 11:26)
9. Should the Christian express his love in a practical way? (II Cor. 8:1-8; 9:1-5; I Pet. 4:9)
10. Is the Word of God powerful? (Jer. 23:29; Rom. 1:16; I Cor. 1:18, 24; Heb. 4:12)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

I would like you to memorize Romans 1:16 today. Let us repeat it together: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."

Our God likens the Gospel to power. We need not be ashamed of God's Word, because it is the power of God. It cannot fail, because God is behind every word spoken.

Have you ever thought of the power there is in the electric lights which you use every day? All you do is turn on a switch, but the switch is not the thing that gives the light. The power lines come into the house from the light company, the source of power. This power is there for you to use. When you turn on the switch, it connects you with that power; then you have the lights which are such a blessing to you.

God has offered to the human race pardon from sin. His beloved Son died on the cross of Calvary to redeem men from the penalty of sin. God's penalty is death. God's Word is the power of God to bring salvation to the souls of men and women, and boys and girls. Sometimes when His Word is preached, people will listen and receive the Word; but there are others who say they will have nothing to do with it. That does not change the power of God's Word. It is powerful, as powerful as dynamite. We need not be ashamed of God's Word, for we know that, as we tell the gospel story, it will do its work. We are just an instrument in God's hand to take the message to someone else.

You can fully depend upon the Lord and His faithfulness, but the question comes to you, "Can God depend upon you to tell the gospel story?"

Yours in service for Him,

Aunt Anna

GRACE AND TRUTH

BEGINNING OF WORLD MISSIONS

Lesson Text: Acts 12:25—13:12
 Printed Text: Acts 12:25—13:12
 Devotional Reading: Ps. 72:6-13

King James Version

Acts 12:25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

13:1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the Word of God in the synagogues of the Jews: and they had also John to their minister.

6 And when they had gone through the isle unto Paphos,

Golden Text: "And He said unto them, Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15).

they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the Word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

LESSON EXPOSITION (By Hilland H. Stewart)

Throughout the ages, God has used devious ways and means of carrying forth the Word to the nations. Joseph was sold into Egypt, where God raised him to a high position that he might take to that country the message of the true God. Daniel was carried into captivity into Babylon where God elevated him to third ranking statesman, in order to make the God of Israel known to them. A little Jewish captive maiden was used of God to make His name known to Naaman, captain of the host of the king of Syria. Jonah was sent from Nineveh, to carry to them the message of repentance toward God. But in today's lesson, we have the first voluntary organized attempt to carry forth the Word to other nations.

For our outline, we have: I. The Spirit Calls (Acts 12:25—13:2); II. Saul and Barnabas Depart (Acts 13:3-5); III. Satan Opposes (Acts 13:6-12).

I. THE SPIRIT CALLS Acts 12:25—13:2

Today's lesson opens with the return of Barnabas and Saul to Antioch, after having made a journey to Jerusalem. In addition to these two, we find that God has added others to form a real corps of workers at Antioch. Others laboring there were Simeon, also called Niger, Lucius of Cyrene, and Manaen. The last mentioned was a foster-brother of Herod the Tetrarch. These two who had been brought up together certainly came to vastly different ends. (See Acts 12:20-23.) So we find the church at Antioch well supplied with prophets and teachers, and it is no surprise that the Spirit starts leading some to other fields.

"Separate Me Barnabas and Saul for the work whereunto I have called them." Weymouth renders this, "Set apart for Me, now at once, Barnabas and Saul, for the work to which I have called them." Separated and called—these two words are often thrown together in God's Word (Rom. 1:1 and Gal. 1:15). The Spirit of God would draw men apart from the allurements of sin, self, and the world, to a life lived after His perfect leading. He alone is able to guide the soul into a safe, happy, and useful path. The call comes to every child of God to separate himself unto God for the work that He has for him. God has a place for every member of the Body, and the Body will suffer if each part does not function as it ought. Oh, how soon this old world could be changed if every child of God would heed the call—"Separate unto Me . . . for the work whereunto I have called them."

II. SAUL AND BARNABAS DEPART Acts 13:3-5

"And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia . . ." This solemn service of dedication and ordination was subsequent

to the Holy Spirit's calling. In the book of Timothy, Paul admonishes his spiritual son to "lay hands suddenly on no man." The Holy Spirit's work in leading out the men God wants must precede the human part of sending them forth. However, after the individual is set apart by God the Spirit, for service, then there is a beautiful symbolism in this service.

It is not as though Saul and Barnabas were being ordained to the Gospel ministry. They had been teachers and prophets in the church at Antioch. But the Holy Spirit had now separated them to a work whereunto He had called them. Now the church places their seal of approval upon the call they believe them to have received. The laying on of hands indicates identification. In the Levitical offerings, the laying of the hand of the offerer on the head of the offering identified the sinner with the sin-bearer. This pictured the believer's identification with Christ in His death, burial, and resurrection. Similarly, we believe this laying on of hands identified the representatives of the church in Antioch with the two set apart for missionary work. It signified full fellowship and cooperation.

III. SATAN OPPOSES Acts 13:6-12

It is our purpose in this lesson today to lay special emphasis on this phase of the lesson. Satan's opposition to the work to which the Holy Spirit has separated the child of God is often terrific. Paul sounds the warning of his machinations to the Corinthians, "lest Satan should get an advantage of us: for we are not ignorant of his devices" (II Cor. 2:11). However, I am afraid that many today could not give this testimony; for often there is a pathetic ignorance of Satan's devices.

The first thing that we note about Satan's program is that it is one of plagiarism. Satan is ever striving to imitate God and offer to men something just as good. He substitutes reformation for regeneration. He substitutes human speculation for divine revelation. The climax of his plagiarism will be in the Tribulation, when he will set up his mock trinity and pretend that he is God (II Thess. 2:4); and will offer to the world a program that will appear to bring peace, prosperity, and security to the world, but will end in disaster for those who embrace it.

Here in this incident we find a man who professes to be a prophet and a worker of miracles. Prophecy belongs entirely to God; for Satan cannot reliably predict the future. Nevertheless, Satan always has his emissaries trying to convince man by forecasting the future. Miracles belong to God; yet Satan is able to do some remarkable achievements. For instance, when Moses was giving certain signs before Pharaoh, Satan tried desperately to nullify the force of these demonstrations by duplicating these feats through Pharaoh's magicians. However, they eventually exhausted

their resources. (See Exod. 7:9-12, 20-22; 8:6-7, 17-19.) Just so, Satan is to this very day trying to drag people from the Word of God by professing to perform miracles of healing, etc. So we here see Satan as the one who strives to get followers by imitating God's program.

Satan's next step is to try to induce the child of God to compromise. If he sees that he cannot substitute his program for God's, then he quickly lines up and wants to help. When Cyrus commissioned the building of the temple, we find Satan's crowd "Johnnie on the spot" to help. "Now when the *adversaries* of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; then they came to Zerubbabel and to the chief of the fathers, and said unto them, *Let us build with you:* for we seek your God, as ye do; and we do sacrifice unto Him since the days of Esar-haddon king of Assur, which brought us up hither. But Zerubbabel and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as King Cyrus the king of Persia hath commanded us" (Ezra 4:1-3). That this was Satan's effort to get his hand in God's program and that the leaders of Israel were right in rejecting their offer is seen in the fact that this same group then went out and did all they could to hinder the work "and hired counsellors against them, to frustrate their purpose" (Ezra 4:4-5). One of the greatest evils that can befall the church is for the unregenerate to come in and cooperate in the work. Soon God's house degenerates into a community center—"trees whose fruit withereth, without fruit, twice dead, plucked up by the roots" (Jude 12).

Satan's efforts in this lesson to effect a compromise is seen in Elymas, his emissary, going with Sergius Paulus to hear the Word of God. In the Greek world it was the custom for philosophers, rhetoricians, or religious propagandists, to travel about from city to city and give public orations. By this means they often secured permanent professorships. Evidently Sergius Paulus had this in mind when he invited Saul and Barnabas in to find out what their philosophy was all about. And likely Elymas anticipated the same thing. But the Holy Spirit started His work in the heart of Sergius Paulus, and Elymas' interest and cooperation with this new philosophy ended abruptly.

This "child of the devil" then countered with Satan's last resort—violent opposition. When substitution fails, when cooperation fails, then Satan comes out in the open and presents real opposition. "Elymas the sorcerer withstood them, seeking to turn away the deputy from the faith." We noted exactly the same procedure after the adversary failed to dissuade Zerubbabel and Jeshua—they started open opposition. Nehemiah, who, after the completion of the temple, rebuilt the walls, encountered more violent satanic opposition: "But it came to pass that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth. And conspired all of them together to come and to fight against Jerusalem, and to hinder it" (Neh. 4:7-8). Satan is against God's program. Every Christian should face the fact that a work for God is going to meet with violent opposition.

Satan is the strong one but Christ is the stronger One. God delivered this message to Elymas through Paul: "The hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." And then God worked the wrath of men (and Satan) to praise Him. Through this demonstration Sergius Paulus was convinced and he believed.

God is willing and anxious to frustrate Satan when he tries to hinder His program. "Why then," we ask, "is so much Satanic opposition permitted?" Just as God spoke through Paul (filled with the Holy Ghost), He desires to defeat Satan through the Spirit-filled Christian today. God wants to defeat Satan's purposes in the world through human instrumentality. He would demonstrate before principalities and powers what He is able to do with sinful creatures whose depravity is the result of Satan's defeat of the first man, Adam.

Then also God allows this satanic opposition that the child of God might be driven to the Father. He would have His child learn the illimitable resources he has to draw upon to defeat Satan if he will come to God in faith. Paul gives

us a graphic description of the believer's panoply of warfare in the sixth chapter of Ephesians. The Christian arrayed in this armor will find God leading on to victory after victory. Hezekiah took the shield of faith and quenched all the fiery darts of the wicked when Sennacherib's great Assyrian army encompassed Jerusalem (see II Kings 19). Our Lord employed the Word of God to defeat Satan when He was tested. Three times He replied to Satan's behests—"It is written." And our Lord resorted to earnest prayer when He met and defeated Satan in the garden (see Heb. 5:7). Hezekiah also employed this potent spiritual weapon in his encounter with Sennacherib (II Kings 19:14-19). Missionaries laboring out in heathen countries where Satan has his strongholds testify that his onslaughts are terrific and they request of those in the homeland one thing above all others—*Pray! Pray! PRAY!* This is not ostentation or pretence. They know that God moves when Christians pray. God has abundantly provided for the Christian's spiritual warfare!

We do trust that this discussion will be used of God to awaken Christians to Satan's machinations and devices to hinder God's work. He is a deceiver and he never wants his purposes to be known. So we need to intelligently face the warfare and recognize his part in it. Also we hope this lesson will be an encouragement for some weary warrior to gird himself with the "whole armor" and press the battle to the gates. Our God is able!

THE LESSON ILLUSTRATED

"And He said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

During the Civil War, a regiment received orders to plant some heavy guns on the top of a steep hill. The soldiers dragged them to the base of the hill, but were unable to get them farther. An officer, learning the state of affairs, cried, "Men! *it must be done!* I have the orders in my pocket." So the church has orders to disciple the world.

—*Cyclopedia of Illustrations*

The Duke of Wellington once met a young clergyman, who, being aware of his Grace's former residence in the East, and of his familiarity with the ignorance and obstinacy of the Hindoos in support of their false religion, proposed the following question: "Does not your Grace think it almost useless and extravagant to preach the gospel to the Hindoos?" The duke immediately rejoined, "Look, sir, to your marching orders: '*Preach the gospel to every creature.*'"

—*Cyclopedia of Illustrations*

POINTED QUESTIONS ON THE LESSON

1. Do all Christians have some spiritual calling? (Rom. 8:30; I Cor. 7:24; II Tim. 1:9)
2. Do we have false prophets in the world today? (II Cor. 11:13; II Tim. 4:3-4; II Pet. 2:1-2; Jude 4)
3. Who is the one that is back of all opposition to God? (John 8:44; II Thess. 2:4-9)
4. What are Satan's devices of which we should not be ignorant? (II Cor. 11:15; I Tim. 4:1-3; Rev. 12:9)
5. What is Satan's great objective in his dealing with men? (Acts 13:8; II Tim. 3:8; 4:14-15)
6. Is satanic opposition any indication that the Christian is out of God's will? (John 16:33; II Tim. 3:12)
7. Has God provided for the Christian's victory over Satan? (Rom. 8:37; I Cor. 15:57; Eph. 6:10-11)
8. Of what does the Christian's panoply of warfare consist? (Eph. 6:13-18; II Thess. 2:8)
9. What is the requirement for appropriating this victory? (Heb. 6:11; I John 5:4)
10. Can God use even Satan's opposition for His own glory? (Gen. 50:20; Ps. 76:10; Rom. 8:28)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

When Jesus saves you, He gives to you eternal life. He holds out His loving arms to those who are lost, and says, "Come." This was His invitation to you, and you responded by coming to Him. You can rejoice throughout all eternity because of what He has done for you.

But the Lord is not finished dealing with you. He invites you to come to Him with all your problems. He wants to be your constant guide along life's pathway. More than that, He is desirous of using you to tell someone else of His wonderful love. Now that you have come to Him, He wants to send you out to others. This time He says, "Go." His first invitation to "come" is His pleading with you to take Him as your Savior, but since you are His child, He now commands you to "go."

But where will you go? The Gospel writer Mark says in his writings, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). Every person living is in need of a Saviour, and no matter where you are, you can tell the story of Jesus and His love. Many of your playmates have never heard the story of the cross. Tell them how Jesus died for their sins. He is willing to save them, but they must be told the story of Jesus. The Lord could

have planned many ways to tell people of His love, but He wants to use those who have been saved to tell the story.

Have you ever thought that when mother sends you to the store, you could talk to the man who waits on you, and tell him that Jesus loves him and wants to save him? Or, when you go to Sunday-school or church, you meet many boys and girls as well as men and women. They may have come into Sunday-school, and even sat next to you in class, but yet never have heard that they need Jesus.

The Lord Jesus says, "Go," and wherever you go, you will have an opportunity to tell someone about Jesus. May you be faithful to your Saviour's command, and witness for Him.

Yours in His love,

Aunt Anna

SECOND QUARTER, LESSON 11

SUNDAY, JUNE 15, 1941

PROGRESS IN WORLD MISSIONS

Lesson Text: Acts 13:13-14:28; Gal. 3:23-29

Printed Text: Acts 13:44-52; Gal. 3:26-29

Devotional Reading: Psalm 67

King James Version

Acts 13:44 And the next sabbath day came almost the whole city together to hear the Word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the Word of the Lord: and as many as were ordained to eternal life believed.

Golden Text: "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

49 And the Word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

Gal. 3:26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

LESSON EXPOSITION

(By Hilland H. Stewart)

In today's lesson we find Paul and Barnabas in Antioch of Pisidia. This was a city in Asia Minor to the north and west of Antioch in Syria. On the previous sabbath before the incidents of today's lesson Paul and Barnabas had gone into the synagogue and preached. The Gentiles had requested that this message might be brought to them the next sabbath. So as the lesson opens we find the whole city gathered together to hear the Word of God.

According to our promise made in the lesson for June 1, we shall view this lesson from the dispensational angle, so we shall make a special study of the Jew and Gentile in this lesson.

For our outline we have: I. Jewish Precedence and Antagonism (Acts 13:44-46; 50-52); II. Gentile Privilege and Acceptance (Acts 13:47-49); III. Jew and Gentile Position in Christ (Gal. 3:26-29).

I. JEWISH PRECEDENCE AND ANTAGONISM

Acts 13:44-46, 50-52

As Paul starts this second message in Antioch of Pisidia, he says to the Jews, "It was necessary that the Word of God should first have been spoken to you." This brings up a controversial question that has taken on much larger proportions than there was any necessity for. Some take the position that these instructions were purely dispensational in character and therefore have no significance in this age. Others hold that the Gospel should always be taken to the Jews before it is taken to the Gentiles. Now we believe that neither position is exactly right.

This carrying the Gospel to the Jew first was of a dispensational significance. It had to do primarily with the time in which Paul was preaching and it had to do with the

Jews as a nation and not individuals. God had promised to the world immeasurable blessing which should be theirs when His Son Christ Jesus should sit on the throne of His father David and rule in justice and equity. The nation of Israel was to have had the principal place in this program of blessing. So at the time of Christ's first advent, this offer was made. And Peter said as he spoke to this nation (Acts 2:5, 14, 22, 36) on the day of Pentecost. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). This promise was the kingdom offer and the personal reign of Jesus Christ. (See Acts 3:19-21.) It was first of all to Israel—"You and your children"—and secondly to the Gentiles—"All of them that are afar off." Even though this promise did include the Gentiles, the acceptance or rejection lay in the hands of Israel and the condition was national repentance. (See Acts 2:38—"Repent . . . every one of you." See also Acts 3:19.) We shall observe Israel's decision a little later.

Therefore, we believe that the injunction to carry the Gospel to the Jew first was a dispensational (governmental) order and had to do with the kingdom offer at the juncture of the ages, hence has been abrogated. Nevertheless, dispensational, corporate truth in any age has individual application in the other ages. The fact that God could use the nation of Israel (after national repentance) to work out His plan for the nations is indicative of the fact that He can mightily use the individual converted Jew to carry the Gospel to the unsaved today. Statistics prove this to be true and show that in proportion to the efforts put forth in Jewish and Gentile missions, the converts number seven to two in favor of the Jews, and three times as many Christian Jews go into

Christian work as do Gentile Christians. We believe the neglect of the Jews by Christians is responsible for much of the chaotic condition in the world. Therefore special emphasis in this age should be placed on Jewish evangelization and not special emphasis on Jewish neglect, as has largely been the case. So failure to go to the Jew first with the Gospel is not disobedience to God but it is certainly sin for all Christians to fail to go.

Now we observe the rejection of the kingdom offer as the message was carried to the Jews first. Their response to Paul's stirring message (Acts 13:16-41) was contradiction and blasphemy. Paul had dealt with them logically and convincingly, using their own Scripture to prove his points. Reason, however, is of no avail to a person whose mind is fully determined. Israel's was—"we will not have this Man to reign over us." So the action of these Jews in raising persecution against Paul and Barnabas and expelling them out of their coasts (Acts 13:50) was characteristic of the nation. Though Paul threatened to turn to the Gentiles, we find throughout the remainder of the book of Acts, he continued to carry the message first to the Jews into whatever city he entered. Thus they all had the message, and for the most part they rejected and blasphemed.

II. GENTILE PRIVILEGE AND ACCEPTANCE

Acts 13:47-49

The inference from Paul's words, "It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles," might be that the Gentiles only came in because the Jews rejected. This is not the case. Christ was set to be a light of the Gentiles and to be salvation unto the ends of the earth as Paul quotes from Isaiah 42:6-7. Nothing could have thwarted God's purpose in this. However, something could change His plan. God wanted to use the nation of Israel in His plan to make Christ a light to all nations. But, of course, God would not do so against their will. So they fell and God used other means. In Romans 11:11 we read, "Have they (Israel) stumbled that they should fall? God forbid! but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." Then it is true that through Israel's fall salvation did come to the Gentiles. But this is only a practical demonstration of Romans 8:28: "All things work together for good to them that love God." For we must note the immediate succeeding context of the Romans eleven passage. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; *how much more their fulness?*" (Rom. 11:12). If God could bring blessing to the world and the Gentiles specifically without the instrumentality of His chosen nation Israel, how much more their fulness? How immeasurable will be the blessing that will flow forth to the nations when Israel repents and turns to God and the Son of God ascends the throne of David! It is that day that Isaiah wrote about: "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles" (Isa. 66:19). It is at this time that all the world shall hear the message of Christ and His saving grace.

But the Gentiles at Antioch who heard, rejoiced at the good news and gladly accepted. Many of the Gentiles have believed. How we do rejoice when we hear how the Spirit of God has used the Word in many places. Yet, there are still large numbers of the Gentiles who have heard and rejected, and many who have never heard.

Possibly a word about a difficult clause in this section would be welcomed by someone who has been disturbed. "As many as were ordained to eternal life believed." This passage has been the occasion for a great deal of controversy. Of course the conclusion of some is that God has chosen some to be saved and some to be lost. We know this is not true. A rule of biblical interpretation always to be observed is to interpret obscure and cloudy passages in the light of clear, plain statements. There are many clear passages that state that whosoever *will* may come. Concerning the inhabitants of the earth the Psalmist says, God "fashioneth their hearts alike" (Ps. 33:15). So it is a matter of choice with the individual whether he will believe, and not a matter of how God created him. Then Peter says God is "not willing that any should perish but that all should come to repentance." And then John 3:16 says "whosoever." Let the person who con-

tends that God chose some to be saved and some to be lost first explain away these clear passages before he asks you to explain such an ambiguous passage as this one here in Act 13:48. It is permissible, according to the Greek construction, to translate this passage: "As many as believed were ordained to eternal life." This may be the solution to this difficult passage.

III. JEW AND GENTILE POSITION IN CHRIST

Gal. 3:26-29

Now we observe the position of the Jew and the Gentile in this age. Since Israel's rejection of the kingdom offer, God is no more dealing with them as a nation. He will deal with any Jew as an individual. However, neither is God dealing with the Gentiles as a corporate group. They also are dealt with as individuals. In other words, God has chosen no other nation to supplant Israel. He has merely postponed His plans for Israel until they repent. Of course, in this age we do have a called out group—His Church, which is called His Body. It is made up of all believers, whether Jew or Gentile. God "hath made both one, and hath broken down the middle wall of partition between us" (Eph. 2:14). It is wrong to call this a Gentile age. It is the Church or the Body age.

This Body is entered into by faith in Christ (Gal. 3:26-27). The baptism spoken of in the twenty-seventh verse is a Holy Spirit baptism (I Cor. 12:13) which inducts the believer into the Body of Christ and he becomes a member "of His body, of His flesh, and of His bones" (Eph. 5:30).

Thus by entering into these promises we become spiritual children of Abraham ("the father of many nations"—Gen. 17:4; Rom. 4:11) and heirs of all the glorious promises God made to him.

THE LESSON ILLUSTRATED

"But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts" (Acts 13:50).

What would you think if there were to be an insurrection in a hospital, and sick man should conspire with sick man, and on a certain day they should rise up and reject the doctors and nurses? There they would be—sickness and disease within, and all the help without! Yet what is a hospital compared to this fever-ridden world, which goes swinging in pain and anguish through the centuries, where men say, "We have got rid of the Atonement, and we are rid of the Bible"? Yes, and you have rid yourselves of salvation.

—Beecher

POINTED QUESTIONS

1. Did God's plan of redemption include the whole world? (John 3:14-17; Rom. 5:6-8; 8:32; Heb. 2:9; I John 2:2)
2. Were the Kingdom blessings to be enjoyed by only the nation of Israel? (Isa. 52:9-10; Acts 2:39; Rev. 7:9)
3. What was Israel's response to the Kingdom offer? (Matt. 23:37; Acts 13:41, 50)
4. Will the whole world see the glory of God? (Isa. 59:19; 66:19; Mal. 1:11; Rom. 15:21)
5. Did God create all men alike? (Ps. 33:15; Prov. 27:19; Acts 17:24-27)
6. Has God ever changed his plans for Israel? (Isa. 43:1-6; 44:1-4, 21; 54:10; Hosea 14:4; Rom. 11:1-2; Rev. 12:6)
7. Are God's promises always dependable? (Josh. 23:14; Ps. 18:30; 36:5; 89:34; Lam. 3:23; II Cor. 1:20; I Thess. 5:24; Heb. 10:23)
8. What requirement was to be fulfilled before Israel could enjoy the Kingdom? (Matt. 3:2; 4:17; Acts 2:38; 3:19)
9. Who are the members of the Body of Christ? (I Cor. 1:2 with I Cor. 12:27; Gal. 3:27-28 with I Cor. 12:13 and Eph. 4:4-6)
10. To whom does the inheritance belong? (Rom. 4:13-16; 8:16-17, Gal. 3:26, 29; Eph. 3:6)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

The Apostle Paul, with Barnabas, is now preaching God's Word in many places. They have come to one place, where large crowds of people gather to listen to them tell of Jesus and His saving power. There is great joy among the people. They are rejoicing because God's Word has been brought to them. It is not long before some of the Jews become angry at

the work Paul and Barnabas are doing. They do not like it because they are not only telling the Jewish people of Jesus, but are including all the Gentile people as well.

Many times when we start telling the Gospel story, we may have only a few who will listen. But the time comes when those who do listen begin to tell others, and they become interested. Then the group grows. Other people are looking on to see what is taking place, and they may even attend a meeting where the Word of God is taught. Just because people attend a meeting does not mean that they have taken Jesus as their Saviour. That is the way it was when Paul and Barnabas preached about Jesus. They started out with a few, but the group grew into large numbers. The large crowds caused jealousy to spring up among the Jews.

Paul and Barnabas suffered many things at the hands of these Jews. It was impossible for them to continue in this place. They had to move on to another town. Having to leave the town of Antioch, they were given opportunity to spread the Word of God among the people in other places. This was the beginning of the journey which we speak of as Paul's missionary journey. He went from place to place, telling the wonderful story of the Lord Jesus. No matter how many times he told it, there were some who believed. Just think of the number of people he was able to talk with.

It is just that way with us. We may begin to tell someone of our Saviour and what he has done for us, and before long they will laugh at us, making it impossible for us to witness for the Saviour. But we need not stop. There are other boys and girls who are eager and waiting for us to tell them. The more we tell the story, the more people there will be who will know how to be saved. When we are in heaven, we will see many there who will say that we had a part in their lives. Perhaps we did not talk to them personally, but we had spoken to someone who in turn talked with them. The Lord will not forget the part that we had in bringing someone to the Saviour. He will reward us when we get to heaven.

Be faithful to your Saviour, even though you may have to suffer a few things here and now. The little that you suffer is nothing compared with the Saviour's suffering for you. God has promised to strengthen you in the time of need. Let us learn to depend upon Him.

Every person living needs a Saviour, and we can have a part in telling them the Gospel story. We cannot tell everyone, but we can tell those who are near us.

Yours in spreading the Gospel,

Aunt Anna

SECOND QUARTER, LESSON 12

SUNDAY, JUNE 22, 1941

FIRST JERUSALEM CONFERENCE ON WORLD MISSIONS

Lesson Text: Acts 15:1-35; Gal. 2

Printed Text: Acts 15:6-21

Devotional Reading: Gal. 4:1-7

Golden Text: "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts 15:11).

King James Version

Acts 15:6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe.

8 And God, Which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

14 Simeon hath declared how God at first did visit the Gentiles, to take out of them a people for His name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, Who doeth all these things.

18 Known unto God are all His works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

LESSON EXPOSITION

(By the Editor)

The unique thing about this conference in Jerusalem was that the usual problems confronting missionaries were not discussed. Nothing was said about supplies, salaries, furloughs, new territories, government endorsement, indigenous churches, native evangelists, etc. The main subject of this conference was doctrine. Well might this be the principal subject of consideration in many of our modern Mission Boards. It is no secret that blatant modernists on the mission fields of some of our well-known denominations are being supported by money gotten from Bible-loving and Bible-believing Christians. Some of God's people have raised a strong voice of protest to this "Ox-Ass yoking" policy. We pray for them that they might be successful, first of all in quickening the Christian conscience, and then in recalling such traitors to the Cross. If any minister, whether a pastor or a missionary, decides that the Gospel of the grace of God is not the power of God unto salvation, then he ought to be as honest as Martin S. Charles Mundell, who joined the atheistic crowd and preached his liberalism from the sidewalk instead of from the pulpit, and not be forced to be recalled. Our three-point outline is as follows: I. An Appeal for Grace—Peter (Acts 15:6-11); II. An Application of

Grace—Paul and Barnabas (Acts 15:12); III. An Approval of Grace—James (Acts 15:13-21).

I. AN APPEAL FOR GRACE—PETER

Acts 15:6-11

We must first understand the background in order to better appreciate Peter's remarks. A careful reading of the first five verses of the chapter, along with Galatians two, will fully acquaint one with the cause of the conference. The legalizers, who tried to split the Antioch church, were from Judaea, and might have claimed the endorsement of the Jerusalem church. The reason for our believing this is Paul's decision to go to that church with his protest. We admire Paul and the rest of the Antioch believers in their determination to take the question to its source, and talk it out on Scriptural grounds, rather than let the matter drop and have hard feelings on both sides.

The lie of the legalizers was that a man must be circumcised after the manner of Moses in order to be saved (verse 1). Paul's recounting of it to the Galatians was, "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ

Jesus, that they might bring us into bondage" (Gal. 2:4). Salvation cannot be partly by grace and partly by works. It is either all of grace, else there is no salvation at all. It is quite interesting to note that there were some sympathizers in the Jerusalem church on the point of legalism. After Paul, Barnabas, and Titus had arrived at Jerusalem and told their story (verse 4), some of the converted Pharisees made it known that they, too, believed that circumcision was necessary for salvation (verse 5).

It did not take the apostles very long to get together in a meeting to consider this important question. After much discussion (the margin renders "disputing" as "questioning" in verse 7), Peter, who had been working with the Jerusalem church, rose to the occasion and gave a powerful appeal for the grace side of the question. He reviewed first of all God's call to him to preach the Gospel to the Gentiles (Acts 10:20). Then he reminded them that the Gentiles received the gift of the Holy Ghost (Acts 10:45), which was an evidence of God's favor. Next he showed that the Gentiles were saved by faith (verse 9; Acts 10:43). Thus we have the Call (verse 7), the Confirmation (verse 8), and the Conversion (verse 9).

In a summarizing statement by Peter, we have perhaps the most famous passage in the Word of God on this subject, because it epitomizes the teaching of the entire Old Testament. "But we believe that through the grace of our Lord Jesus Christ we shall be saved, even as they" (verse 11). The antecedent of "they" is found in verse ten—"our fathers." The term is so broad as to include all of the people in the Jewish nation, and the meaning is that salvation before Christ's advent was by grace through faith plus nothing, and that it is still by grace. Corroboration of this will be found in the statements concerning Abraham and David in Romans 4:1-5 and Hebrews 11.

II. AN APPLICATION OF GRACE— PAUL AND BARNABAS

Acts 15:12

After this excellent dissertation by Peter, opportunity was given Paul and Barnabas, whose coming to Jerusalem had provoked this meeting, to state their side and viewpoints of the matter at hand. Since the issue was whether or not God could or would save a Gentile by faith alone, or faith plus Jewish circumcision, these men declared "what miracles and wonders God had wrought among the Gentiles by them" (verse 12).

Since our text does not tell us what incidents were related, we are left to our imagination. Reviewing Paul's missionary journey in the book of Acts, we find at least two instances of Gentile conversion. The first was in Antioch of Pisidia. As was their custom, these missionaries went into the synagogue on the Sabbath. Upon being invited to speak (Acts 13:15), Paul preached justification by faith (verses 38-39). After the meeting had closed, however, a group of Gentiles, who may have been in the meeting, or had listened from the outside, requested that these words might be preached to them the next Sabbath. Paul agreed, and so on the next Sabbath (verse 44) almost all of the city came together to hear the Word. This sounds like an open-air meeting to us. The Jews got mad about it, and began to oppose Paul and the things which he preached. The result was that Paul and Barnabas turned from the Jews to the Gentiles. "Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the Word of the Lord: and as many as were ordained to eternal life believed" (Acts 13:46-48).

The next example of Gentile conversion is seen in the fourteenth chapter of Acts, verse one: "And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spoke, that a great multitude both of the Jews and also of the Greeks believed." Here, again, it seems that the Jews permitted the Gentiles to go into their synagogue. The grace of God is seen to be operative with them here as at Antioch, and Gentiles were saved.

Upon their arrival back at Antioch of Syria, from whence they had been sent, they "rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles" (verse 27). It would be quite natural that Jewish preachers would be amazed over the conversion of Gentile "dogs." Note how Peter shrank from even preaching to them. His first answer to God was, "Not so, Lord," although He was finally persuaded (chapter 10), and the house of Cornelius was saved. That Paul was fully convinced of the scripturalness of this thing is seen from his well-known words in Romans 1:16.

III. AN APPROVAL OF GRACE—JAMES Acts 15:13-21

It is commonly thought that James was the pastor of the Jerusalem church. As such, he was evidently the chairman of this conference, because it is he who gives the verdict after hearing the people (verse 7a), Peter (verses 7-11), and Paul and Barnabas (verse 12). He first of all reminds the people of Peter's vision and special commission to preach to the Gentiles, showing his endorsement of that. Next he shows the harmony between Peter's commission and the Word of God (verses 15-17). One of the passages referred to was Amos 9:11-12. But since this one does not mention Gentiles, James evidently had another one in mind. We like his method of basing a conclusion or decision on a "thus saith the Lord." Experiences are no good as proof unless they agree with what God has said.

James gives his decision in verse nineteen: "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God." As Scofield puts it, the scope of the decision goes far beyond the mere question of circumcision. It settles the whole question of the relation of the law to the Gentile believers, and their exemption has been declared in this decision. It could be stated in the language of Romans 6:14, "Ye are not under the law, but under grace." Paul, in reviewing the whole conference in his Galatian letter, tells how the pillars in the church—James, Peter, and John—gave to him and Barnabas the right hand of fellowship, and endorsed their continuance in preaching the gospel to the Gentiles (Gal. 2:9). He goes on to say that at a later date, Peter backslid into legalism, and that he (Paul) was forced to disagree with him. Then under the direction of the Holy Spirit, Paul gave us that famous verse on law and grace: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16). How any man or system could ever believe that works or law had anything to do with salvation after such a statement as that is more than our minds can understand. Praise God for salvation that is based upon the finished work of Christ, because that means it is permanent. Praise His name also for including us Gentiles in the redemption plan (John 3:16; Heb. 2:9; Rom. 1:16).

THE LESSON ILLUSTRATED

Dr. Greene, pastor of the Calvary Baptist Church in Washington, D. C., on the same morning, received into that church the Hon. Charles E. Hughes, a Chinese, and a washerwoman. As he saw the strange group standing before him, he paused and said, "My friends, I will have you notice that at the cross of Christ the ground is level."

—Front Rank

A gentleman from Chicago says, "Some most effective answers to prayer are continually occurring at the daily prayer-meeting. A few days since, a Jew of good family came into the meeting drunk, and to scoff. The Spirit of God apprehended him before he left the meeting. He returned in three days rejoicing, having found 'Him of Whom Moses in the law, and the prophets, did write.' He now stands up daily for Jesus. Three days since, he said, 'I received a letter from my father and family, saying, 'We have buried you. We are wearing mourning for you as for one dead. We cast you off; we curse you. May you die in the street like a dog!'' Today he brought in another Jew, and, in a most touching manner, asked prayer for him."

—Cyclopedia of Illustrations

POINTED QUESTIONS ON THE LESSON

1. Does God make any distinction between the Jew and the Gentile in this dispensation? (Acts 15:9; Gal. 3:28; Eph. 2:12-14; Col. 3:11)
2. Was it God's plan that the Jews should be missionaries to the Gentiles? (Isa. 60:3; Mic. 4:2; Acts 13:47)
3. Was Peter convinced that God intended to save the Gentiles? (Acts 10:34-43; 15:7-11)
4. Did Paul also realize that the Gentile was to receive salvation? (Rom. 1:16; Gal. 2:8-9; 3:14, 26; Eph. 3:8)
5. What was one sign which confirmed the belief that the Gentiles were to be accepted in God's plan of salvation? (Acts 10:44-45; 11:15; 15:8)
6. Did God intend that all men should have the opportunity to be saved? (Gen. 22:18; John 1:7; 3:15-16; Eph. 3:8-9; I Tim. 2:3-4; Heb. 2:9; II Pet. 3:9)
7. Does legalism bring a soul into bondage? (Gal. 2:4; 3:3; 4:9-10; 5:1; Col. 2:16-17)
8. Did Paul compromise with legalism? (Gal. 2:5, 11, 14; 3:1-3)
9. Was a man ever saved by the law? (Gen. 15:6; Acts 13:39; Rom. 3:28; 4:2-5; Gal. 2:16; 3:11)
10. Does the Scripture set forth the fact that salvation is still by grace? (Acts 15:11; Rom. 3:24; 11:6; Eph. 2:5-8; Tit. 2:11; 3:7)

AUNT ANNA TALKS WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

For some time the disciples of the Lord have been out preaching the Word of God. Some of them have been faithful in their task, while others have demanded that the people keep the law of Moses along with the doctrines which Jesus left. Because there was division among these workers of the Lord, Paul brings them all together in Jerusalem. They are going to have a conference. Each will tell of the blessings that have come in their ministry in different parts of the continent. But the main reason for getting them together is to straighten out the difficulties that have arisen in their midst.

Perhaps you and your brothers and sisters, or your chums have had some disagreements. Each time you get together you begin to quarrel. You do not enjoy being with them because of your difficulties. Something comes between you and your chums. But how are you going to straighten it out? You think you are right, and they think they are right.

Well, many times mother comes to the rescue, and calls all the children together and has a talk with them. After it

has all been cleared up, you go to play, and the old troubles have gone. You have forgotten all about them, and you enjoy your play time together again.

Troubles do not only come in this way, but often when you speak to someone about the Lord, they get angry because you do it to tell the wonderful story of how Jesus died on the cross for them, as it is in the Bible. The Lord will use His Word in the hearts of those who listen. In Ephesians 2:8-9 we are told that it is "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." God saves everyone who will believe that Jesus died for him. It is not what we can do but what Jesus did for us. God's salvation is a free gift to all who will take it. It cost God the life of His dear Son, but it costs nothing to those who will take it. It is the gift of God.

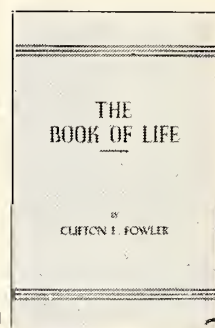
Be ready to speak a word for your Saviour wherever you go. God will bless your own life, and you can be sure that He will bless His Word to the hearts of those who have received the Word.

Yours in the Saviour's love,

Aunt Anna

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SECOND QUARTER, LESSON 13

LESSONS FROM THE EARLY CHURCH

JUNE 29, 1941

Lesson Text: I Cor. 3:1-15
Printed Text: I Cor. 3:1-15
Devotional Reading: I Cor. 1:17-25

King James Version

1 Cor. 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

Golden Text: "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor.

9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

LESSON EXPOSITION

(By the Editor)

We are especially pleased over the prospect of a few lessons in the Pauline epistles during the next six months. The International Lesson Committee does not very often take us to Paul's writings, and yet he is the special Apostle to our dispensation according to Ephesians 3:1-9. Let us take full advantage of this opportunity to more perfectly instruct our scholars in the way of the Lord.

The outline is: I. A Lesson in Conduct (I Cor. 3:1-4); II. A Lesson in Credit (I Cor. 3:5-8); III. A Lesson in Compensation (I Cor. 3:9-15).

I. A LESSON IN CONDUCT

I Corinthians 3:1-4

The Apostle Paul uses some strong language in these first few verses. He calls the Corinthian brethren "carnal," bemoaning the fact that he could not speak unto them as spiritual. Their carnality seemed to be a variety of things consisting of envy, strife, and divisions (verse 3). Paul calls envy, strife, and divisions, characteristic earmarks of natural men: "Are ye not carnal and walk after the manner of men?" (Lit. Greek, vs. 3). There is a contrast drawn here between carnality and spirituality. This same method of contrasting things is carried throughout the lesson; for in verses five to eight, we have man versus God, and in verses nine through fifteen, we see bad works versus good works.

There are three metaphors employed in our lesson, one in each of the three points. The first one is that of a baby; the second is husbandry; and the third is building or construction.

A very instructive thing is given to us in the first metaphor. Christians are seen to be babes in Christ upon being converted. As babes they must receive milk, not meat. Milk becomes the simpler teaching of the Bible, whereas meat is the heavier and deeper doctrines. Paul's statement in verse two shows that he expected the Corinthians to grow on the milk so that they would be able later to receive meat. Sad to say, they did not grow, "neither yet now are ye able." Can God get very much accomplished in His church, if His children remain on the "bottle"? Certainly not. Peter pleads, "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (II Peter 3:18).

II. A LESSON IN CREDIT

I Corinthians 3:5-8

As stated above, one of the carnal points with the Corinthians was that there were divisions. The divisions in the unity of the brethren lay in sectarianism. One group claimed to follow Paul; another stood with Apollos. Paul saw the sin of this; for he had preached Christ when he first took the gospel to them. Witness the historical record of what Paul preached in Corinth: "Paul was pressed in the Spirit, and testified to the Jews that Jesus was Christ" (Acts 18:5). Also listen to his own statement of it in I Corinthians 2:2: "For I determined not to know any thing among you, save Jesus Christ, and Him crucified."

The people made the mistake which leads to heresy. However, Paul did his best to correct it by showing the Corinthians that God does use men as instruments; but that the first and final credit must go to God. He then shows them that: 1. God saved them (vs. 5); 2. God made Paul and Apollos ministers (vs. 5); 3. God gave the increase or success to their ministry (vss. 6-7). In the face of this, we have naught to say, but, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

In the metaphor employed here, Paul and Apollos are compared to husbandmen who plant seed, water it, and then watch for the increase. They have no power over the germ in the seed. They did not make it, nor can they duplicate it. They take soil, seed, water—all things made by God alone—put them together in the accepted manner, and God performs the miracle. In preaching the gospel, we do the same thing. We (sinful human beings) take God's Word (the seed), the aid of the Holy Spirit (the water), and deal with a poor lost soul. If he comes to the Lord, then we cannot take the credit; for as Jesus said to Pilate, "Thou couldest have no power at all against me, except it were given thee from above" (John 19:11). All of our power is from God.

We are not sufficient of ourselves to think anything as of ourselves; for "our sufficiency is of God" (II Cor. 3:5).

We feel that we believers have made a big mistake on this point in our Christian lives. How many times have we asked God to answer a certain prayer and then when the provision was made have forgotten to give Him the credit? If we stop to thank God, then that is proof to Him that we are appreciative, and likely He will trust our stewardship with some more blessings: "In everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

III. A LESSON IN COMPENSATION

I Corinthians 3:9-15

The introduction to this third division is found in verse eight: "every man shall receive his own reward according to his own labor." This last section deals with rewards. The shift in metaphors occurs in verse nine, where Paul says, "Ye are God's husbandry, ye are God's building." From now on he will use the figure of construction rather than husbandry.

Interpretively, the passage deals with the two kinds of ministry that are possible in the life of a member of the Body of Christ. Note Paul's words in verse ten, "As a wise master-builder, I have laid the foundation, and another buildeth thereon." That the subjects of either kind of ministry in this case are Christians is evident from verse eleven, where Paul says that there is no real foundation apart from Christ, and from verse one, where even the carnal Corinthians are called "babes in Christ." By application, however, the passage is more often used to illustrate the two kinds of work possible in a Christian's own life. This is a logical deduction, and true to the teaching of the passage.

The first thing that a builder must think of in the construction of a house is the foundation. While Christ is the only right foundation, yet there is another foundation spoken of as sand, in Matthew 7:26. This is the foundation of either another Christ or no Christ—just unbelief. It may seem right to man (Prov. 14:12), but it will not stand the test of God's judgment. However, in the passage before us the builder is using only the one Foundation, Christ (vs. 11).

There would be greater unity of Christian faiths, less confusion and uncertainty, if salvation and rewards were clearly taught. Dr. C. I. Scofield said, "God, in the New Testament Scriptures, offers to the lost, salvation, and, for the faithful service of the saved, rewards. The passages are easily distinguished by remembering that salvation is invariably spoken of as a free gift (John 4:10; Rom. 6:23; Eph. 2:8-9); while rewards are earned by works (Matt. 10:42; Luke 19:17; I Cor. 9:24-25; II Tim. 4:7-8)." In our figure, the foundation, Christ, is not spoken of as a reward. It is not until we come to the gold, silver, precious stones, wood, hay, and stubble that we find the suggestion of rewards at all.

The first three symbols named, gold, silver, and precious stones, refer to good works. This is evident from the fact that they would not be burned with fire like the wood, hay, and stubble, and also from their usage in other parts of the Scripture. Gold is used as a symbol of kingship (Dan. 2:38); silver speaks of redemption (Matt. 26:15); and precious stones speak of holiness or godliness (Exod. 28:17-21). The other three symbols—wood, hay, and stubble—picture the bad works, because they cannot withstand the fire and because of their association in other places in the Word. Wood means "prepared for burning," (Gen. 22:3); hay stands for human weakness (Isa. 15:6; 40:6-7); and stubble typifies the wicked (Job 21:18).

The fire of God's judgment (Ezek. 1:26-27) tries the works which man has built to see whether they will stand the test or not. According to verse fourteen, "if any man's work abide which he hath built thereupon, he shall receive a reward"; but "if any man's work shall be burned, he shall suffer loss." Then to prove that this fiery judgment has nothing to do with one's salvation, Paul adds the words, "but he himself shall be saved; yet so as by fire." Rewards are pay, based upon a man's work, and can be good or bad; whereas salvation is a gift based upon the finished work of Christ, and cannot

be anything else but good and eternal. One day some men came to Jesus, and insisted upon doing some work for their salvation. His divine answer to them was, "This is the work of God, that ye believe on Him Whom He hath sent" (John 6:29).

THE LESSON ILLUSTRATED

"I have planted, Apollos watered; but God gave the increase" (I Cor. 3:6).

A minister had among his congregation an eminent lawyer who was an infidel. He had long desired the salvation of the skeptic, and one day, knowing that he was to be present in the meeting, he prepared a sermon especially for him, hoping and praying that through it he would be converted.

The infidel came. It was an icy winter's day; he listened to the sermon, and went his way, and not long after confessed his faith in the Lord Jesus Christ. The minister rejoiced, and in conversing with him inquired of him what portion of the sermon it was which especially affected his mind, and led to such a desirable result.

He answered: "It was not your sermon at all; I did not hear it; I was making a brief all the while you were preaching. But after the meeting closed, as I came out I saw old black Aunt Chloe trying to get down the slippery steps. I stepped forward and helped her down over the ice to the crossing, and as I left her she looked up in my face and said: 'Oh! massa, I wish you loved my dear Jesus.' Those words rang in my ears, and I could not get rid of them, until I went to my office and bowed myself on my knees and gave myself to Christ. It was not your sermon, but it was old Aunt Chloe's words that led me to the Saviour."

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts," is the constantly recurring lesson which God teaches us by circumstances like this. Shall we ever appreciate the Divine instruction, and learn to make the Lord our confidence and trust, believing that in Him alone is victory and strength?

—New Testament Anecdotes

POINTED QUESTIONS ON THE LESSON

1. What does God desire to see in the life of the believer? (Gal. 5:22-24; Eph. 5:2, 9-10)
2. What are some of the evidences of carnality in a life? (I Cor. 3:3; Gal. 5:16-21; Col. 3:5; Tit. 3:3; I John 2:16)
3. Does the normal Christian *grow* in the knowledge of the Lord and His Word? (Eph. 4:15; Col. 1:10; I Pet. 2:2; II Pet. 3:18)
4. Is *teaching* symbolized by foods such as *meat* and *milk*? (I Cor. 3:2; Heb. 5:12-14)
5. Does man have the power to save souls? (Ps. 62:11; 127:1; Isa. 55:10-11; 61:11; I Cor. 3:6)
6. Can the preacher glory in his ability? (I Cor. 15:10; II Cor. 3:5; Gal. 6:14)
7. Should we be quick to thank God for His blessings upon our service? (Eph. 5:20; Phil. 4:6; Col. 3:17; I Thess. 5:18; Heb. 13:15)
8. Contrast salvation and rewards. (Salvation given: John 3:14-17; 4:14; 6:51; Rom. 5:17-18; 6:23; Eph. 2:8-9; I John 5:11-12—Rewards earned: Luke 19:17; I Cor. 9:24; Phil. 3:14; II Tim. 4:7-8; Rev. 22:12)
9. Can salvation be lost? (John 5:24; 10:28; I Cor. 3:15; Phil. 1:6; II Tim. 1:12; Heb. 7:25)
10. What is the only sure foundation? (Isa. 28:16; Acts 4:11-12; I Cor. 3:11; Eph. 2:20; II Tim. 2:19; I Pet. 2:6-8)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

In I Corinthians 3:11-15 we have a group of passages telling us about building upon a foundation. There are two ways to build. Some build upon the foundation with gold, silver, and precious stones; while others build with wood, hay, and stubble.

When a man builds a house, he goes to the man who is going to make plans, and tells him just how much it will cost, and what kind of material he will use in the house. He does not build with all kinds of material, but has each thing planned very carefully. What would you think if this

builder would buy a load of brick and a load of wood, and when he ran out of brick, he would finish the building with wood? That would be a funny house, would it not? The building will have wood in it as well as brick; but each piece of material has its place.

The man, who builds the house in which people live, first plans a good solid foundation, so that the house will stand for years to come. It is very important that the house have a good foundation. So it is with our lives. The Lord likens all of us to builders who are building our lives upon a foundation. When we first accept the Lord Jesus as our Saviour, God plants our feet upon the solid Rock, Christ Jesus. He is the Foundation upon which we can build. But what kind of a building are you building on this Foundation?

You recall in the verse we used at the beginning of our lesson that there were those who built upon the solid foundation, but they built with different materials. Let us see what we are building with. The things that we do each day are gold, silver, or precious stones, or they are wood, hay, and stubble. Now stubble is just straw. We will at once see that that wood, hay, and straw will all burn with fire. But that is not true with gold, silver, and precious stones. The more heat that is brought upon them, the purer they become.

Since you have taken the Lord Jesus as your Saviour, I am sure that you would want to win your chum for the Lord, too. You know that he is lost for all eternity unless he has the Saviour. But from time to time you tell him that Jesus loves him, and wants to save him. Then one day you speak to him again, and ask him to take Jesus into his heart, and he tells you he will. According to God's Word, He has given to your chum eternal life, and he shall never perish. You have won your chum for Jesus. When you get to heaven, your chum will be there, too. While here on earth you were building upon the solid foundation, and this little chum of yours is before God as gold, silver, and precious stones. What you have built has stood all of the fire of testing in this life; for that soul belongs to Jesus, and nothing can take him away.

But you may be doing a lot of other things in your life that will be as wood, hay, and stubble. You share some of your things with other boys and girls who do not have what you have; but you do it because your mother says she wants you to. You give up some of your toys you like real well; but, if you had your way, you would keep them. God cannot reward you for what you have given, because you did not do it because you loved the Saviour. You only parted with them because your mother said you should. When you get to heaven, you will find that this deed of giving was only like wood, hay, or straw.

The things we do each day will either be gold, silver, precious stones or will be like wood, hay, and stubble. What will you build in your life? Let each one of us learn to do things for others because we love Jesus and want to do it for His sake.

Yours in His love,
Aunt Anna

SPIRITUAL GROWTH

(CONTINUED FROM PAGE 149)

to realize the proceeds? Yet when it comes to God's promises to pay, you hang them up on the wall, and there are over 30,000 of those promises in His Book. There are over 3,000 alone in the Psalms. I want to ask you, "Have you ever claimed the fulfilment of His promise?"

I knew Dr. Arthur T. Pierson, of Chicago, very well, when he was in London. On the last occasion that he was in London, he showed me a little prayer book that he carried about with him. It was divided up into columns. In the *first* column there was a *date*. In the *second* column there was a *petition* that he has presented to the Lord in prayer. In the *third* column there was the *promise* of Scripture upon which he depended for the answer to his petition, and then there was a blank column left for

the date of the answer. Do you pray like that? Or do we simply say our prayers and then get up off our knees and forget altogether what we prayed? God has given us these promises that "by these ye might be partakers." Said the inspired prophet and preacher long ago, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16). Can you give that testimony?

Will you notice some things about these promises. Here are the means of growth in one respect, and the means provided are to be found in the promises. Now I want to suggest three things about those promises. (1) The Source of them is God. Is that not inspiring? I may make you a promise in good faith, but circumstances may arise in my environment or financial life, in the fortunes of life, as they are called sometimes, in which I am entirely unable to fulfil my promise, though made in good faith. We are all subject to circumstances and environment. So far as these good intentions are concerned, and even though I may have made you the promise in perfect good faith, I may have to come to you and say, "I am sorry, but I am quite unable to fulfil that promise."

Listen! There will never come a time in your history, or mine, when God will be unable to fulfil His promises. He is not subject to human limitations or circumstances.

Forever, forever, 'tis not for a day,
He keepeth His promise forever.
To all who believe, to all who obey,
He keepeth His promise forever.

(2) The Substance of them is comprehensive. They are all-inclusive; and will you notice the sufficiency of them. The source of them is God, but the sufficiency is to be found in the terms which are so often used with the promises. There are no less than seven of these terms in the Bible. Whosoever, whosoever, whatsoever, whosoever, any, every, and all—they are inclusive terms, and accompany very many of these promises. Nearly always God uses one or another of these terms: "God so loved the world . . . that whosoever believeth on Him should not perish but have everlasting life," and thus this promise is all-inclusive.

Then I want to say a third thing. (3) The Satisfaction of them is permanent. You will never have a satisfied soul until you translate promise into experience. John Wesley heard that one of his itinerant preachers was in difficulties financially, and so he sent him five one-pound notes, and he pinned them to a blank sheet of paper on which he wrote in his own hand-writing, "Trust in the Lord and do good. So shalt thou dwell in the land and verily thou shalt be fed." When the preacher received the letter he rejoiced; and wrote back to his chief and said that he had often admired the beauty of that promise of Scripture, but he had never had such useful expository notes on it before. That is how God fulfils His promise, "exceeding great and precious promises that by these ye might be partakers," and as we present to Him His promise and claim the fulfilment of it, remember assurance will precede experience. If we ask anything according to His will, He heareth us, and if we know that He hear us, we know that we have the petition we desire.

On one occasion when addressing 700 children at a Sunday-school anniversary in Liverpool, England, I asked if anyone could recite the books of the Bible. One little girl held up her hand and as I had seen her, I invited her up to the platform, and said, "Go ahead, my dear. Let us all hear you say the books of the Bible," and right away she recited them all, after which I said, "You have said them beautifully. Now when I get back to London, I am going to send you a prize." The little girl ran home. "Oh, Mother, I have got a prize," she said. Her mother said, "Where is it?" She said, "I haven't got it." Both statements were true—in the former there was assurance; in the latter, experience lay in the future. Oh, for the simple faith of the child. I may not have experienced the fulfilment of His promise yet, but He has put it down on His calendar, and it is coming because He said it would.

II. THE NATURE OF GROWTH

Second Peter 1:5-7

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

And to knowledge temperance; and to temperance patience; and to patience godliness;

And to godliness brotherly kindness; and to brotherly kindness charity.

That is the nature of growth, and I want to remind you that this is not a group of graces, any one of which you may choose at your leisure and try and experience. Here is a chain of graces. Here is a movement from foundation to consummation. Here is a ladder, and each rung on the ladder of spiritual life indicates progress. You cannot divorce any one of these graces from any other. They are the outgrowth of each other, and you will find that clearly outlined in the revised version of this verse. So you see each is dependent upon the other, and here is the movement of spiritual growth. (1) Faith is the soil out of which all other graces grow. What is faith? If I were to ask you to give me a definition of faith, some Christians would immediately turn to the eleventh chapter of Hebrews, verse one.

Now faith is the substance of things hoped for, the evidence of things not seen.

I do not think that they can be described as a definition of faith, but I think, in the Bible, there is a definition of faith. It was when the Apostle Paul was on the way to Rome for his trial. They ran into a storm, and, though previously Paul had advised the captain, he would not listen. The vessel was buffeted in the storm, and now there was every danger of the ship's going to the bottom of the sea. The Apostle Paul stood in the midst of them and said, "Be of good cheer; I want to tell you that not a single soul aboard will be lost." How did he know? Here is the answer: "I believe God."

That is faith. Faith is not believing God because you have experienced that what He says is true. Faith is believing God simply because God has said it. That is faith. Here all the circumstances were against believing God. They were in immediate danger of being drowned, but the Apostle Paul did not mind what the circumstances were. In effect he said, "I believe God, and no matter what the circumstances may be, God's Word is true; and though He slay me, yet will I trust Him." That is faith.

There are thousands of Christians who are under their circumstances, conquered by them. They have lost their faith in God. They have lost their vision of God. That is why Christian men and women are not riding triumphantly over their circumstances. Do you believe God? "Add to your faith"—that is the soil out of which all other graces grow, and out of it comes virtue. (2) What is virtue? Virtue does not mean general goodness of character. The word virtue means having the courage of your convictions. Now have you the courage of your convictions? Virtue is the activity of faith. Have you got the courage of your convictions? When you are home you will never think of starting to eat without asking the Lord's blessing on the meal. Do you ask a blessing when you get into the restaurant? Nobody around you is asking a blessing. Well, you will look peculiar if you ask a blessing, but if you exercise the activity of faith you will. It may be a testimony and witness for Christ, but some of us have not the courage of our convictions and we are ashamed of them. Oh, that is where we lack growth.

(3) Knowledge—Add to your faith virtue, and to your virtue knowledge. He that willet to do shall know of the doctrine, and in your knowledge supplying temperance.

(4) Temperance is self-control within, and in your temperance supplying patience. (5) Patience is self-control without. You will never be able to exercise patience in regard to those who are without unless there is temperance within, and you will never know how to wield the sceptre over your own life until you have kissed the sceptre of the kingdom of God. Then add to your patience (6) Godliness, and to godliness (7) Brotherly kindness, and to brotherly kindness (8) Love, the climax of spiritual growth.

I dare not hesitate to speak about these things. Have we all grown? The inspired writer uses the word "add." It is an orchestral term. It means "fill up the whole choir." Let every stringed instrument be heard; let every voice be heard. Will you carefully note the number of graces enumerated here:

Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love.

You see, it is the spiritual octave—there are eight notes indicated. Every oratorio is built upon the octave. If you have heard a choir singing the Messiah, when they come to the

"Hallelujah Chorus," remember that wonderful oratorio is built upon the octave. God wants to hear a whole octave in your life. Have you ever played an instrument where one or two or three notes are missing? Are any notes missing in your life? Here is the whole octave, the spiritual octave; and, says the inspired messenger, "Let every note be heard; let none be dumb or silent." We may move along the pathway of spiritual growth until there shall be a climax in a Hallelujah Chorus. Has that been your experience?

What then is

III. THE RESULT OF GROWTH

"If these things be in you and abound they make you that ye shall neither be barren nor unfruitful," but if you lack any, or all these things, then what? "He that lacketh these things is blind—he cannot see afar off, and he hath forgotten that he was purged from his old sins."

Supposing a young man came into my office and said, "Mr. Scroggie, can you give me a job?" The first question would be, "Now what are your qualifications?" Suppose he began by saying, "I am suffering from astigmatism, and the oculist has told me that it is myopia, which is an acute form of nearsightedness." I should be surprised; but would ask again, "What other qualifications have you got?" and would wait for his reply: "Well—I cannot make any preparation for what lies ahead of me. I just live from hand to mouth each day. I cannot anticipate what may happen tomorrow; therefore, I am never prepared for tomorrow."

Once more I would enquire, "I see, and what other qualifications have you?" He replies, "I have a hopelessly bad memory." My dear reader, I do not mind your smiling, and yet would not such an experience be tragic?

Now let us go a little deeper. That is what God says about *you* if you have never grown. He says you are blind. You cannot see afar off. You have no vision that penetrates the mists of time, and looks beyond into the glory of eternity. You have no vision, and you have forgotten your relationship to Calvary. You have forgotten that you were purged from your own sins. Oh, what a pitiful description of a Christian man or woman whom the world has estranged from God, and who has become torn and rent by trying to serve two masters. It cannot be done. He is waiting to give you abundant grace.

Much more could be said, but it will be well to pause here and to hold intercourse with the Lord.

You have heard the message of spiritual growth, which we can experience if we will, and which should be the normal development in every Christian's life.

*I dare not be defeated, just as the setting sun,
When Jesus waits to whisper, "Well done, beloved, well done."
Come, Lord, bend from the glory; on me Thy Spirit cast,
Make me an overcomer, a victor to the last.*

SAVED BY GRACE THROUGH FAITH (CONTINUED FROM PAGE 142)

guilty. "While we were yet sinners, Christ died for us" (Rom. 5:8). Therefore, demerit does not hinder the operation of grace, nor can it set aside that which grace has accomplished. In fact, demerit is the occasion for grace to accomplish its work.

The conclusion drawn from this is that that which God has done by the operation of His grace is unalterable. And this is exactly what God says about grace. "... it is of faith, that it might be by grace; to the end that the promise might be sure to all the seed" (Rom. 4:16).

Thus to be saved by grace is to be unalterably saved, and that for all eternity. The saved one cannot be anything but eternally secure.

THROUGH FAITH

THERE is no merit in faith. "It is of faith

that it might be by grace." If there were the slightest merit in faith, it could not be a channel through which grace could work. It would be a counter-agent to the grace which, as has been seen by its very nature, excludes merit on the part of the saved one. Faith does not only exclude the thought of merit; it actually includes the idea of helplessness and hopelessness. In faith, one calls upon another to do that which one is unable to do for oneself. A child in the family is sick and near death. The family physician is called. In so doing, the parents confess their inability to deal with the illness and express their confidence in the doctor. There is no merit in calling the doctor. Their faith in the doctor merely gives him the opportunity to work.

The object of the sinner's faith is Christ. He did not come into this world to *help* men to be saved. He came to *save* that which was lost—that which was beyond all human help. As Saviour, He came to give His life as a ransom—to die; and thereby take upon Himself the judgment for sin.

Jesus gave a clear illustration of what faith in Him means. He said to Nicodemus: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life" (John 3:14-15). The Israelite in the wilderness showed his faith by looking on the serpent of brass that hung on the pole. In this one act of faith was expressed a confession of sin and utter helplessness and an acknowledgement that God's provision was his *only* hope. He did not understand the significance of the serpent, nor why it was made of brass. He did not analyze his faith to see if it was sufficient. He did not question the intensity of his look. He surely claimed no merit for looking. There were just two things in his mind: his own absolute helplessness and the sufficiency of God's provision. And this is all that there is to that faith through which the lost are saved. There is no power in faith that contributes to salvation.

And yet there are men who discuss faith as something which is meritorious on the part of the believer. Some even say that faith is a work. This is impossible, for salvation is through faith and "not of works." Sometimes one hears sinners invited to come to the cross and lay their sin burden there. If this were possible, it might be contended that faith is a work, but even this is impossible. No person can take the sin burden off himself. The sin burden must always rest upon a person, and it stays on the sinner until it is taken and placed upon Christ, and that can be done only by God. "The Lord hath laid on Him the iniquity of us all" (Isa. 53:6). If man is totally incapable of doing anything to remove the sin burden from himself, he is much more incapable of contributing anything to the doing of all of the things already mentioned as being true of the one who is saved.

Through faith (that is the acknowledgement of one's own utter helplessness and hopelessness, and the casting of one's self upon God's provision) God is able to act in grace. That is the meaning of: "As many as received Him, to them gave He power to become the sons of God" (John 1:12).

The meaning of faith then, as well as the meaning of grace, excludes every possible vestige of human merit. If every possible vestige of human merit is excluded, then man's acts, apart from accepting the Savior, are not related to salvation and thus no act of man or demerit of man can cause him to be taken out of the condition of being saved. But this is exactly what is argued by those who contend against the doctrine of eternal security.

The fact that saving faith is an act and not a process must not be construed to mean that there is no further need for faith. "The just shall live by faith" (Rom. 1:17). God

has much more in view for the saved person than being saved from the guilt, penalty, and condemnation of sin and into the Kingdom of His dear Son, even as much as that means. He desires that those who have themselves been saved shall bear "more fruit" and "much fruit." This is to live a Spirit-directed life that shows others the way of salvation. That is the life that the just (one who has been justified through one act of faith) shall live by the faith principle of confessing one's own inability and full dependence upon God.

AND THAT NOT OF YOURSELVES

God does not trust man to see his own absolute lack of merit merely through the meaning of the words grace and faith; for *to know his own lack of merit and absolute worthlessness in relation to God is man's hardest lesson to learn.* So God adds the definite statement "not of yourselves." Again, no human merit can contribute to salvation. *God is very zealous to have it known that He and He only is responsible for man's salvation.* And yet well-meaning sincere Christians will insist on some "must" or "musts" on the part of man in order for him to remain saved.

But there is a further meaning to the words "not of yourselves." The word "yourselves" is addressed to men who in themselves are fallible, who are finite, and who are incapable of good as God judges goodness. If salvation were by such, it would be faulty, it would be limited in extent and duration, it would not be good and acceptable unto God.

If it were part of God and part of self as it must be if the slightest degree of merit or demerit of man were taken into account, it would still be faulty, limited, and unacceptable to God, to whatever extent man's merit or demerit be taken into account. There would somewhere be one weak link in the chain. As the strength of the chain is the strength of its weakest link, there cannot be the slightest link of human merit in the salvation chain that binds the believer to God. But there is no weak link in that chain, because it is "not of yourselves," and therefore the believer is eternally secure.

Every argument against the eternal security of the believer is based on the human element. As God definitely and clearly excludes all human element in salvation, every one of these arguments is thereby ruled out.

IT IS THE GIFT OF GOD

SALVATION is a gift from God. Again, and for the fourth time, all thought of merit is excluded, for a gift is not a gift in the full sense of the word if it is in exchange for even the slightest thing. And again, the fact that salvation is said to be a gift from God makes it unchangeable; for the "gifts . . . of God are without repentance" (Rom. 11:29).

This gift is "of God." It is not only given by God, it is also prepared by Him. All of the aforementioned things that are true of every believer are provided by God and are thereby perfect and acceptable to Him. "They are made to stand on the unchanging person and merit of the eternal Son of God" (Lewis Sperry Chafer in his book, *Salvation*); for they are all "through Christ" and because of His merit. They are therefore of infinite and eternal value in the sight of God. The one who has received the gift of salvation must then be eternally secure. *To say that one who has been saved can be lost is to say that there can be failure in these things which are of God. That implies deficiency in the merit of Christ and in the power of God working through Him.* Dare anyone say that that is possible?

NOT OF WORKS LEST ANY MAN SHOULD BOAST

WORKS and grace are said to be mutually exclusive of each other. "And if by grace, then is it no more works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Rom. 11:6). Therefore, as salvation is by grace, all that in any way might be works, whether it be to will or to do, is excluded.

Works are also the opposite of faith. That which is of works is of man's effort and is meritorious to him. By works, man confesses his own ability and displays confidence in self. Israel did this at Sinai when they answered Moses: "All that the Lord hath spoken we will do" (Exod. 19:8). On the contrary, as has been seen, faith confesses one's own disability and dependence upon another for that which is to be done.

Thus, where there are works, there is boasting of man; but where it is through faith, there is no boasting of man.

Therefore salvation is "not of works, lest any man should boast." "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith" (Rom. 3:27). This is so "that no flesh shall glory in His presence" (I Cor. 1:29).

Thus there can be nothing—absolutely nothing—bearing on the salvation of man from the guilt, penalty, and condemnation of sin and into the glorious Kingdom of the Son of God that can in the slightest degree be of works by the saved one himself. This is all excluded for the very purpose of excluding boasting by man.

TO THE PRAISE OF THE GLORY OF HIS GRACE

God does not save man because of any value in man, or because man is too good to be lost; for there is no goodness in man; "they are together become unprofitable; there is none that doeth good, no not one" (Rom. 3:12). God saves men so "that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. 2:7).

The supreme purpose of God in salvation is: "to the praise of the glory of His grace" (Eph. 1:6; 2:7). In eternity those who are saved shall sing a new song saying: "Thou wast slain, and hast redeemed us to God by Thy blood." There shall be no discord in that song. Here on earth there is a definitely discordant note every time someone says that the saved one must not sin, must continue in faith, must hold out, must do this, and must not do that in order to remain saved. The praise is not all given to the blood. But these notes shall not be heard there; for they are of the flesh, and no flesh shall glory in His presence. To Him only and to the glory of His grace shall be all the praise.

ANTI-SECURITY ARGUMENTS ANSWERED

(CONTINUED FROM PAGE 147)

So in this passage we see God' demand and God's desire.

According to Hebrews 12:14, the believer must be presented holy and unblameable. No man shall see God without this sinless perfection. This presentation is the result of our reconciliation through Christ's death. This is imputed righteousness.

God's desire is that the believer may also be presented unreprouvable. That is, that his walk on earth may have been consonant with his holy standing. This blameless or irreproachable presentation is conditional upon one thing—*"if ye continue in the faith."*

IS ETERNAL SECURITY INSECURE?

(CONTINUED FROM PAGE 145)

II. CAN A SEALED ONE LOSE HIS SEAL?

When a person hears the gospel of Jesus Christ and believes in the Saviour, he is sealed with the Holy Spirit of promise. Dr. C. I. Scofield points out that "the seal signifies: (1) A finished transaction (Jer. 32:9-10; John 17:4; 19:30). (2) Ownership (Jer. 32:11-12; II Tim. 2:19). (3) Security (Esther 8:8; Dan. 6:17; Eph. 4:30).

Dr. White maintains on page 38 of his book that this seal can be broken. Here we read, "Why should anyone fear or hesitate to grieve the Holy Spirit if the dreadful possibility of a broken seal might not be the consequence." And on page 39, he says, "We assume that a 'seal' is a wax imprint or something similar, which is affixed to an object. The very use of the metaphor implies that it can be broken or effaced. A father may give his son a letter sealed unto his twenty-first birthday, and the son may break it before that time if he is tempted to do so."

To us it seems that the crux of the matter lies in the answer to the question, "Who or what is the Holy Spirit's seal?" In Ephesians 1:13-14, we note that we were "sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." From this we adduce

that the "seal" is the "earnest of our inheritance." If we can discover Who or what "the earnest" is, we will discover Who or what "the seal" is. Turning to Second Corinthians 1:21-22 we find a most illuminating statement:

Now He which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts.

From this Scripture it seems plain that the "earnest" is the "Spirit" Himself. That the Spirit of God cannot be broken goes without saying. Hence, the child of God is secure, not only because of a changeless relationship, but also because of an unbreakable seal—the Holy Spirit Himself.

We are now ready to consider our third question.

III. CAN A POSSESSOR OF ETERNAL LIFE LOSE ETERNAL LIFE?

Concerning this question Dr. White writes, "Possession of eternal life is dependent on a condition. If the condition is not met, there is no eternal life. Let the condition be immediately established. 'He that hath the Son hath life: and he that hath not the Son of God hath not life' (I John 5:12). We go straightway back to our former argument: 'Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God' (II John 9)." Here Mr. White seeks to prove that abiding in the doctrine of Christ is obeying and loving the Lord. The context of II John 9, however, makes it clear that it is denying that Jesus Christ has come in the flesh: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist . . . If there come any unto you, and bring not this doctrine (of Christ), receive him not into your house, neither bid him God speed" (II John 7, 10). Assuredly, such an one as here described does not have the Son nor eternal life.

Having seen that the possession of eternal life is not proven to be contingent upon obedience to the commandments, we may well ask what is that condition. The answer we find in John 5:24 where Jesus Christ declared,

Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

The condition is as plain as day—It is believing in Jesus Christ. Such an one has everlasting life. "Oh," but you say, "he may lose it." But the verse goes on to say, "shall not come into condemnation (judgment), but is passed from death unto life." Here salvation is presented as a finished transaction for the one who has received Jesus Christ as Saviour.

One more thought from Dr. White concerning eternal life deserves mention before we turn to our last question. He raises the question, "Why does Paul say to Timothy many years after his conversion (I Tim. 6:12): 'Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and has professed a good profession before many witnesses,' if eternal life did all the holding?" The answer to this question is found in an understanding of Who Eternal Life is. This understanding comes through a reading of I John 5:20, which says, "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and Eternal Life." Eternal Life is a Person, and that Person is Jesus Christ. How normal then that the Apostle Paul should admonish Timothy to lay hold of Eternal Life—lay hold of Jesus Christ.

Can a possessor of eternal life lose eternal life? No, for Christ Jesus is Eternal Life, and there is no danger of losing Him. He will see to that in His great grace. Furthermore the condition of having eternal life is the reception of Jesus Christ as Saviour by faith. When this is done, we have everlasting life; we shall not come into condemnation; we have passed from death unto life.

We have left until last the question,

IV. CAN A SAVED SOUL LOSE HIS SALVATION?

In relation to this question Dr. White writes, "Turn now to Luke 8:13 for incontestable evidence that a person may believe—i. e., be in Christ—and completely backslide. 'They on the rock are they, which, when they hear, receive the Word with joy; and these have no root, which for a while believe, and in time of temptation fall away.' Here are people that actually for a while believed and had the joy of salvation. But they ceased to believe, as this verse definitely infers, and lost completely out. 'He that believeth not shall be damned' (Mark 16:16)."

While we readily admit that a soul may once believe in Christ and then drift away, **we do not agree** with Dr. White as to the consequences. He teaches they will be damned, but his usage of Mark 16:16 ignores the context. Mark 16:15 reads, "Go ye into all the world, and preach the Gospel to every creature." Then the statement is made, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). This makes salvation or damnation dependent upon an act of faith, believing in Jesus Christ according to the Gospel and not upon maintaining an attitude of faith in Christ after we have trusted Him as Saviour.

The consequences of sin and backsliding in the life of the child of God are given in Psalm 89:30-36 with a strong statement of the security of the believer. We quote in full:

If his children forsake My law, and walk not in My judgments; If they break My statutes, and keep not My commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before Me.

The consequences of backsliding are serious. God's chastening will come upon His sinning child. But God will be faithful to His promises even though His child proves unfaithful in his living. This is without a doubt the thought of the Spirit of God when He moved Paul to write, "If we believe not, yet He abideth faithful: He cannot deny Himself." Hence, we can happily and humbly say, "The saved soul cannot lose his salvation, thanks be to the grace and faithfulness of God."

In conclusion, let us summarize our findings and add a word to avoid possible misunderstanding. We have found that when we become a son of God by the new birth, we receive everlasting life; hence, we are His sons forever. We have found that we as believers are sealed with the Holy Spirit—He is our Seal; and the Seal, the Holy Spirit, cannot be broken. We are secure. Furthermore, we have discovered that the possession of eternal life is dependent upon receiving Jesus Christ as our own personal Saviour. Having done so, we have Eternal Life; for Christ is Eternal Life, and He is ours forever. Hallelujah! We have also found that, although it is possible for a child of God to drift so far from Christ that he even ceases to believe, God is faithful, and will keep His promises to that child, made on the basis of his acceptance of Jesus Christ as Saviour. That this is not deserved we realize, but salvation is by grace, God's unmerited and unmeritable favor. Consequently, eternal security is not insecure, but is blessedly, eternally, changelessly secure.

Such matchless grace does not prompt the soul to sin, but rather to heed the Spirit's appeal through Paul to "yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13b). Thus we shall walk in happy fellowship with our gracious Lord, and our lives shall reflect His righteousness and glory, and many shall be turned from darkness to light as His Light shines through us.

THE SECURITY OF THE SAVED

(CONTINUED FROM PAGE 143)

and into life everlasting cannot come into judgment—he cannot pass out of life into death and the judgment.

The SAVED are SAFE because the gift of God, the life that is eternal, is a life *begotten of the Spirit*. A believer becomes a son, "born not of blood, nor of the will of the flesh nor of the will of man, but of God." A believer, therefore, is a member "of His body, of His flesh, and of His bones." The "second birth" joins us to the Last Adam as vitally as the "first birth" joins us to the First Adam. Once born into the human

family we cannot lose our human identity; once born into the heavenly family we cannot lose our divine identity.

The believer's life is "hid with Christ in God." What marvelous security! *Safe* while this double-proof security of all-power is safe. Secure as long as "Christ in God" is secure.

"Because I live, ye shall live also." It is as though Christ had said: "I have passed through death and hades and up through the air." "I was dead and am alive for evermore." "I have the keys of death and of hades." "I have passed through and am seated above principalities and authorities and the world-rulers of darkness." "Fear not, trusting ones." "I live . . . ye shall live also." "I conquered . . . ye shall conquer in Me." No wonder Paul could say: "I know *Whom* I have believed . . . He is able to keep . . . unto that day." Christ's promise is not in vain. If He lives, the believer *must* live also. Christ Jesus said so.

The believer's life is secured by the faithfulness of God. "They shall *never* perish . . . no one can pluck them out of My Father's hand." "*Kept* by the power of God." What blessed preservation is this. Who fears to commit their souls unto Him, as unto a faithful Creator. "God is faithful by whom ye were called."

The believer's life is sealed by the Holy Spirit. "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." This sealing is *until*—UNTIL—"UNTIL the redemption of the purchased possession." Satan cannot in any wise steal away that which bears the seal—mark of the Holy Spirit of God.

When your heart *questions* whether a child of God can be lost, ask yourself, "Who can separate us from the love of Christ?"

When the heart *trembles* for fear of falling, encourage your heart with: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall separate us from the love of God, which is in Christ Jesus our Lord."

When your heart *doubts* your own ability to hold out to the end, then remember it is not your holding out but His holding on; not your perseverance but His preservation. "Ye shall be holden up, for God is able to make him stand." Your salvation is not your care, but His. Your salvation is not your works, but His. Your salvation is not of your failures, but of His faithfulness.

It is the will of Christ that His own be with Him where He is. Who can break His eternal purpose?

It is the *promise of Christ*, "My sheep shall never perish." Who can disannul His Word?

It is the *assurance of Scriptures*: "God hath chosen us before the foundation of the world . . . unto the adoption of sons . . . unto a dispensation of the fulness of times." When God puts forth His hand, who can draw it back?

If a *saved soul is not safe*, then salvation is not of grace but of debt.

If a *saved soul is not safe*, then the atonement was not a complete work, wrought out for us.

If a *saved soul is not safe*, then the enemy can lay something to the charge of God's elect—something not covered by the blood of the Christ.

Can a *child of God* be lost—then, the new man, begotten of God; the new man that cannot sin; the new man which is a member of Christ's body, of His flesh and of His bones; the new man which is indeed "Christ in us"; the new man which is "Christ our life"—then this new man can be lost. Then "Christ who is our life" can be lost. Then "Christ in us the hope of glory," can be lost. Then "Christ's flesh and body and bones" can be lost. Then, the man begotten of God, the man that cannot sin, can be lost. Then a child of God can be lost.

Can a *child of God* perish—then, the purpose of God to people heaven can perish; then the names written in the Lamb's Book of Life can be blotted out; then God can mourn the loss of His own sons, born of His Spirit, begotten by the Word of His Truth, through the infinite cost of His crucified Son. If a child of God can perish, the new man created after God in righteousness and true holiness can perish.

Can a *child of God* die in his sins? Not until God denies His oath, breaks His honor, and loses His character. "Yea, let God be true, and every man a liar." In that day Christ

Jesus can say of all the redeemed ones that He said once of His twelve: "Those that Thou hast given me, I have kept and *none* of them is lost, save the son of perdition,"—and this son of perdition was never a son of God.

Toward those who hold or who teach the possibility of a saved soul being lost, my heart burns and yearns as it writes: "Ye do err, not knowing the Scriptures, nor the power of God."

HIGH FLIERS

(CONTINUED FROM PAGE 156)

less alarm. He saw with his field glasses that this time she flew further away and then darted from under her eaglet, leaving him in the mid-air, but when he cried she darted under him and again let him feel the strength of her wings and become calm while she soared higher, letting him ride on her back, watching her great wings in motion, training him.

"If I'd only rest in the Lord," thought Marvin, "He'd show me how to live a heavenly life. If only I'd rest in HIS great strength, then He might work through me to win this old man to the Lord."

Marvin was fascinated watching the graceful flight of the bird he had so long wished to observe. He hoped the man was getting some good pictures. . . . Yes, there he was, winding his movie camera.

Suddenly the mother eagle returned and with terrible speed flew to the old man, took him in her claws and soared away with him, his feet dangling like a kite's tail.

Aghast and suffocated with fear, Marvin saw her dangle him out over the stream. He trembled and then realized that he too might be disposed of that way!

He prayed and then began to hasten down the path. His staff clicked noisily as if cannons exploded in his alarmed ears, the rocks rolled and twigs snapped. Quite unlike a woodsman in need of privacy he hastened, frantically.

Miles down the trail at an abrupt turn where pine trees protruded, Marvin heard a groan. There was draped the old man over a very remote and swaying branch. Below him the ravine, above him the branches were torn away, exposing him to the view of the eagle which might return, so he was pretending to be dead.

"Hold on!" cried the boy, "I'll see if I can rescue you! You see we do need human and divine saviours."

"Don't bother, Son, I'm dying. Escape before you suffer this fate."

"Never! I'll cut a forked branch and support your branch then crawl out to you by standing on the one below you. I work fast, sir! But really your physical safety is not nearly as important as your need of eternal safety. God loves you. He died as atonement for your sins, so you may rest on His wings and be taken to His home. Please accept Christ as your Saviour!"

"Boy, I'm 86! Would God forgive an old man for turning a deaf ear and wasting a life?"

"Oh yes! The man on the cross beside Jesus believed that He is very God and Jesus said, 'This day shalt thou be with me in paradise!' That man couldn't get down to do any special deeds. He believed and was saved."

Marvin had cut the branch as he spoke and now placed it supportingly and stepped softly along the lower limb. "Here I am. Can you move at all, sir?"

The old man tried and then groaned in agony. No son, I've fallen on a broken point. It has pierced me. But you have been the young eagle bringing tempting food for this old bird and I've been tempted to taste and see that God can save. I know you're right. The words are sweet to me. I lied last night. God HAS stirred my nest many a time. He took my wife. I turned a deaf ear. He took my boy who loved the Lord and used to say, 'Daddy, we all need a Saviour.' I became bitter, but you remind me of him. Last night I couldn't sleep. Now, I'm going to experience the wonder of having God take me as on eagle's wings to HIMSELF! He is my Saviour!"

Tenderly Marvin touched him as he gulped in gratitude. Presently he said, "Tell me your name, sir, and any message." But the old man had gone, on heavenly wings.

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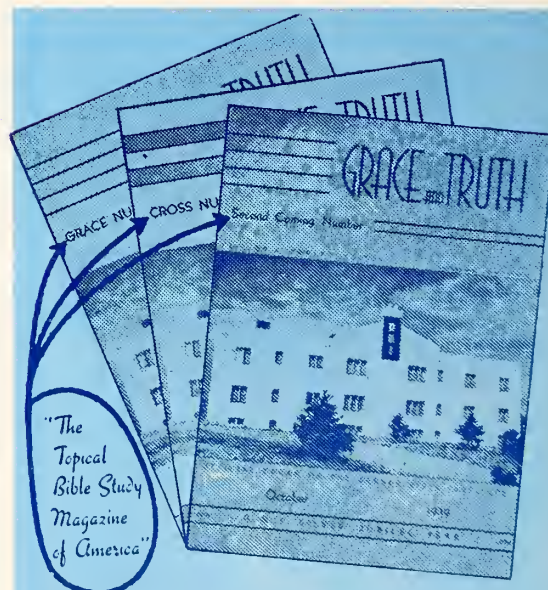


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The magazine has proved to be a post-Bible school course to me, during these long years of isolated ministry among the Indians of the Brazilian forest. I believe, too, that I am but one of thousands who find regular blessing through the articles, and incidentally, through the work of the Berean Missionary Society in Congo.

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GRACE AND TRUTH



CHAPMAN HALL--DENVER BIBLE INSTITUTE CAMPUS

Young People's Number

"The Topical Bible Study Magazine of America"

June

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1941

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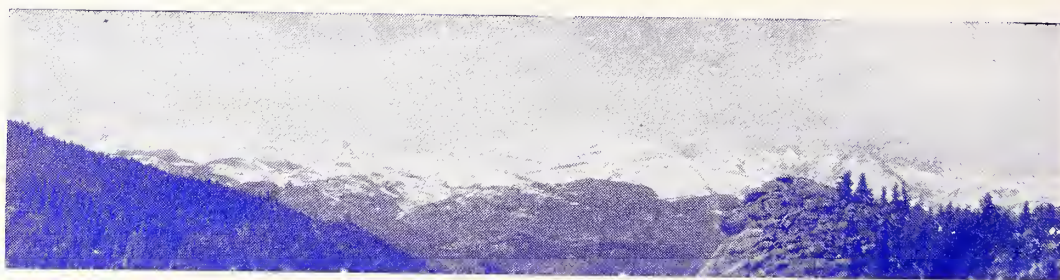
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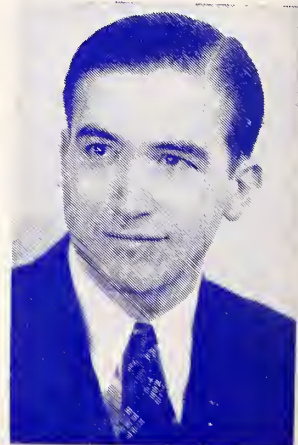
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"Come ye apart and rest awhile"

"GRACE AND TRUTH"

Entered as Second Class Matter, October 27, 1922, at the Post Office at Denver, Colo., under the Act of March 3, 1879

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JUNE, 1941

No. 6

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THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16, 17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6, 7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 1:16, 17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

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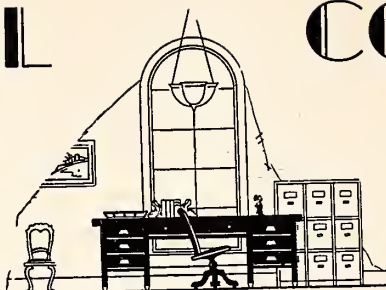
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Denver, Colorado



YOUNG PEOPLES NUMBER

IN A day when so many demands are being made on the lives of young people, it is imperative that we remind Christian young people of their first responsibility—their obligation to the Lord Jesus Christ.

D. B. I. students and others have cooperated to send forth this Young Peoples Number of *Grace and Truth*, which we believe will meet a need in the lives of young people. We pray God's richest blessing on it as it goes forth and ask Him to make it a real help to young Christians.

DEPUTATION AND VACATION TRIP

PRESIDENT and Mrs. Lindquist will leave for the East the latter part of June on a combined deputation and vacation trip.

They will be with Dr. Walter Wilson at the Bible Hall in Kansas City, Missouri, on June 29.

The first few days of July will find them in St. Louis where they will be holding services at the East Grand Boulevard Presbyterian Church of which Rev. Mossbacher is pastor, the Fourth Christian Church where Rev. Malia is pastor, and the Edgemont Bible Church, East St. Louis, Illinois, where they will be fellowshiping with Rev. and Mrs. Joseph Wright, graduates of D. B. I.

Then on the eighth of July they will be starting a two-weeks meeting with Rev. V. F. Anderson at the Norwood Park Gospel Tabernacle in Chicago. Word has come from Rev. Anderson that the Lord has been doing great things at the Tabernacle and they are looking forward to the meetings with Dean and Mrs. Lindquist.

After these meetings they will be seeking a little rest and recreation before they hurry back to the Institute to prepare for the Christian Conquerors Youth Conference, July 26 to August 3, and the Sixth Annual Summer Bible Conference, August 10 to 24.

—H. H. S.

SINGING FOR THE SAVIOUR

JUNE 24, the D.B.I. Glad Tidings Quartet, whose picture appears on the full page of cuts

opposite page 180, will be leaving Denver on a singing tour of the Middle Western and Eastern states. Their first scheduled service is in Hayes Center, Nebraska, and from there they will be traveling on through Nebraska, Kansas, Arkansas, Missouri, Illinois, Indiana, Ohio, Pennsylvania, and possibly some of the New England states. On the return trip, they will also be holding services in Michigan and Iowa, in addition to some of the states mentioned above.

After a few days of spiritual and physical refreshment at the D. B. I. Summer Bible Conference, the young men will again be going forth to sing and preach the Gospel of Christ, this time in Wyoming, Montana, Idaho, and Utah.

The personnel of the quartet is as follows: John Wood ('43), First Tenor; Delmar Stevens ('41), Second Tenor; John Keyes ('43), Baritone; and Harley Pulis ('41), Bass.

The Lord has richly blessed the ministry of the quartet during the past few months, and we bespeak your prayers for His continued blessing upon them as they go forth this summer, singing and testifying of the glorious Gospel of our Lord and Saviour, Jesus Christ.

—H. M. P.

EXPOSITORY TEACHING

DR. JAMES M. GRAY remarked to me some years ago, when lamenting the dearth of expository preachers and Bible teachers, "I am afraid the great trouble is there are few men humble enough to be willing to teach the Word of God. They much prefer to soar to heights of eloquence and give rein to their own fancies rather than seriously and soberly to open up the truth." An outstanding New York preacher has said, "Expository preaching is the poorest of all types of preaching because it leaves so little scope for the imagination." But those who value eternal things for their own sake are not anxious to listen to the empty vaporings resulting from the imaginations of the human heart, but they prefer to be nourished by the milk and meat of the Word itself.

—The Presbyterian

STATION Y-O-U

Good morning, ladies and gentlemen. You are listening to a report of public opinion, treating a few constructive criticisms of radio station Y-O-U.

Most radio stations have a definite wave length, but station Y-O-U can be found anywhere on the dial of your ears (your receiving set). You can get Y-O-U doing dishes in the kitchen, working behind a desk in the office, washing clothes in the laundry, or outside raking the lawn. And Y-O-U is one of these television stations; you can hear, and quite often see, station Y-O-U.

As far as station Y-O-U itself is concerned, it is on the air about sixteen hours a day; but as far as the radio audience is concerned, Y-O-U is on the air twenty-four hours of every day. Moreover, nearly everyone listens in to station Y-O-U. If this station realized that no part of its daily program was without an audience of some size, it might be more careful what it broadcasts.

Quite often the reception is very good over other stations; but you cannot hear Y-O-U so well because it is so faint. This deficiency is due, no doubt, to the fact that station Y-O-U's power connections are not so good. When this radio station neglects to make good, firm connections with "the great Power-line" at the beginning of each day, its reception suffers a great deal.

Among the criticisms of Y-O-U, listed as very displeasing, we find the fact that its programs are too monotonous. They seem to be very much the same day after day, having very little variety, continually finding fault with and discrediting other programs of other stations that have a little better coverage than it has. People would listen in much more if this were not so. And then there are the gossipy news flashes on the neighbor situation which become very tiresome. Also its grouchy remarks on the food problem, the quality of the coffee, and how the government should not be run, does not seem to help matters at all.

With its station identification, Y-O-U always gives the time. Whereupon everyone looks at his watch, and, believe it or not, sometimes station Y-O-U is behind time. This happens most often at meal times, or on Sunday morning when the bus is ready to leave, or when the first period class bell rings. If it were a matter of seconds, it could be overlooked; but for a radio station to be as much as five or ten minutes behind time is very bad indeed.

Station Y-O-U is and has been a member of the BOC (Body of Christ) network for some time. The right to exist and to broadcast has been paid for in full by the Son of its Creator

and Owner, God the Father. We are very glad to say that some of the programs Y-O-U puts on are exceptionally fine and well worth listening to. Its Sunday broadcasts are a joy to hear. It is to be regretted that all of its programs are not up to the high standard that is expected over the BOC network.

Does your life broadcast a story
That is fine and brave and true,
Or send out on the ether
Some sobbing, wailing "Blue"?
Is your life a noble sermon,
Being broadcast far and wide,
Or just a pack of theories
That you've never really tried?
Does it bring to men a message
That will teach them to be strong?
Are you seeking, as you broadcast,
To help the world along?
Then check up on your program,
Make it strong and clear and true.
Be careful what you broadcast
From station Y-O-U.

—Anon.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

—Delmar Stevens

VISITING MISSIONARIES OF LATIN AMERICA

THE toils and triumphs of the missionaries in the Central American Republics were graphically presented to the faculty, staff, and students by the Rev. and Mrs. M. J. Hunt of Honduras, Central America, on May 30, and by the Rev. and Mrs. E. F. Sywulka of Guatemala, Central America, on June 2. These missionaries are laboring under the Central American Mission of which the late C. I. Scofield, D.D., was the founder.

Illuminating reports of the great evangelistic campaigns being carried on in the twenty Spanish-speaking countries were given by Dr. Harry Strachan, founder and director of the Latin America Mission, Inc., at the Berean Fundamental Church of Denver on June 17. The transforming power of the Gospel in the lives of our neglected Indian neighbors was the theme of Dr. Strachan's heart-searching messages at Morning Devotions at the Institute Dining Hall.

We are grateful that God brought these Spirit-filled missionaries our way. The delightful fellowship enjoyed with them will long linger in our memories. Their challenging messages laid a greater prayer burden upon our hearts for Latin America's 120 millions, the vast majority of which have never heard the Gospel.

—B. G. C.



"Young People of the Rockies"

KFEL
950 k.c.
5:00-5:30 P.M.
Sunday

"It's too big for me, Lord; I'm just throwing the whole burden over on You."

With four dollars in his pocket and fifty needed the following night for his broadcast, the young gospel preacher was in the depths of despair. A number of other bills greatly in arrears did not lighten the load.

George Watmough, a six-foot-three Connecticut Yankee, erstwhile pugilist, truck driver, tap-dancer, and movie actor, but mostly just a rover, had one night drifted into Paul Rader's Tabernacle in Hollywood where he came to the foot of the cross of Jesus Christ. Old things passed away and all things became new.

Now for some eight weeks he had been struggling along, trying to keep up a weekly broadcast of gospel songs and messages to the young people in and around Denver. The inception of this program was the result of a stop for a few days visit at the Denver Bible Institute which he had formerly attended. He had made up his mind to go on to California soon. Just about three days before he anticipated starting to the West Coast, he and the gentleman with whom he was sharing a room were fellowshiping about the things of the Lord. "Two things I have been praying about," the roommate said: "Gospel work in the hospitals of Denver, and a radio broadcast."

"Isn't that strange?" George responded. "Those are the very things the Lord has laid on my heart and about which I have been praying."

"Let's just ask the Lord to work it out if He wants it," responded the roommate. So they knelt together and prayed.

George did not go to California. In less than two weeks, a Christian worker phoned the evangelistic director of the school and asked for help in the hospital work. George was asked to go. Since then he has held one or two meetings a week in a large city hospital where he preaches from five to seven times in as many different

wards. Numbers have been saved and many more blessed.

But still the thoughts of a radio broadcast lingered in George's mind and in his prayers. One day, with less than ten dollars in his pocket, he dropped into the radio station. On being told that it would cost about fifty dollars per broadcast, he left rather discouraged. He continued to pray about the matter, however. One day a letter came. Before opening it, George knelt down by his bed and said: "Lord, if You want me to have that broadcast, will You make it plain in this letter?" Upon opening the letter he found a check for \$50. God had laid the gift on the hearts of friends in the East who had known of George's desire to broadcast the Gospel. The dew was on the fleece. That very day a contract was signed with Station KFEL for a weekly broadcast. Three days later a check for \$50 and another for \$42 arrived.

The broadcast started off on schedule with this money to pay for several weeks. However, little by little the finances lessened. Debts piled up until the day arrived when he had \$4 and needed \$50; and had a big burden on his heart, and he needed peace and rest. So sitting in the YMCA in the depths of despair, he had almost decided to throw the whole thing over and pull stakes again. Then he read that wonderful verse I Corinthians 15:58: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." If steadfastness was God's plan, then what he had been contemplating was not God's plan. But one thing was certain—if staying with this work was God's plan, then it was *God's plan* and not his own. He realized that day what he was later told by a friend—that he was only a small member of the Body of Christ and he had been trying to do the work of the Head. It was then that he said: "It's too big for me, Lord; I'm just throwing the whole burden over on You." A burden rolled from his heart that lightened him as much physically as spiritually, and a new sense of appreciation of I Peter 5:7 came to him: "Casting all your care upon Him; for He careth for you."

The next day he visited the radio station and told them that he did not have the money for the following day's broadcast. But he said, "There is one more mail delivery today and if nothing comes, I'll call you tonight." That night in his mail box he found a letter. Now he would know his fate. Nervously, he tore open the letter and found a check for exactly \$50. The following week a check for \$200 came, and with it a promise—"Like grace; more to follow." Assurance has been given that the broadcast will

(Continued on page 209)

"Dead Sea"



Christians

By Herbert Lockyer

Bible Teacher and Author

HAROLD BEGBIE, the British writer, whose apologetic works on the transformation of human lives are well known, reminds us in *More Twice-Born Men* that there are two seas in Palestine: "One in the north, teeming with life, fish, fruits, crops, birds, flowers—life of all kinds. In the south is the Dead Sea with no fish, no fruit, no flowers, no houses, no life of any kind. What is the reason for the difference? The Sea of Galilee has a river flowing into it, and a river flowing out of it. The Dead Sea has the same river flowing into it, but none flowing out."

Mr. Begbie's comparison means that the one sea is a channel, open at both ends, while the other is a mere receptacle, retaining what it receives. As this gifted author goes on to say, "A mind which receives and gives is a 'Sea of Galilee'; a mind which receives and gives nothing out is a Dead Sea. It is a law of our nature that we enrich ourselves by sharing with others the accumulation of our activities, be they intellectual or material. The miser of knowledge or wealth punishes no man so heavily as himself."

And, truly, the curse of modern church life and work is the presence of far too many "Dead Sea" Christians. At church services, Bible conferences, and classes, they continually receive the good things of the Word. But the tragedy is, they retain what they receive. There is no transmission. If the sermon is pleasing, the minister is commended with the hackneyed comment, "A mighty fine sermon." Nothing, however, happens. Character is not radically changed. The recipient does not think of the godless multitudes outside the church who need the same message, and who must be brought in to the church by those who profess to be quickened by its ministry. If water ceases to flow, it becomes stagnant and stinks.

What kind of a Christian are you? Is your life a veritable "Sea of Galilee," with its river flowing into it, and a river flowing out of it? Have you an outlet as well as an inlet? Is the dry, barren wilderness around you continually refreshed as the result of your sacrificial life? Are you functioning as a channel of blessing?

*Channels only, blessed Master,
But with all Thy wondrous power
Flowing through us, Thou canst use us
Every day, and every hour.*

"Dead Sea" Christians are a positive hindrance to the cause of Christ. Are you among the number who take but do not transmit? Do you give what you gather? Or, like the Dead Sea in Palestine, do you drink in the life-giving water and hold it in your own chalice? Well, chalices are nice to look at, but channels are more useful to thirsty souls. Here is an anonymous poem clipped from an English magazine several years ago. God grant that as we read the parable, the miracle of transformation will take place!

THE DEAD SEA

*I looked upon a sea
And lo! 'twas dead,
Although by Hermon's snows
And Jordan fed.
How came a fate so dire?
The tale's soon told.
All that it got it kept,
And fast did hold.
All tributary streams
Found here their grave,
Because the sea received
But never gave.
O sea that's dead! Teach me
To know and feel
That selfish grasp and greed
My doom will seal.
And, Lord, help me my best,
Myself to give,
That I may others bless,
And, like Thee, live.*

God Speaks

*God spake, I answered, "Nay."
"Go study My word," He said.
"I see no possible way,
Nor choose this path to tread."
God spake, "For you Christ died;
I'll make for you a way."
"Impossible!" I sighed.
"No! Just say 'yes' today."*

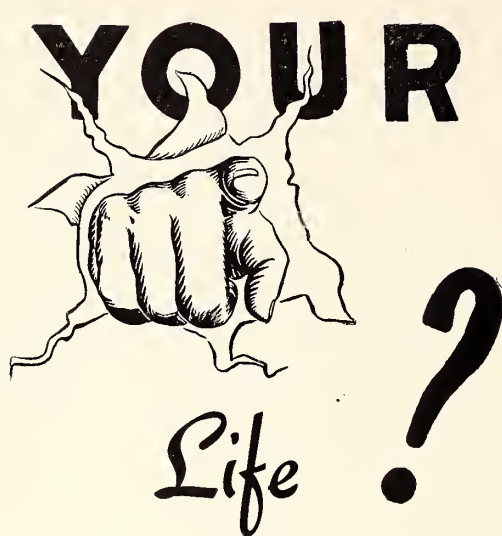
*Then, "Yes," I answered Him,
For of Christ's death I thought;
And naught this truth can dim—
My pardon He has bought.*

*I study His Word today;
He has so faithful been.
God has opened the way—
Can you not trust Him then?*

*God speaks—you linger still!
He only wants your heart.
You have a place to fill.
Ah! won't you do your part?*

—Gladys Ostrander, '42

What Is YOUR Life ?



By C. Reuben Lindquist
President, Denver Bible Institute

THE WRITER, James, who raised this question, answered it by declaring, "It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14). The ancient writer, Job, compared life to a "wind," a "flower." The patriarch Jacob referred to his earthly sojourn as a "pilgrimage." The psalmist spoke of life as a "tale that is told," a "leaf," a "dream," a "hand breadth," while Isaiah the prophet considered life as a "thread cut by the weaver." Thus the writers of the Bible with one accord describe man's earthly sojourn as something vain, weak, uncertain, and limited.

Today, human life is cheap. Thousands are slaughtered in a single day by death-dealing implements of modern warfare. Bloodthirsty dictators think nothing of spilling human blood in order to obtain their objectives. But while we deplore this carnage of war and the ruthless slaughter of human life, the greatest tragedy of all lies in the fact that so many individuals depreciate the value of their own lives. The majority of the people today consider life as a mere existence, something that must be endured until the end.

Someone has aptly said, "Life is just what you make it." I would like to change this by stating, "Life is just what you make of it." Life offers opportunities, privileges, and challenges to all. But alas, only the few seem to grasp the true significance of life and really learn to live. John Oxenham, in his poem, has graphically portrayed this:

To every soul there openeth
A way, and ways, and a way;
And the high soul climbs the high way,
But the low soul gropes the low;
And in between on the misty flats
The rest drift to and fro.
But to every soul there openeth
A high way and a low;
And every soul decideth
The way his soul shall go.

After all is said and done, the real difference between existing and living depends upon whether or not a soul knows the Lord Jesus Christ as Saviour. Living for a day or even for a lifetime is one thing. Living for eternity is quite another. When a soul has taken Christ, then that one begins to live as for eternity. Life here and now takes on a new meaning. So if we would truly live, we must first of all have life, and that life is found only in the Lord Jesus Christ.

What is your life? In answering this question, I would like to call your attention briefly to Paul's estimate of his own life as described to his son, Timothy, and recorded in II Timothy 4:6-7. That he was mindful of the fact that his earthly sojourn was about completed is revealed by his own testimony when he says, "I am now ready to be offered, and the time of my departure is at hand" (II Timothy 4:6). In epitomizing his life, Paul seems to sum it up by comparing it to three things. First, he declares

LIFE IS A CONFLICT

"I HAVE fought a good fight" (II Timothy 4:7). In keeping with this figure, the Apostle in the second chapter of this same book refers to the characteristics of a good soldier. Four qualifications are here mentioned.

First, "Be strong in the grace that is in Christ Jesus." Just as definitely as the physical weakling is rejected from physical warfare, so the spiritual weakling is disqualified from the spiritual warfare.

Second, "Endure hardness as a good soldier of Jesus Christ." Sissies and cowards do not make good soldiers. Red-blooded men are wanted—men with honor, courage, and conviction.

Third, "No man that warreth entangleth himself with the affairs of this life." When a soldier joins the army, he must sever all business connections and associations in order that he might give his undivided attention to his country. If the soldier engaged in Christian warfare would "please Him Who hath chosen him to be a soldier," he too must sever every connection with his worldly ambitions and be separated unto Christ.

Fourth, he must "strive lawfully." In other words, he must learn to play the game accord-

(CONTINUED ON PAGE 209)



A staff member of an institution very similar to The Denver Bible Institute sounds out a real appeal to the young man who will endure hardness as a good soldier of Jesus Christ.

Because evangelism in America is part of the work of the American Bible Institute, Mr. MacDonald, the General Secretary, has given its students numbers of lectures on the mission field in this country. Although needy areas are scattered everywhere, making up an amazing total need of utmost urgency, they continue for the most part uncared for. The following portion of one of his lectures contains a serious challenge for Christian young men.

churches. To one who travels much, the need and the opportunity are very obvious.

GETTING TO WORK TO OPEN A CLOSED CHURCH

A DIFFICULTY confronting the pastor or young man who undertakes to open a closed rural church is the lack of means on which to live. One young man with whom I am acquainted has a wife and a child; yet he went into a town, looking for a closed church. Those in charge of the closed church at first refused him permission to use it, saying, "We cannot support a church in this town." The young man, however, promised to take the responsibility if they would let him use the church; so they consented. He went throughout the entire town canvassing the people. The following Sunday he held a meeting; only fifteen people were present. Within a year, however, he had a regular attendance of eighty to one hundred people and also a good Sunday-school. When he reached that point, he turned his work over to another man and again sought a hard place. Now he has built up another church.

Various difficulties are connected with obtaining church buildings under the foregoing circumstances. In order to make a good work secure, the Christian group should buy the building. Some can be bought for as little as five hundred dollars. If the interested group has bought the church, there is no fear of any one's taking it away from them.

STARTING WITH NOTHING

YOUNG men are needed who are willing to pay

A Good Soldier of Jesus Christ

By Thomas Mac Donald

General Secretary, American Bible Institute

UPON withdrawing from denominations, fundamental groups devote themselves to supporting their own work and, usually, a number of foreign missionaries. They often forget the home field. Denominations also leave many mission fields in this country vacant or entirely undermanned. Home missions have had to withdraw workers, and large areas lack the ministry which they once had. Figures reveal that thousands of churches have closed within the last few years. In Maine every Sunday sees two hundred closed

the price of entering these deserted areas— young men who will, by the grace of God, start with nothing or perhaps only a building. Young men from seminaries often want to go to a good, well-established church paying a comfortable salary—such is the outlook they have upon God's work. They will not consider starting from the bottom and building up a work.

Yet, beginning a work requires only a small amount of money. A single young man can usually obtain room and board for very little. Granted that he needs a bit of money to get started, within six months, however, he should be able to get along all right. This kind of work indeed is hard, but God blesses it abundantly.

(CONTINUED ON PAGE 208)



D. B. I. Faculty and Staff

Standing: A. H. Yetter, E. E. Lott, L. E. McClellan, Pres. C. R. Lindquist, E. G. Lindquist, C. R. Johnson, H. H. Stewart. Seated: Freda Cassens, Alma Waespi, Mrs. E. E. Lott, Rose Encinas, Neita Smith, Mrs. C. R. Lindquist, Mrs. E. G. Lindquist, Myrtle Lewis, Grace Crooks, Mrs. Ada M. Hess. Missing from picture: A. B. Cassens, J. W. McKown, T. W. McKee, Anna Benthien, Mrs. L. E. McClellan, Violet Anderson.

LIVES *of* SACRIFICE

BY ALBERT OSTRANDER '42

THE DENVER BIBLE INSTITUTE is the Bible training center of the Rocky Mountain region. It is a training school for Christian workers, and stands as a mighty bulwark to defend and propagate the Christian faith. The faculty and staff consists of consecrated men and women who love the Word of God, and who are willing to stand for its truths. Their faithfulness and fidelity to the things of God and His Word is indeed a testimony of divine grace.

God has singularly prepared each one for the task to which He has called them. This is true not only in the teaching of the Word, but also in the many other duties at the School. Many of them have received training in special schools for their individual tasks.

Their lives are lives of sacrifice. This is evident by their daily Christian living. Personal desires and wants have been set aside. Instead, they are seeking the desire and will of God. Other fields of service have been turned down that they might serve the Lord at D. B. I. The Lord has burdened their hearts for this work; and they have not spared themselves in time and energy, that they might fulfil their responsibility.

The task to which they have given themselves is not for personal gain. They do not have a pay check placed in their hands at regular intervals, for they serve on a faith basis. A stipulated salary is not given to any of them. God supplies their needs according to His riches in glory by Christ Jesus. They are far more desirous of seeing young people trained for the Lord's service than they are of receiving a regular salary. Their labor is a labor of love. Earthly remuneration may be small, but the One Who is keeping the books in heaven will mete out a just reward.

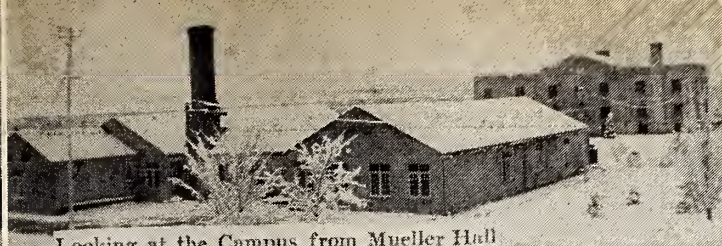
A living testimony of consecration is manifested by word and deed in each of their lives. They have willingly become servants for Jesus Christ. This becomes a potent testimony to each of the students. Those who are going out to serve the Lord learn what Christian service is by the daily examples of this faculty and staff.

Their personal concern for each of the students is very helpful. Due to the close contact of faculty and student body, they soon become acquainted with the problems of each individual student. Because of this, they are able to help by their prayers and personal attention to these problems.

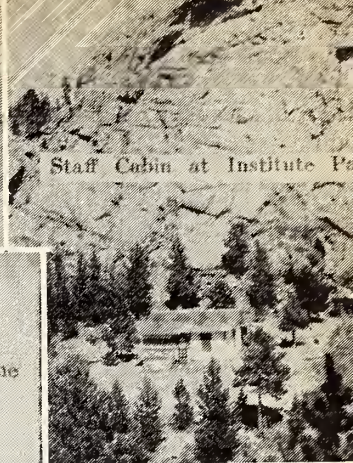
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Harvest Time



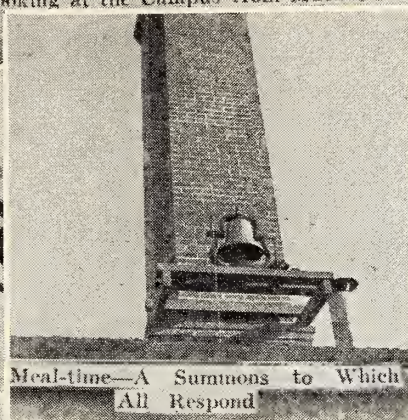
Looking at the Campus from Mueller Hall



Staff Cabin at Institute Park



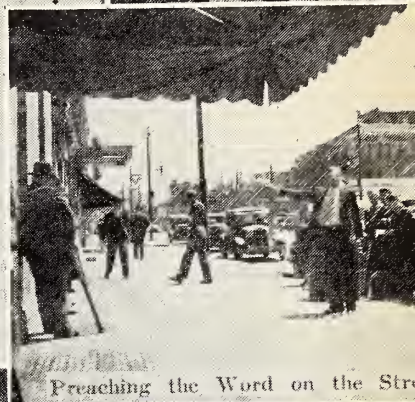
Brookes Hall in Winter



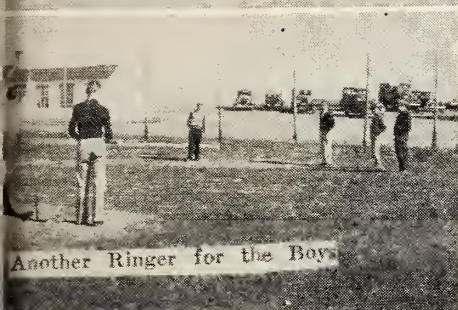
Meal-time—A Summons to Which All Respond



Colorado Sunshine is Irresistible



Preaching the Word on the Street



Another Ringer for the Boys



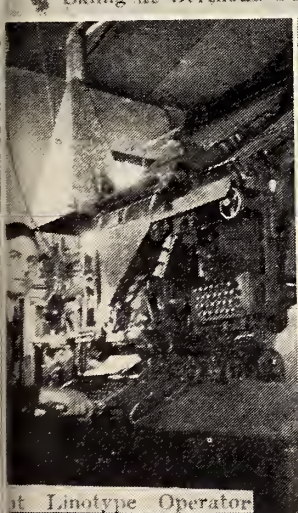
Skiing at Berthoud Pass



President Lindquist has the Photography Hobby



Picnicking at Institute Park



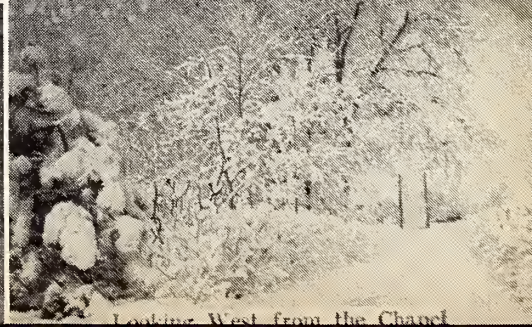
at Linotype Operator



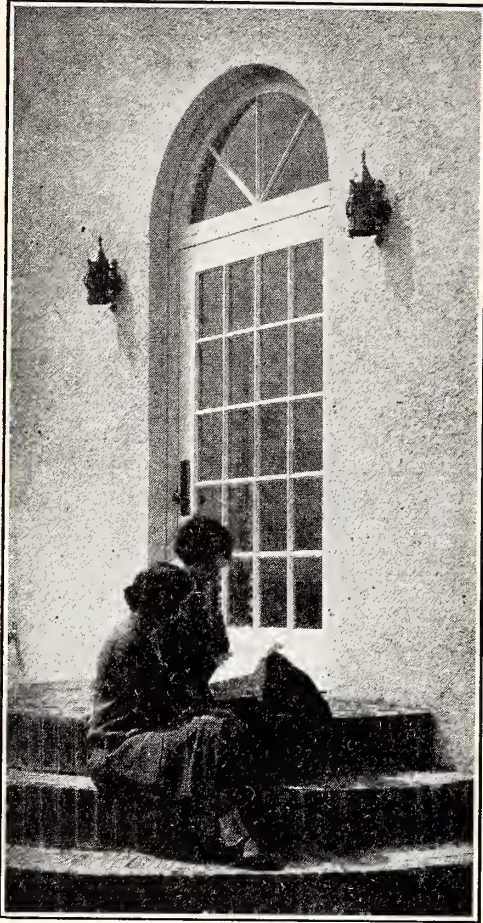
Petting the Institute Mascot



Student Male Quartet



Looking West from the Chapel



It is not my intention to give a resume of the D. B. I. course of study. (Such information is given in the school catalogue, and those interested will be sent a copy upon request.) Neither is it possible for me to discuss all of the material presented in the classes; such a discussion would fill volumes. The purpose of the writer is to present a few of the foundational principles of Bible study which are outlined, employed, and applied by our instructors.

D. B. I. does not try to expound to the student every verse in the Bible. The aim is to teach the student how to study the Bible for himself. Every student soon becomes familiar with the term, "The Bible is self-interpreting," and it is not long before he realizes that the best commentary on the Bible is the Bible itself. Although valuable, a knowledge of this fact alone is not adequate. It would be foolish to expect someone who had never seen an automobile to learn how to operate it if he merely were told that it had a self starter. Even so it is not enough for us to know that the Bible is self-interpreting; we must know something of the method of operation of this feature in the Scriptures.

The founder of D. B. I. developed a group of definitions for eighteen of the principles of Divine Revelation. The defining of these principles greatly aids the Bible student in his study of the Word of God; for whenever a difficult passage of Scripture presents itself,

A Glimpse Into the

IS THE Bible a book of incoherent *disjecta membra* bound together into one volume, or is it a coherent unit? Strange as it may seem, there are those who claim the name of Christian who hold the former; but after spending over four years in intensive study of the Sacred Book, to me there is only one conclusion: the Bible is God's divine revelation to man.

Although the Bible was written over a period of about 1,500 years and by about forty different men, its unity remains unquestionably unique. To this there is only one explanation: the writing of the Holy Scriptures was supervised by the mind of Deity. Divine authorship guarantees to us perfect agreement in the Scriptures, thus giving us a foundation upon which to work in our study of the Sacred Page. It is upon this sure foundation that the D. B. I. Bible course is built.

he may refer to the definitions, determine which applies, and soon an apparent discrepancy becomes a marvelous proof of the infallibility of the Sacred Book.

In a short article such as this it is not possible to discuss all of these principles; therefore, we will endeavor to call special attention to just two of them.

The first which we wish to discuss is the Context Principle. It is defined as follows: "The Context Principle is that principle of Divine Revelation whereby God, either in adjacent passages or distant passages bearing on the same or related themes, gives Bible light on Bible questions."

The question is often raised: "Why are there so many different religions in the world?" And how do they all prove their doctrines from the Bible? The answer to this question lies largely in the fact that the Context Principle

of Divine Revelation is for the most part ignored by the cults of our day. We may prove anything by the Bible if we take different portions of Scripture from their context. An example of this is given in the following quotations from the Bible: "And he hanged himself"; "Go thou and do likewise"; "Whatsoever thou doest, do thou it quickly." Frequently some one facetiously puts these together to prove that suicide is taught in the Bible. Yes, these statements are in the Bible and they are divinely inspired statements, yet when we take them from their setting they can be made to prove that which is quite contrary to the true teaching of God's written Word. Thus we see that it is very important that we understand and employ the Context Principle.

Before coming to D. B. I., the writer became much perplexed over the words of the Lord Jesus in Matthew 16:28:

Verily, I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom.

To me there seemed to be no way of explaining this verse. Certainly this was a mistake in the Bible which no one could deny. The Lord Jesus stated that some of the men standing with Him should not die before they saw Christ coming in His kingdom, and yet we all know that those men died hundreds of years ago and still Christ has not yet come. A Christian lady of my acquaintance, who had spent much time study-

ing the Bible, was consulted, but she could give no satisfactory answer. Then the question was put to a D. B. I. student. He took his Bible and read the verse carefully, but he did not stop there; he read the verses that followed, and in a few minutes he gave in substance the following answer: The immediate context indicates that the Lord was speaking of His transfiguration which was a picture or rehearsal of the actual Second Coming of Christ. However, we are not limited to the immediate context, for a passage of remote context gives conclusive proof that the transfiguration prefigured the Second Coming of Christ. We turn to II Peter 1:16-18:

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty.

For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased.

And this voice which came from heaven we heard, when we were with Him in the holy mount.

We recognize at once that this passage is speaking of the transfiguration of the Lord Jesus, and what blessing comes to our souls as we see the harmony and accuracy of the Scriptures demonstrated by this principle of Divine Revelation.

This answer was logical and scriptural, for the immediate context of this verse shed Bible light on a Bible question.

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Course Of Study

BY HARLEY M. PULIS '41

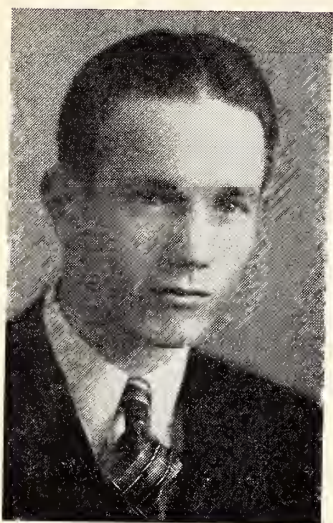
Any approach to the Bible which allows for discrepancies and contradictions is a wrong approach. God's Word properly divided and interpreted needs no defense.

D. B. I.
STAFF
AND
STUDENT
BODY



CLASS MOTTO *Triumph in Christ*

Class



Through the clear teaching and personal application of the precious truths of God's Word as taught here at the Denver Bible Institute, I have become more intimately acquainted with the Lord Jesus Christ. I am very grateful for the many opportunities of Christian work given, whereby I can tell others about

my wonderful Saviour and Friend.

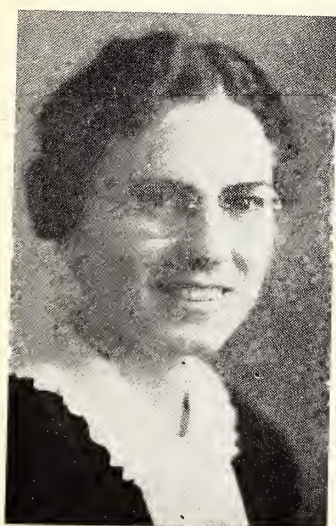
For the many Christian friends who have financially helped me during my four years of training I register my thanksgiving to God.

It is my heart's desire that, in whatever circumstances God puts me, I may there be, in word and deed, a faithful witness to the grace of God and victorious power of Christ.

—Delmar Stevens

"Faithful is He that calleth you." I praise God for His faithfulness in dealing with me, and leading me into training at D. B. I. Realizing my own unworthiness and inability, I marvel that He, by grace, should save me and call me into His matchless service. I can truly say that His grace is indeed sufficient in every circumstance and in every testing. It is my earnest desire that He shall always have the preeminence in my life, and that I may serve Him wholeheartedly, both at home and on the mission field.

—Louise Jackson



I love D. B. I. and am thankful to God for making a way for me to receive training here. It is here that, for me, the Bible has been changed from a lifeless Book into the living, throbbing Word of God. Through the unfolding of its pages by faithful teachers, I have come to see the grace of the Lord Jesus in His power to save, to keep, and

to give victory in personal living. I am also thankful for Christian friends who have stood by me in prayer and financial aid for the past four years.

I am glad that the Lord chose to work through earthen vessels. I am looking forward to a victorious life of service in Him, since He has said, "Lo, I am with you alway."

—Nell Owens

I am thankful for this school which has nurtured me in the faith, and also for Christian friends who are faithfully standing by.

The Lord is becoming increasingly real and precious to me as I press forward in the work which He has for me. It is with joy that I anticipate being a "worker together with Him" in Africa.

The Lord touched my heart for this work through the message of a returned missionary entreating, "Go ye therefore," and assuring us of the Lord's promise, "Lo, I am with you alway." I know He is sufficient. His living presence shall "lead in triumph," and Africa's midnight darkness shall shine as the noonday.

—Alice Ostrander



GRACE AND TRUTH

Of 1941

It was several years ago that I first entered training at D. B. I. for Christian work; but circumstances, which seemed insurmountable, prevented my finishing the course at that time. But these circumstances were in God's will,

and I believe He was working out His plan for my life. God has graciously opened the way again, and I am privileged to be a graduate of The Denver Bible Institute. And as I go into full-time Christian work, I want my life to be so filled with Christ that others can say of me as was said of the apostles, "They took knowledge of them, that they had been with Jesus."

—*Harriet McKown*

The training in the four years I have spent at D. B. I. has laid a foundation in the knowledge of His Word, which I know will enrich my service for Christ. It is at D. B. I. that I have learned to practise the life of "triumph in Christ."

Through His dealing and the loving and patient help of the D. B. I. staff and faculty, the Lord has changed my life from

a bare existence to happy Christian living. It is the Lord Who gives us joy. "I will greatly rejoice in the Lord, my soul will be joyful in my God." It is now my heart-felt desire that, as I go forth into His harvest field, He will use me to the uttermost to win the lost to Him.

—*Geraldine Cook*

We are truly living in an age of unrest, strife, and tumult; but I thank God that I can say that I have rest and peace in my soul, for the Prince of Peace lives and reigns in my heart.

The Lord Jesus lived in my heart a long time before He occupied anything but the guest room; but, as the Bible and the Christ Whom it presents were made real to me through my D. B. I. training, I was made to realize the importance of giving Christ the preeminence in all things. "He must increase, but I must decrease," is my prayer and testimony.

—*Harley M. Pulis*

Each Christian should take the admonition of the Apostle Paul, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." Just such truths are taught in the classes which will steady one in his Christian life.

It is at the Denver Bible Institute that I have come to know Him more fully and to realize more than ever before that I am not my own, but that I have been bought with a price.

As I leave this year, and go out in His service to bring the Word to those whose minds have been darkened by sin, I know I will need no guide other than His precious Word.

—*Alice Leonard*



PRAYER

A Bible study that has been a blessing to me

Among our classes we have a course called Bible Psychology. This is a course teaching the Bible truths pertaining to daily Christian life. The lessons learned here are of practical help and instruction. Of these studies, the one on prayer has been a real blessing to me. So I would like to tell briefly of the truths of prayer.

Prayer—What is it? Prayer has been rightly called the power line between God and Christians. God is the source of all power. We, by faith, in turning on the switch, are connected with this power. In electricity, the power line is the means of transmitting power from the source to the one needing or desiring this power. How wonderful that prayer makes available to the believer in Christ the power of God.

Prayer is fellowship with God. We may talk to a person or that person may talk to us, but unless we have an interchanging of thought, as in conversation, it is not fellowship. We speak to God by spoken or unspoken words. God speaks to us through His Word, the Bible. John pictures this for us in Revelation 3:20:

Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.

May our fellowship with God through prayer be as sweet and as real as is here portrayed.

God is divine—sinless; we are human and sinful. How then can we approach God? In the Old Testament we learn that only the high priest could meet with God in the most holy place. Only once a year could he come, then only with the blood of atonement.

As the Lamb of Atonement, "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God," so then we may plead His blood and come before God.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh;

And having a High Priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water (Heb. 10:19-22).

Earlier in the Book of Hebrews, Paul writes:

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Heb. 4:16).

BY Verna Van Wingerden '42

The study that has been such a blessing to this D. B. I. student should be to every Christian. This most vital factor in the Christian life is so often neglected.

As the Jews of olden times were interceded for by the high priest, Christ is today interceding for you and me. Christ died for us that He might provide a way for all men, everywhere, and at all times, to come to God through Him.

Jesus taught His disciples to pray to God.

The Word reveals why we may come to God. The Word also tells us how or in what manner we are to approach the Throne of Grace.

First we come in His, Jesus', name:

And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son (John 14:13).

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you.

Hitherto have ye asked nothing in My name: Ask, and ye shall receive, that your joy may be full (John 16:23-24).

And we read in Hebrews, chapter ten, that we are to come with "boldness" and "full assurance of faith." We also read in Hebrews, chapter eleven, verse six, that those who come to God must believe in Him, and they must believe that He is able to answer prayer. We must believe that our God is God and the only God, and that He is a real and living Being. We must also have faith that He is able to answer our prayers and that He desires to answer.

Lack of faith prevented answer to the disciples' prayer. When a man brought his lunatic son to the disciples, their prayers for his deliverance were unanswered. The father then brought his son to Jesus, and Jesus rebuked the demon and he departed. Jesus rebuked the disciples by calling them faithless. Still they did not understand why they had failed.

And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you (Matt. 17:20).

In Matthew is recorded the instance of the two blind men who requested Jesus to restore

(CONTINUED ON PAGE 195)

ACTIVITY

D. B. I. Evangelism

BY MARY WOOD '43

To Andrew, finding the Messiah meant seeking his brother and bringing him to Christ. D. B. I. students do not wait until graduation to start sharing their blessings with others.

WE STUDENTS of the Denver Bible Institute have come into training for the purpose of gaining wisdom in the Word of God—not that we might go forth and impress men with words of man's wisdom, but that we might manifest the wisdom of God. And, strangely enough, the wisdom of God is not what men would call words of deep and profound thought and study; but they are the words of the simple gospel of Christ given out in such a way that souls are won to the Saviour. True wisdom, Solomon says, is demonstrated just so; for his words are, "He that winneth souls is wise." That is the end toward which all of our human energies should be directed, as we study and rightly divide the Word of God—to win others to the knowledge, acceptance, and love of our blessed Lord and Saviour Jesus Christ.

I do not know of any other human effort that we can put forth which brings greater joy to one's heart, than to seek souls for Christ and then to see those souls step "out of darkness into His marvelous light." The Lord has thus used us poor, frail instruments of dust to bring glory to His name throughout all eternity.

This school, through the years, has had many doors of testimony and service opened up to it all over the city and its outlying suburbs and communities. Practically every student has a definite responsibility to care for in the evangelistic activity of the school. There are Sunday-school classes to be taught, pulpits to be filled, Gospel teams to be organized, and calling work to be done, not only on Sundays, but throughout the week as well.

On Sunday mornings we see students coming from all parts of the campus with Bible and lesson helps in hand, each one with his or her particular duty to fulfill as he stands before his class of eager boys and girls. The Institute bus starts toward the city, filled to capacity with young people who are seeking the lost by wielding the Sword of the Spirit, which is the Word of God. Their aim is to win every soul in their class by constant, patient work and

instruction in the Word of God from Sunday to Sunday.

Encouraging reports come in from the different students, in which they tell of one or more souls saved through their ministry in the Sunday-school class. One young woman has had the joy of leading every child in her class to the Lord, just by patient dealing with them each Sunday morning. It fills our hearts with thanksgiving as we see these little ones taking a definite stand for Christ, not by mass psychology, as is so often the case, but one by one, as the Spirit works in their hearts.

The Institute, for the past fifteen years, has had a unique testimony going forth to the Colorado State Home for Children. The majority of the children there, the number of whom ranges from two hundred fifty to three hundred, have been under the sound gospel ministry of the Denver Bible Institute since they first entered the home. That is why, on Easter morning this year, when the superintendent asked to see those stand who had accepted Christ as their Saviour, every child but two in that auditorium rose to his feet. Then when the invitation was extended for those who had not done so to do so now, the remaining two also made a public confession of Christ as their Saviour.

Song leaders and student pastors go forth on Sundays, taking responsible positions in various churches, and breaking the Word to hungry souls in their congregations. Gospel teams, such as male quartets, mixed quartets, ladies trios, and other groups, are sent out to minister to young people's societies, hospital patients, and prisoners behind the bars.

At least once every week a gospel team, consisting of singers, speakers, and an organist, is sent to one of the leading hospitals in the city to bring blessing to the ones who are laid aside on beds of sickness and disease. How our hearts rejoice as we see the faces of those suffering ones light up with a warm smile of welcome as we sing and speak words of comfort and cheer. Truly, this is a privilege and a blessing to our own souls as we minister to those who are longing for the rest and healing that the Great Physician alone can give.

The jail services are always a blessing to
(CONTINUED ON PAGE 212)

A CHALLENGE

"Here am I; send me." The Lord is looking for some Isaiah's among the young Christians of today.

BY JOHN KEYES '43

● To Youth!

YOUTH in our day finds itself in a world of crumbling social orders, tottering economic systems, and general pessimism. The seriousness of the problem is seen when we realize that the voting citizens of tomorrow are the youth of today. Will they follow their forefathers in respect to law, order, liberty, religious freedom, and reverence to God? We are afraid that the answer is "No!" Materialistic philosophy, evolutionary science, and socialistic revolution have given our youth an unfair start and an unequal chance. Unless something is done about it, our democracy will fade away as the mist before the morning sun, and with it, our religious liberty.

The challenge that comes to Christian youth is, "Are we going to let the devil walk away with the nation whose coins carry the inscription 'In God we trust'?" The answer of every born-again youth should be, "Indeed we will not. By God's grace we will evangelize the godless youth of our generation." It is more than a sentimental matter of following the example of our forefathers; it is the duty of every Christian to witness for Jesus Christ. Christ Himself said, "Ye shall be My witnesses." Then, since it is the youth of our day that is in need of special help, it is the job of the saved youth to deal with unsaved youth. The time is ripe. The harvest is white. Christian youth, rally round the cross, and lift the blood-stained banner high!

I. WE ARE NOT ALIENS, BUT SUBJECTS

EVERY man who enjoys the rights, privileges, and protection of the government of any country in which he may live, gives recognition to the fact that he owes loyalty and love to the government which guarantees to him the privileges and liberties of life and the peaceful pursuit of happiness.

How much more are we who are subjects of the Lord of glory constrained to offer to Him the first-fruits of our affection and devotion. What a blessed privilege it is to be a subject of a King, Who is more than a ruling sovereign over us, but Who is also One Who is our friend and Who calls us His friends. He is always the unfailing Friend of those who belong to Him, but we are His friends only when we are obedi-

ent to Him. John 15:14-15: "Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you."

What a privilege it is to serve a King Who is our Saviour and dearest and closest Friend!

II. THE LORD IS CALLING FOR VOLUNTEERS

IN TIMES of emergency governments frequently call for volunteers for active service. Sometimes the draft system is employed, which forces citizens to serve either willingly or unwillingly. Thus they train a group of useful citizens for efficient, useful service to the nation.

Our glorious King is seeking volunteers to tell abroad His sacrificial love to a world of men and women who are dead in trespasses and sins. Our Lord does not draft men into His service. He has no pleasure in service that is forced and that comes from hearts that are unwilling. He only takes pleasure in service which comes from willing hearts—from hearts overflowing with love for Him. Any service that is offered to God, except it be born out of love for Him, is abominable to Him.

Young people in other lands even today are willingly and self-sacrificially giving their lives—yea, their all—for the promulgation of theoretical ideologies, which have never proved to be workable, and never shall.

How much more should Christian youth be constrained to voluntarily focus every activity, every desire, every pulsation of life to the propagation of the life-giving message of the Gospel of the grace of God, the message of the fuller, richer life that is available in Jesus Christ to all who will receive it.

How eager those of us, who know experientially the life of liberty from bondage, freedom from limitations, the more abundant life in Jesus Christ, should be to see this life imparted to others who are living in the dreadful bondage of monotonous and drab every-day existence. Let

(CONTINUED ON PAGE 211)

Student Testimonies

I thank the Lord for leading me to D. B. I., a school that stands for the truth, the whole truth, and nothing but the truth. Praise His name!

—Bill Moffett '43

I thank God for what D. B. I. Bible study, spiritual environment, and fellowship have done to help me to "grow in grace and in the knowledge of Him."

—Ronald Stevens '43

D. B. I.—Here I found my Lord, yielded my life, found food for my soul, and training for His service.

—Virginia Strouse '43

Our school community, full of fine young people, is an opportunity for joyful service. Praise God that I can participate in moulding young Christian lives.

—H. Marvin Allan '43

I am so happy that I found a school that teaches the whole Word of God and believes what it teaches.

—George Whitaker '44

Christianity, as practised in the lives of our faculty and staff members, has inspired me to a living, vital, and practical knowledge of service for God.

—Fern Houston '42

The location of D. B. I. is ideal for the study of God's Word; the environment is serene; the students are most congenial; for which I am grateful to God.

—Quentin Bailey '44

I believe that, in addition to knowing the doctrines of Christianity, living them is of vital importance. Therefore, I value our Personal Christian Life course.

—Mary Etta Peek '43

Two months before I ever saw the Campus at D. B. I., I was five thousand miles from here. But I felt so definitely led of the Lord to come to Denver that I had a draft made in a bank at Liverpool on a bank in Denver, and started for Denver. Then He led me to go to school at D. B. I. And I followed His leading, step by step, until He has led me into a radio ministry, for which I am grateful. Where He guides, He provides.

—George Watmough

My association with the faculty and staff of D. B. I. has brought to my heart anew the beauty and importance of a life lived for Christ. Anyone can talk.

—Paul S. Glenn '44

Our school affords many opportunities to send out the Gospel of salvation. No one is excluded; each has his place of testimony for the Lord.

—Ruth Burgess '42

I am deeply grateful for God's leading to D. B. I., where the truths of His Word are taught so as to give much needed doctrinal stability.

—Paul Osborn '43

A lake with no outlet becomes stagnant; therefore, I am glad for the opportunities we have at D. B. I. to give out the truth we receive in classes.

—Doris Henry '43

The value of the training received at the Denver Bible Institute cannot be reckoned in dollars and cents.

—Clarence Swihart '42

"If ye know these things, happy are ye if ye do them" (John 13:17). The practical work at D. B. I. makes this a reality.

—Paul Leasure '43

I chose D. B. I. for my training for Christian service because it proclaims so clearly the fundamental facts of the faith.

—Bert E. Needham '44

In seeking to be 100 per cent for Christ, I have found D. B. I.'s training in personal Christian living as valuable as the doctrinal teaching.

—Adelle Cruikshank '43

D. B. I. employment during the summer months and the school year makes it possible for me to obtain Christian training with very little finance.

—Ernest Myers '43

The Lord calls us here that we may know Him, and that we may give forth to others the true Gospel of our Lord Jesus Christ.

—Joe Bird '44

I have attended other schools and have talked with students from various schools, and I know the deep, rich, all-inclusive Bible study at D. B. I. is unsurpassed.

—Claude L. Fondaw '43

After a summer of mission work, I faced my second year at D. B. I. without finances. It was a great step of faith to return, but Jesus has not failed.

—John G. Finley '43

Blessed is the fellowship enjoyed at D. B. I. as we study, pray, and work together with others who know the grace of our Lord Jesus Christ.

—LeRoy Selby '43

I praise the Lord that D. B. I. encourages the missionary spirit among students. Semi-monthly we have home and foreign missionary prayer groups.

—Gladys Ewalt '43

In addition to our regular staff of instructors, D. B. I. brings us great men of God as inspirational speakers, who have drawn us nearer to our Lord.

—Arthur M. Norton '43

I have received many blessings, as well as strength and courage to live the Christian life, through the messages of the inspirational speakers at D. B. I.

—Marvin Wallace '44

Some of the greatest blessings we receive are from the inspirational messages brought to us in our chapel service by visiting missionaries and pastors.

—Remena Westra '43

The Lord richly blesses the students at D. B. I. by sending Bible teachers and evangelists from all over the country to minister God's Word to us.

—Eleanor Lieb '43

The spiritual atmosphere of D. B. I. affords excellent opportunities for drawing near unto the Lord and for daily growth in the personal Christian life.

—Pauline Osborne '43

I praise God for proving His faithfulness, in saving my soul, in leading me to a fundamentally sound school, and in supplying my every need.

—Doris Van Wingerden '42

I praise the Lord for leading me to D. B. I. Through the fine Christian fellowship, the Lord has become more real and precious than ever before.

—Donald Reader '43

I am thankful for the depths of study given at D. B. I. We are taught to search out the deep things of God.

—Albert Ostrander '42

The Berean African Missionary Society

The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary



Mr. Lindquist with two sawyers sawing beams for permanent buildings at Ikozi Station.

HEALTH REPORT

For several months, Rev. Irving M. Lindquist has been having difficulty with an infection in his ear. The condition would seem to clear up for a while, and then the trouble would return. Finally it was decided that he should go with some missionaries who were going to Elizabethville to seek the services of a specialist. He remained in Elizabethville for about eight weeks. The trip was quite expensive, and it took Mr. Lindquist away from his many responsibilities, but we are grateful to God that the condition seems to be cleared up entirely this time. Mr. Lindquist returned to Ikozi about March 29.

While Mr. Lindquist was gone, our stone mason, Mukamo, developed symptoms that looked very much like sleeping sickness, so Mrs. Amie took him to the hospital at Kama for treatment. We ask the prayers of our friends on

his behalf that he shall be restored to his family, and to our missionaries who sorely need him in the work.

Except for a bad cold, Miss Johnson has kept quite well. Mrs. Amie has also kept well except for an occasional fever from malaria in her system.

Mr. Jansen wrote on February 18 that he and Mrs. Jansen had been in good health. He said, "Mrs. Jansen has not taken any quinine for over a year and has not had any malaria in all that time, but I find that I have to take quinine off and on as I spend more time in the villages and away from Musuku. We believe that we owe much to our mountain-top home for our better health. The mosquitos do not come up here and it is much cooler."

BUSY PROGRAMS AT IKOZI

While Mr. Lindquist was gone from Ikozi, Mrs. Amie and Miss Johnson had all the responsibility of the station, but with the help of their kapitans, the work went along quite well. Mrs. Amie has the language work and teaches school in the mornings. Miss Johnson has the oversight of the school, teaches in the afternoons, and takes care of the house and the boys.

Because of their additional responsibilities, Mrs. Amie said that they had gotten behind in their correspondence with their donors. She asked that a note be put in *Grace and Truth* assuring her donors, as well as Miss Johnson's, of their appreciation of their support and that they would try to get a letter to them soon. They sent their love and said they were praying for all their donors.

Mr. Lindquist was well pleased with the work accomplished while he was away. He said, in a letter dated March 31, "While I was gone the workmen did quite well. They made about 12,000 brick by hand and the sawyers have about 200 boards piled up in the magazine. Also, during my absence, Mrs. Amie built an extension on to my house, so I have more room. And their house threatened to fall down, so they moved into the guest house. But we must build an

extension to the guest house to hold their things. They also need a place to work. We also have strengthened the central house as it was beginning to lean, and we had to put a new roof on it. I plan to build a smaller brick house on the site where their old house now stands just as soon as we get a few thousand brick burned. The state has now ruled against any more construction of any kind with leaf walls for temporary construction. So we had to mud the walls of our girls' house right away, although we had intended doing that later as time and finances permitted."

BUSY ALSO AT MUSUKU

Mrs. Jansen wrote a most interesting letter giving some details as to their program at Musuku. She said, "I oversee the school and teach in the mornings. Besides the Bible classes, Mr. Jansen has a class in the mornings on practics. It is a class in general information including everything from geography and history down to the metric system and drawing.

"The greater part of my time is taken up with making school manuals for teaching. I am gathering together and grouping practical and adaptable problems and illustrations for my Kilega Arithmetic and Grammar class, in addition to several other subjects such as hygiene (oh, how they need this), etc. This way I know more in advance just what I am going to teach, and as a result the children have been so much more interested. I also have been trying to work on my material for a four-language dictionary—Kilega, Kinguana, English, and French. It has been about a year, more or less, since I actually began this work, but I have been able to do so little on it. I have read the English dictionary through once and am starting the second reading. I am doing this because my vocabulary is so limited, and many times it is hard to translate the native expressions into English. There are such fine differences to make between words.

"Since the middle of January I have had all the responsibility of the girls. I used to see my girls two or three times a week, but now I see them three or four times a day. Naturally, this increase in my program has been hard, but I have enjoyed it because I have gotten to know the girls more intimately.

"Then, too, I have had increased sewing to do. One Saturday I made four dresses, five blouses, and two skirts, besides patching a lot of the girls' clothes and helping them to patch their own. I also did some of my personal patching and mending. I try to keep my girls looking fairly decent. I have a Sunday dress and a school dress for each of them, and I have been trying to keep them in three work outfits as well. Sometimes some of the clothes I have made have hardly been worth the thread that went into the material because the material was not new or strong. I have altered some of my dresses for the girls, but have no more that I can hand down and still look respectable.

"I think Mr. Jansen did real well building twenty houses for our mission boys in six months' time and all with boys' labor. Now he wants to build cook sheds for them. He is finishing a house just now for a man and his wife so they can sleep near the girls' house and watch over them. Mr. Jansen has been building some new paths to our spring as well as to the boys' and to the girls' springs. At our spring he made a very nice wall which has made the stream much clearer and cleaner. He also did some interesting and necessary landscaping which has beautified the mission station. When the Ikoziites came over to see us in January they seemed quite pleased about it all."

(CONTINUED ON PAGE 209)



In the HARVEST FIELD

By B. Grace Crooks

Rev. Ambrose Bandow ('35) has recently been called to the pastorate of the First Fundamental Church of Neenah, Wisconsin.

Rev. Elmer Seger ('33), pastor of the Bowmanville Church of Chicago, Illinois, reports that a fine evangelistic campaign was held in his church in April by Rev. Elton Crowell, former student. On April 27, Rev. Ralph Morningstar ('35) supplied for Mr. Seger while he in turn supplied for Dr. V. R. Edman of Wheaton College who conducted a City-Wide Youth Rally at the Central Presbyterian Church of Denver, April 24, 25, and 27.

There was a gratifying number of conversions and rededications as a result of the evangelistic campaign which the Rev. Joe Gooden, former student, held in April in the Baptist Church of Fostoria, Ohio, of which the Rev. Ralph E. Hone is pastor. On Easter Sunday, Mr. Gooden was accepted into the membership of the Fostoria Baptist Church, and on April 15 he was ordained to the Independent Baptist ministry by a council representing several independent churches in northwestern Ohio.

Friends are urged to continue interceding at the Throne of Grace in behalf of Rev. Russell Taft ('29) who has undergone three major operations since the serious accident which befell him last December and who is still in the hospital in St. Paul, Minnesota.

Rev. Ivan E. Olsen ('36) will be conducting the fourth annual Maranatha Young Peoples Bible Camp near North Platte, Nebraska, June 17 to 25. The first three encampments were mightily used of the Lord in the lives of the youth in attendance.

CAMPUS NEWS FLASHES

The prospects of a busy summer preparing for and conducting the scheduled Bible conferences, made it advisable for some of the members of the faculty and staff to take their vacations in May. Rev. and Mrs. E. Glen Lindquist ('35 and '40) and Rev. Charles Johnson ('35) visited relatives in Kansas and Nebraska, and enjoyed a time of fellowship with Rev. and Mrs. W. J. Peterson, former students, of Flagler, Colorado, Rev. and Mrs. Luther Nelson, former students, of Nebraska City, Nebraska, Rev. and Mrs. Joseph Edwards ('35) of Falls City, Nebraska, and Mrs. H. J. Johnson ('29) of Denver, who was visiting in the East at that time.

Mrs. Ada Hess visited relatives in Illinois, Michigan, and Maryland, and also spent some time with Mr. and Mrs. Roy Sargent ('34) of Bronte, Ontario, Canada.

Miss Anna Benthien ('29) visited relatives in Georgia and Missouri, and had the opportunity of seeing Rev. and Mrs. Darrel Handel ('38) at St. Louis Gospel Center, and Rev. and Mrs. G. Joseph Wright ('28) at the Edgemont Bible Church of East St. Louis, Illinois.

Recent out-of-state visitors at the Campus were: Mr. William G. Nyman of California; Rev. Ford Porter of Indianapolis, Indiana; Mrs. Cornelia Huisjen and Miss Kathryn Huisjen of Fremont and Grand Rapids, Michigan (relatives of Remena Westra ('43); Mr. and Mrs. C. A. Steele of Wibaux, Montana; Rev. and Mrs. Alberto Morales and son of the Mexican Baptist Church of Tucson, Arizona; Rev. and Mrs. M. J. Hunt of Honduras, Central America; Rev. and Mrs. E. F. Sywulka of Guatemala, Central America.

COMMENCEMENT WEEK ACTIVITIES

"Looking Forward" was the theme of the baccalaureate address given by the Rev. Hilland H. Stewart ('37), Director of the Evening School, on Sunday evening, June 1.

In an impressive patriotic service on Wednesday morning, June 4, the class of '41 formally presented to the Institute the gift of a sixty-foot flag-pole and an American flag.

The annual Alumni Banquet was held in Chapman Hall on Wednesday evening, June 4, with about one hundred Alumni and friends in attendance. Rev. A. H. Yetter ('28), President of the Alumni Association was toastmaster. The Dining Hall was appropriately decorated with a patriotic color scheme in line with the senior class gift. A splendid program, which had been arranged by Rev. E. E. Lott ('33), followed the delicious banquet meal planned by Miss Betty Hess ('38). The testimonies given by the members of the class of '41 were an inspiration to all, as also was the address on "The Three Looks" given by the Rev. Wade K. Ramsey ('20), Dean of the Kansas City Bible College.

The Ordination Council of the Berean Fundamental Church of which the Rev. A. H. Yetter ('28) is pastor, met on Thursday afternoon, June 5, to examine for ordination Harley Pulis ('41), Donald Virts ('40), and Alvin Cassens ('40). In an impressive service that evening, these young men were ordained to the Gospel ministry. The ordination address was delivered by the Rev. Wade K. Ramsey, his subject being "I Am Ready."

The Rev. A. H. Yetter gave the address at the commencement exercises on Friday evening, June 6, using as his text the senior class motto, "Triumph in Christ." Caps and gowns were worn for the first time at the Institute by the graduates of the class of '41.

A reunion breakfast was given in Torrey Hall by Dean and Mrs. C. Reuben Lindquist ('27) for the class of '39 of which they were the sponsors. Those present were Rev. and Mrs. Leland McClellan, Misses Myrtle Lewis, Freda Cassens, Violet Anderson, Faye and Fern Arbutnot, and Lela Johnson.

Commencement week visitors were: Mrs. G. Ostrander of Hale, Colorado (mother of Alice, '41, Albert, '42, and Gladys, '42); Mrs. Gretchen Johnson of Yuma, Colorado (mother of Rev. Charles Johnson, '35); Mr. and Mrs. Charles Swihart and Mr. and Mrs. Russell Swihart of Three Rivers, Michigan (relatives of Clarence Swihart, '42); Rev. and Mrs. Donald Virts ('40) of Bismarck, North Dakota; Miss Laura McClellan of Fostoria, Ohio (sister of Rev. Leland McClellan, '39); Miss Jean Stubblefield of Fostoria, Ohio; Miss Blanche Wolf of Atica, Ohio; and Miss Opal Van Dorn of Hoytville, Ohio; and Miss Lela Johnson ('39) of Three Rivers, Michigan.

MARRIAGES

Henry Hyink ('40) and Ruth Abrahamsen, former student, were married on May 17 at the Bethany Church of Clintonville, Wisconsin.

Donald Virts ('40) and Ethel Margaret Bosserman were married on May 22 at the United Brethren in Christ Church in Beach, North Dakota.

Rev. T. W. McKee, member of the Institute faculty, and Fay Andrews ('39) were married on April 28 at the Central Presbyterian Church in Denver. The ceremony was performed by the Rev. Victor Nyquist, pastor of the First Covenant Church. Rev. A. H. Yetter read the Scripture. The attendants were the Misses Fern Houston ('42) and Adelle Cruikshank ('43) and Messers. Sterling Johnson and Clemence Anderson. The girl's trio, consisting of Misses Barbara and Marjorie Mumford and Marjorie Harding, sang "It Is Morning in My Heart." "Near to the Heart of God" was sung by Rev. C. Reuben Lindquist ('27), and "Because," by Mr. Frank Farmer. Following the ceremony, the Institute tendered a reception for Mr. and Mrs. McKee at the Campus in Torrey Hall.

BIRTHS

Rev. and Mrs. Laurel Inabnit ('38) of Belgrade, Montana, announce the birth of Henry Leslie on April 19.

Rev. and Mrs. Leland McClellan ('39), members of the Institute faculty and staff, announce the birth of Richard Eugene on May 15.



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

THE CHRISTIAN WALK

- I. Consecration
"Laying aside sin"
Heb. 12:1a
- II. Participation
"Let us run"
Heb. 12:1b
- III. Occupation
"Looking unto Jesus"
Heb. 12:2
- IV. Concentration
"For consider Him"
Heb. 12:3

—Arthur Norton

A REFLECTION ON LOVE

- I. Principles of love
I Cor. 13
- II. Pattern of love
John 13:34
- III. Prepared by love
I Cor. 2:9
- IV. Propitiation because of love
I John 4:10
- V. Preferring love
Rom. 12:10
- VI. Preserving love
Ps. 31:23
- VII. Prospering love
Ps. 122:6
- VIII. Perfect love
I John 4:17
- IX. Perfected love
I John 4:12
- X. Prohibited love
I John 2:15

—Ernest Myers

REQUIREMENTS OF SPIRITUAL DEFENSE

- I. PREPARATION
I Peter 3:15
II Timothy 2:15
Ephesians 6:10-17
- II. PROGRAM
Matt. 4:19 (Ps. 23:4)
Ephesians 6:18
- III. POWER
Ephesians 6:12
II Cor. 10:4-5
I Samuel 17:45
I Corinthians 1:24
- IV. PERSISTENCE
I Timothy 4:12
Romans 1:16
Philippians 3:12-14
Joshua 1:9

—Claude Fondaw

WORKING LOVE

- I. The Need of Love Delineated
I Cor. 13:1-3
- II. The Deeds of Love Described
I Cor. 13:4-7
- III. The Duration of Love Denoted
I Cor. 13:8-12
- IV. The Dependability of Love
Declared
I Cor. 13:13

—Harley Pulis

PRAYER

James 5:17

- I. Elijah Prayed
 - II. Elijah Prayed Earnestly
 - III. Elijah Prayed Specifically
 - IV. God Answered Definitely
- Conclusion: "The effectual fervent prayer of a righteous man avail-eth much."

—Clarence Swihart

THE PROGRESS OF A CHRISTIAN

- I. Faith Makes a Christian
Eph. 2:8-9
Rom. 4:3-5, 21-25
Phil. 3:9; Gal. 2:16, 3:26
- II. Life Moves a Christian
Gal. 2:20; Phil. 2:13, 4:13
I Cor. 15:10
- III. Trial Proves a Christian
Phil. 4:12
Rom. 8:35-37
II Cor. 12:10
Luke 22:31-32
- IV. Death Crowns a Christian
Heb. 2:9; Rev. 2:10

—J. E.

NAAMAN

II Kings 5

- I. Naaman in His Own Country
 - A. A Man's Condition
Vs. 1
 - B. A Maid's Suggestion
Vss. 2-3
 - C. A Servant's Explanation
Vs. 4
 - D. A Sovereign's Decision
Vs. 5
- II. Naaman before the King of Israel
 - A. Naaman's Mission
Vs. 6
 - B. A King's Question
Vs. 7
 - C. Elisha's Intervention
Vs. 8
 - D. Naaman's Action
Vs. 9
- III. Naaman before Elisha
 - A. Elisha's Commission
Vs. 10
 - B. Naaman's Derision
Vss. 11-12
 - C. A Servant's Persuasion
Vs. 13
 - D. Naaman's Submission
Vs. 14

—Clarence Swihart

OH THAT MEN WOULD PRAISE THE LORD

Psalm 107:1-7

- I. For His Mercy
Vs. 1
- II. For Redemption
Vs. 2
- III. For Deliverance
Vs. 6
- IV. For Guidance
Vs. 7

—Harley Pulis

SHAFTS OF GLORY FROM THE CROSS

- I. The Salvation of the Cross
I Pet. 3:18
- II. The Shelter of the Cross
Heb. 2:14-15
- III. The Sovereignty of the Cross
Rom. 14:9
- IV. The Solvency of the Cross
Titus 2:14
- V. The Separation of the Cross
Gal. 1:4
- VI. The Shift of the Cross
II Cor. 5:15
- VII. The Strength of the Cross
Gal. 3:13-14

—R. S. B.

THE STONING OF PAUL

Acts 14

- I. The Mischief Created by Paul
in Iconium
Acts 14:1-5
- II. The Miracle of Paul at Lystra
Acts 14:6-10
- III. The Marvel and Manifestation on
the Part of the People
Acts 14:11-13
- IV. The Message of Barnabas and Paul
to the Superstitious People
Acts 14:14-18
- V. The Murderous Attempt of the
Jews on Paul's Life
Acts 14:19-20
- VI. The Ministry Continued and
Extended
Acts 14:21-28

—W. L. T.

WHY MEN DO NOT LOVE GOD'S WORD AT FIRST

- I. Because It Tells the Truth
John 17:17
 - A. It tells the truth about them
Rom. 3:10-23
 - B. It tells them about the truth
John 8:32
- II. Because It Changes Their Desires
for Pleasure
Ps. 37:4
 - A. It takes temporary pleasure
from them
Heb. 11:25
 - B. It gives them permanent
pleasure
Ps. 16:11
- III. Because the Author Is Strange
to them
John 17:25
 - A. It gives them a desire to know
Him
Phil. 3:10
 - B. It gives them knowledge of
Him
II Tim. 1:12

—Arthur Norton

GRACE AND TRUTH

HELPS

FOR GOD'S WORKMEN

PRINTER'S ERRORS IN SOME EDITIONS OF THE BIBLE

Some early editions of the Bible have become famous because of some peculiarity of the text or some error in it. There is the well-known "Breeches Bible" so called because it has "breeches" instead of "aprons" in Genesis 3:7.

The "Bug Bible" is one of Coverdale's editions. In Psalm 91:5 it has, "Thou shalt not be afraid of bugs by night."

The "Ears to Ear Bible" renders Matthew 13:43, "He that hath ears to ear, let him ear."

In 1801 a Bible was published in which the word "murmurers" was rendered "murderers" in Jude 16, hence it was called the "Murderers Bible."

The "Printers Bible" is so called be-

cause in Psalm 119:161 the word "princes" appears as "printers."

The "Wicked Bible" appeared in 1622, and got its name because "not" was omitted from the seventh commandment. Archbishop Laud recalled the entire edition and fined the luckless printer five thousand dollars.

The "Wife-Hater Bible" is so called for its strange reading, "If any man come to Me and hate not his father . . . yea and his own wife, also."

The "Vinegar Bible" gets its name from Luke 20, where "vineyard" is printed "vinegar." This Bible, which was printed by Baskett, contained so many other errors that it was called a "Baskett full of errors."

In the first printing of the 1611 version of the Bible, Ruth 3:15 states: "He" went into the city instead of "She," so it is known as the "He Bible."

—Oxford University Press

SIN'S TOLL

In spite of the claims of evolution, the aid of modern medical science, and the general intelligence and enlightenment of the present times, the draft is revealing the toll which sin exacts in the bodies of our young men (I Cor. 6:13-20). We are told on good authority that 44 per cent of the men examined have been rejected as physically

and mentally unfit for military service. The wages of sin never go unpaid (Rom. 6:23).

PICTURES OF CHRIST

A pastor in Texas, by the name of Karl H. Moore, makes a hobby of collecting pictures of Christ. He exhibited 683 of them at the State Fair of Texas, last October, and now has over 750—each different.

125TH ANNIVERSARY

We rejoice with the American Bible Society on this auspicious occasion and believe it to be a good time to look at their enviable record in the printing and distribution of the Scriptures. Since May 1816, the date of its founding, nearly 300,000,000 volumes of the Scriptures have been issued. Of this number more than 31,000,000 have been whole Bibles. Visitors to the organization's New York headquarters may view volumes of the Bible in 822 languages.

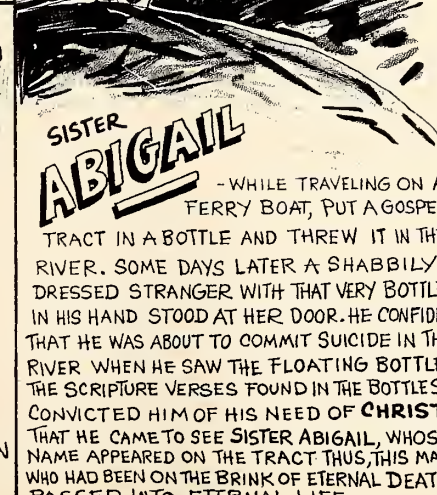
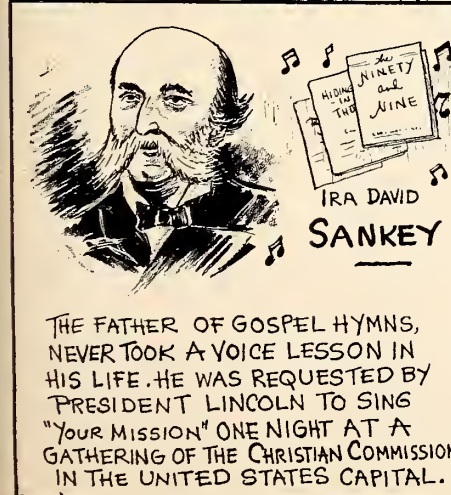
CATHOLIC NEW TESTAMENT

A revised New Testament (the first to be issued by the Roman Catholic Church in 190 years) is soon to be distributed to English Speaking Roman Catholics for the cost price of \$1.00 each. While the Catholic people have not been denied the Bible in the United States as they have been in Central and South America, yet personal Bible study has not been encouraged. We sincerely hope that this new edition of the New Testament will be an incentive for many to study its pages (II Tim. 2:15), and to find that salvation is by faith alone (Tit. 3:5), and that Christ is the one and only mediator (I Tim. 2:5).

ARMY WORSHIP

That for which our national Fathers fought, Religious Liberty, is being exercised in a fine manner by the Army authorities. They see the need of spiritual emphasis and are building 600 new chapels at a cost of \$12,816,880 in the next six months. These steepled frame-buildings will accommodate 400 soldiers and will have accommodations for the chaplains of Jewish, Catholic, and Protestant faiths, and will be used by them at different hours. There are about 1500 chaplains in the army and we trust that every one of them is saved and will lead their charges to the feet of Jesus. It will be a real comfort, with the new chapels, for the boys now will not have to worship in last night's dance hall, with the floor perhaps littered with paraphernalia.

The Gideons have been asked by the Army authorities to supply 1,300,000 copies of the New Testament and a million more for the next four years, making 5,000,000 in all. Pray for this opportunity, and ask God to aid the Gideons in this mammoth job.



BOOK



Conducted By
L. E. McClellan and Others

REVIEWS

WHAT DO WE KNOW ABOUT LIFE AFTER DEATH?

A very enlightening and helpful study on a subject that is of vital concern to Christian and unbeliever alike. The message is set forth so simply and yet so clearly that it is easy and interesting to read. However, there are two points on which we would like to comment. First, Dr. Stover says that the "fires of hell" are figurative. We recognize that we do not know much about hell, but we do not believe we should speak above that which is written. Secondly, he teaches that there are two foundations spoken of in First Corinthians 3:11-15, one being the foundation of "precious stones" etc., even Jesus Christ, the other being the foundation of "wood, hay, stubble" meaning the poor foundation of one's fancies and inventions. Whereas we believe that the passage teaches that Jesus Christ is the foundation, the precious stones, or the hay, wood, stubble being the superstructure which the believer builds upon the foundation. "Other foundation can no man lay, than that is laid, which is Jesus Christ." The passage clearly teaches that the soul who accepts the foundation—Jesus Christ—and builds upon it good works, which are regarded as gold, silver, precious stones, will receive a reward. The soul who accepts the foundation, but builds upon it works that are not acceptable to God, hence are regarded as wood, hay, stubble, will suffer loss when his works pass through the fiery test. But he, himself, shall be saved, yet so as by fire, his salvation being possible only because of the fact that he is safely hid in the foundation—Jesus Christ.

What Do We Know About Life After Death? by Ross H. Stover, D.D., LL.D. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 105 pages. Price, \$1.00.

MAGICAL OBJECT MESSAGES

This book contains twenty-five magic object lessons. Each one is a good, helpful, instructive message. However, while the surprise element is beneficial in presenting truths to children, we believe that resorting to magic tricks detracts from the real purpose. Because of the experience needed and the expensive material necessary, these lessons are not practical for the average Christian worker.

Magical Object Messages, by J. B. Maxwell, Greenwood, Arkansas. 51 pages. Price, \$1.00, paper.

THE CHRISTIAN HOME

This booklet deals with a vital subject and we believe the writer has emphasized a dire need of the nation and world today. Christians should accept the challenge of this book to establish Christian homes and thus wage a good warfare against crime and immorality. Get this message, read it, and let God have a chance in your home.

The Christian Home, by Harry J. Steil. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 55 pages. Price, 35c, paper.

CHRIST IN THE PSALMS

No Christian can study this book in conjunction with the Scripture without developing a deeper appreciation for his Lord. Dr. Pettingill has ably commented upon a number of the Psalms in which the Messianic message is prominent. By citing the New Testament quotations from the Psalms—passages in which the context is unmistakable—he demonstrates that these verses definitely refer to Christ. Especially illuminating are his expositions of the twenty-second and the sixty-ninth Psalms. With each Psalm the method of interpretation varies, but whether he discusses

the authorship, the original language, or the outline, the author never fails to make the personal application which inspires the reader to a greater service for the man of Calvary.

Christ in the Psalms, by William Pettingill. Publishers, Fundamental Truth Publishers, Findlay, Ohio. 171 pages. Price, \$1.00, cloth. —M. L.

YOUTH'S COURTSHIP PROBLEMS

A most helpful and informing book on matters of vital importance to young people. The young person is not only instructed on the problems of Christian courtship but practical suggestions regarding ordinary every-day behaviour which makes for charm and good breeding are handled frankly and yet in a manner that even the most sensitive young person could not resent. We highly recommend this book to all young people of high school and college age, and even more mature people would benefit by a perusal of its pages.

Youth's Courtship Problems, by Alfred L. Murray. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 208 pages. Price, \$1.35, cloth.

IMPENDING GREAT EVENTS

The author of this book exalts and honors the Lord Jesus; and we believe the author is a student of the Word, although there are several points where we cannot fully agree with some of the teaching set forth in this book. In his division of the dispensations he includes the dispensation of Promise. He also states that the Rapture includes the saints of all dispensations. Another point of disagreement is found in his teaching on the Beasts of Revelation. We believe that the Scripture is clear in saying that the First and not the Second Beast is the Antichrist.

Impending Great Events, by John Ritchie. Published by Pickering and Inglis, Ltd., 14 Paternoster Row, London, E. C. 4. 192 pages. Price, \$1.25, cloth.

THE GIRL OF THE CRIMSON ROSE

This story is a thrilling story of the "gold-hunting days." It is wholesome and interesting; the plot is deep, the adventures of the main characters are breath-taking. We only wish that the author had made the message of salvation as clear throughout the story as he did near the latter part of the story. It is only as you near the climax that you know he believes in the "old-fashioned way of salvation."

The Girl of the Crimson Rose, by J. R. Trumball. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. 249 pages. Price, \$1.00.

LET THE CHILDREN COME UNTO ME

For the teacher who is eager to win children to the Lord this is indeed a valuable book. Miss Bennett presents each lesson story in a clear, interesting style which will hold the attention of any child. She gives valuable helps for the teacher by setting forth the aim, the method of approach, and the application, which always point to the Saviour. This, the third of a series of studies for Child Evangelism, includes lessons in Leviticus, Numbers, Deuteronomy, Joshua, Judges, and I Samuel. The stories can be used not only to win souls to Christ, but also to lead them on into a study of the Word. We heartily recommend the book.

Let the Children Come unto Me, Vol. III, by Frances Louise Bennett. Publishers, Fundamental Truth Publishers, Findlay, Ohio. 111 pages. Price, 40 cents, paper. —M. L.

PRAYER

(CONTINUED FROM PAGE 186)

their sight. Jesus asked them if they believed He was able to do this. They said they believed. Jesus then said, "According to your faith be it unto you," and their eyes were opened. Jesus is not here in person today, yet we have ability to appropriate the power of God by faith. But to do this, we must make our requests known in prayer. "The effectual fervent prayer of a righteous man (he who is made right by the blood of Christ) availeth much."

The purpose of prayer must be right if prayer is to be answered. We may pray in Christ's name, believing God is able to answer, yet our prayers will be unanswered if the purpose is not right.

We read John 14:13 and put the emphasis on the words, "Whatsoever ye shall ask in My name, that will I do," but we ignore this important qualifying part: "That the Father may be glorified in the Son." In John 15:7 we read, "Ye shall ask what ye will, and it shall be done unto you," but how about the first part of the verse, "If ye abide in Me, and My words abide in you"? How little we know of the future, even of what is best for today. We, in our careless haste, may not stop to think, "Is God honored in the granting of this request?" As we pray, "Not my will but Thine be done," may we pray as Jesus did, "Glorify Thy Son that Thy Son may also glorify Thee."

Prayer is not all petition; we should first praise God:

Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name.

For the Lord is good; His mercy is everlasting; and His truth endureth to all generations.

Oh, how much we have to thank and praise Him for! His greatness—He is Creator of all; His goodness—He is full of mercy and compassion; His love—He was willing to give His only begotten Son for us. His loving-kindness is revealed to us in daily blessings—health, beauty around us, our needs supplied, friends, and loved ones.

There are many things we find to hinder our prayer life. They all revolve around that one great obstacle, Satan. Satan hates God and the Lord Jesus Christ. Naturally Satan will fight anyone or anything that is of God. This obstacle we fight—Satan—is not a flesh and blood creature, but a spiritual creature.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Eph. 6:12).

Paul tells us to put on the whole armor of God and then to be always in prayer:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints (Eph. 6:18).

In the Garden of Gethsemane, the disciples slept instead of praying as Christ commanded. Was not their later failure and following afar off at Jesus' trial and crucifixion due to this battle lost? Paul writes to Timothy:

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

For this is good and acceptable in the sight of God our Saviour;

Who will have all men to be saved, and to come unto the knowledge of the truth (1 Tim. 2:1-4).

Satan knows God will answer prayer when it is made in faith and in Christ's name. He realizes we can defeat him through the power we have in Christ. Satan wants Christians to live fruitless, useless lives. He would, and has, thrown this world into a program of sin and destruction. Why? Because Christians have not prayed. Satan has fought and is fighting prayer with all his might.

We have been given the joy of fellowship with God in prayer. To us has been entrusted the privilege and responsibility of interceding for others. May we ever be true to this trust. May no soul be lost because we fail to pray, no Christian defeated because we interceded not. Let us step out on the promise:

Nay, in all these things we are more than conquerors, through Him that loved us (Rom. 8:37).

"Pray without ceasing."

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The Days of Youth

Finn's Fishing Experience

By Gladys Ewalt '43



"What a grand day!" exclaimed Finn to his companion. "Look at that blue sky! Those fleecy clouds look like little white sheep grazing here and there. This air seems to put one in a drowsy mood, too."

"I'd say that it was putting you into a poetic mood," retorted Art. "What an imagination you have! 'Little white sheep grazing here and there.' You have it bad. Who is she anyway?"

They were walking down a side road for a little relaxation before lunch, which would be served at one o'clock in the School Dining Room. Art and Finn were both students at Westward Bible College, and enjoyed getting out for walks as often as possible.

Finn was about to retort to the "dig" from Art as a car full of boys and girls drove madly by, raising a cloud of dust as they passed. They were going fast, much too fast. Someone was laughing and others were swearing. As soon as the dust had cleared away sufficiently to make breathing and conversation possible, Finn shook his head and said, "You know, Art, I used to be like that. I thought I was having a good time, but deep down in my heart I knew I wasn't. There was something lacking, and I was dissatisfied until I gave my life to the Lord. Now I wouldn't trade the peace and joy in my heart for all the so-called good times the world has to offer. I wish more young people could realize how to find real joy and happiness."

"I know," replied Art. "I, too, used to follow that old pathway. Since I consecrated my life to the Lord for His service I have never known a dull moment. I used to think a preacher or a missionary had a dull life, but what gave me that idea I don't know. This life is far from dull. It is a real adventure; and, best of all, we know we are pleasing the Master while we are having our great adventures."

"Look, Art, isn't that a strange car up there by Wesley Hall?"

"It sure looks like it. I wonder who it could be."

"I'll race you up the hill to see if we can find out," challenged Finn.

"All right, let's go," said Art in acceptance of the challenge.

Both boys arrived at about the same time and so breathless that they could scarcely greet two girls that were coming out the main entrance.

"Oh! have you heard the news?" cried Gale excitedly. "The Carrs are here!"

"And that's not all," chimed in Fay. "They——"

"Wait a minute, not so fast," said Finn. "Who are the Carrs, and why all the excitement?"

"Well, let's sit down so you boys can catch your breath, and we will explain," said Gale. The girls were eager to tell them the story, so they all sat down in the lawn chairs.

"It's like this," began Gale, "an automobile drove up—"
A groan from Art, "We know all that. Can't you come to the point?"

"Quiet," said Fay. "Who's telling this, you or Gale?"

"As I was saying," continued Gale, "the automobile drove in and the Carrs got out. They asked for the president of the college, and Miss Crane ushered them into the parlor to await his arrival. To make a long story short—"

"Good," said Finn. "That's the way I like them."

"Shake, Brother," agreed Art.

Gale continued, "Mr. and Mrs. Carr are mission folks from the East, and while on a trip decided to stop in at Westward before returning home."

"Now, isn't that exciting!" exclaimed Art mockingly.

"But, wait until you hear the rest of the story," said Fay.

"Miss Crane told us that Mr. and Mrs. Carr would like to start a mission here in Westward," continued Fay, "and give the Westward Bible College students special opportunity for experience in Mission work."

"What?" cried Finn. "Do you really mean that?"

"I thought you would be interested," chuckled Gale, "you didn't think I was just telling a fairy-tale, did you?"

"I have always wanted to do some preaching," mused Finn. "Wouldn't that be grand, Art?" and for emphasis he slapped Art on the back.

"It surely would," answered Art, trying to regain his composure after such a hearty blow. "You almost knocked the wind out of me."

"Sorry, old Pal, but there goes the bell for lunch. Who gets there first?" and Finn made a dash for the Dining Hall.

"There they go," said Fay. "Did you ever see the like, one minute they are interested in what you are telling them; but let that bell ring, and the only thing they can think of is eating."

"Well, remember the old adage," said Gale, "'The way to a man's heart is through his stomach.' Preacher or no preacher it seems to apply." With this piece of banter, Gale quickly dodged a shaking fist and dashed toward the Dining Hall too.

Things developed quite rapidly, and Mr. and Mrs. Carr did open a mission in Westward.

A few weeks later found Gale, Fay, and Finn happily on their way to the Mission for a meeting. Finn was to bring the message.

"I wish Art could have come with us," said Finn. "He wanted to very much, but had another assignment."

"Fay wishes he could have, too," said Gale with a twinkle in her eyes.

"Don't you think that Mr. and Mrs. Carr are a sweet old couple?" said Fay to quickly change the subject. "They love all of us and have started this Mission to help us. I think they are grand."

"That goes for all of us," sanctioned Finn, as the car came to a stop in front of the Mission.

Mr. Carr was at the door to greet them.

"Good evening, children," he said, "welcome to our new Mission."

"Good evening, sir," they answered in unison.

"You are going to preach for us tonight, aren't you, Finn?" asked Mr. Carr.

"I'll do my best, Sir," promised Finn.

"That's fine. I know you will do a fine job," encouraged Mr. Carr. "Miss Gale, I want you to sing a solo for us; and you play the piano, don't you, Miss Fay? That's fine; now we are set for our meeting."

As the song service and testimony meeting progressed, Gale noticed a little old lady in the audience who was watching them intently. Her face was sad, and Gale's heart was touched as she thought of this soul who evidently was facing some keen problems.

"Is that a tear I see rolling down her cheek?" thought Gale. "Yes, I believe it is. Oh, she is going to say something too."

Slowly the little old lady rose to her feet, and then smilingly said, "I, too, want to praise my Lord for bringing my two boys back safely from war. I asked the Lord

to protect them and bring them back to me, and He did. However, I have a boy that is not saved and is a drunkard. He doesn't want to be a drunkard and is always sorry when he sobers up; and he is so good for a time. These young people remind me of what my boy might be if he were only rid of that awful habit. It is wrecking his life. Please pray with me that he will be saved before it is too late."

"How pitiful," thought Finn. "Sounds just like Bobby Lorimer's case. He was a good fellow as long as he would leave liquor alone. The stuff nearly ruined him. Someone was faithful to bring him to Christ, and now he is a Gospel singer. I wish I could talk to this lady's son."

On the way home from the mission that night, Fay broke a long silence by saying, "Don't you feel sorry for that little old lady? It must be heart-breaking to her to see her son drinking his life away."

"Yes, answered Gale, "my heart went out to her. I am going to put them both on my prayer list."

"That's a good idea," said Finn. "Let's ask the other students to do the same thing; for the Word says, 'If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven.'"

"Yes, and then there is the passage, 'Whatsoever ye shall ask the Father in My Name, He will give it you,'" responded Fay.

The following Wednesday, as Finn was leaving the Mission with his tract kit slung over his shoulder, he ran into a poor drunken man, staggering down the street. He quickly breathed a prayer: "Lord, help me to speak to this repulsive piece of humanity, and give me just the right words to help him out of his downward pathway."

The man lurched to one side of the street, and nearly fell down as Finn reached out his hand to steady him. "I say, Buddy, wouldn't you like to get rid of this drink habit? I have a Saviour Who can give you victory over sin if you will but let Him come into your life," said Finn softly.

Tears began to course down the drunken man's face as he cried, "Pray for me, Buddy. I am a sinful man, and I am breaking my mother's heart."

Finn led him into the Mission lobby where they could talk unmolested. Then he began to pray for this needy soul: "Oh, Lord, here is a man who wants to be free from his sins and do better. He has asked me to pray for him. Lord, save his soul and help him to gain the victory over this drink habit. Amen."

"I like you, fella'. Won't you come home with me and see my mother?" said the drunkard. "She prays for me, too; and I know she'd like ya' a lot."

"I am sorry, Buddy, but I can't today," replied Finn, "but give me your name and address and I will call on you soon."

"M' name's Joe—Joe Pratt."

"And where do you live, Joe?"

Joe had a hard time remembering his address, but finally pieced it together. Finn started him in the right direction home; and then went on his way, for he knew Joe was too drunk to understand things clearly that day.

On Sunday afternoon Finn was out zealously working for the Lord, distributing tracts and seeking to lead souls to the Saviour. Suddenly he stopped short, for this was the neighborhood in which Joe lived, and he had promised to call on him some day. "Let's see," he mused to himself, "what did I do with my address book? Now isn't that just like me! I left it lying on my desk at school. Oh, well, I'm sure I can find the house by asking at this store."

Going in the store he asked the proprietor, "Do you know a family in this neighborhood by the name of Pratt?"

"Do you mean the little old lady whose son is the neighborhood drunk?" asked the proprietor.

"That sounds very much like the ones I am looking for. Can you direct me to their home?"

"Sure, it's that big red brick boarding house over there. The landlady will direct you to their rooms."

Finn was shown up a flight of stairs and to a small apartment. He knocked rather timidly on the door.

Imagine his surprise when the little old lady who had been at the Mission opened the door. The little old lady

was surprised too. "Why! you are the young man who spoke at the mission," she cried. "Won't you come in?"

"Thank you, I will. Are you Joe's mother?"

"Yes, I am. Did you come to see Joe?"

"Indeed, I did, but I had no idea you were Joe's mother. I met him on the street the other day and promised to come and see him. Is he here?" queried Finn.

"Yes, Joe is here," said Mrs. Pratt in lowered tones; "he is sick in bed from too much alcohol. I am glad that you came. Maybe you can help him."

She led him to Joe's bed and excused herself to take care of an errand. The stuffiness of the room was bad and with it was mingled the smoke of an overly long old black pipe that Mr. Pratt, (at least Finn figured it was he), was smoking in the other end of the room. Stale liquor fumes and tobacco smoke mixed did not appeal in the least to Finn. In fact, it made him a little sick; but he had come for a purpose and the Lord would give grace for the task.

"Hello, Joe," were Finn's opening words, "do you remember me?"

"Yeah, sure, I remember you. You're the fella' who talked to me about Jesus on the street the other day."

"That's right, and I've come to talk to you again, Joe. Do you still want to be rid of this awful habit? You know the Lord says, 'Him that cometh to Me I will in no wise cast out.' If you come to Him, Joe, He will save you and liberate you from the fetters of sin."

Joe did not say anything, but Finn continued, "Joe, do you really believe in your heart that you are a sinner?"

"Naw, I'm not a sinner; and what's more, if I had a pint of whiskey, I'd drink it now."

But Finn did not let this comment sidetrack him; in fact, he pressed to the heart of the matter at once. "Joe, God says, 'The wages of sin is death.' Do you hear, Joe? Death! He also says in First Corinthians 6:10 that no drunkards shall inherit the Kingdom of God. There is another passage, too: 'All have sinned and come short of the glory of God,' and listen to this, 'There is none righteous, no, not one' (Romans 3:10). You are included, and either God is wrong or you are. Which do you think is wrong, Joe? Hell will be full of drunkards. Do you want to be one of them?"

Joe was twisting and squirming; the perspiration began to pour out of his face, and his eyes filled with tears. The Spirit of God was really working. But suddenly an explosion came from the other end of the room. Finn had forgotten about Mr. Pratt, who now was a raving maniac—at least so it seemed.

"Get out of here!" he roared. "We've had enough o' that stuff you've been talking about." Evidently the old man was under conviction as well.

"Very well, Sir," was Finn's response to Mr. Pratt's outburst, "but I always close my visits with prayer." Finn smiled at Mr. Pratt and dropped to his knees beside Joe's bed and prayed, "Oh, Lord, I pray that you will continue to convict Joe of his sin. Don't let him have rest or peace in his heart until he comes to trust Him, Who is the Prince of Peace. Amen."

As Finn left the apartment, Mrs. Pratt returned from her errand and said disappointedly, "Oh, are you leaving so soon? I had hoped that you would stay longer." Finn explained to her what had happened, and again the sweet face became sad.

"Mr. Pratt isn't a Christian either. I am sorry I didn't stay. Perhaps he wouldn't have ordered you to leave."

"Never mind, Mrs. Pratt," Finn comforted. "I'm sure the Word of God and our prayers will be answered. In the meantime, let the Lord strengthen you and give you courage to live for Him."

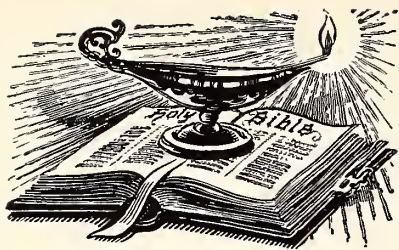
"Thank you, son, and God bless you. Keep fishing for souls, and the Lord will take care of the landing of them."

A few weeks later, when Art and Finn were out walking, Gale came running after them waving an envelope very excitedly.

"Wait, Finn! Wait! I have something for you," called Gale.

As she caught up with him, she handed him a letter that was addressed to Mrs. Pratt. Mrs. Pratt had given the

(CONTINUED ON PAGE 210)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by E. E. Lott & H. H. Stewart
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist
Childrens Talks by Anna Benthien

THIRD QUARTER, LESSON 1

SUNDAY, JULY 6, 1941

THE GOSPEL IS TAKEN INTO EUROPE

Lesson Text: Acts 15:36-18:21

Printed Text: Acts 16:6-15

Devotional Reading: Phil. 4:4-9

Golden Text: "Come over into Macedonia, and help us" (Acts 16:9).

King James Version

Acts 16:6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the Word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

LESSON EXPOSITION

(By the Editor)

With this lesson we pass the half-way mark in the year. We are delighted over the prospects of a new lesson in the Pauline epistles and other neglected books of the New Testament. It is a plain statement of fact to say that the lesson Committee has consistently, for the most part, avoided the Pauline epistles in their lesson text selections. That is the reason for the organizing of lessons by other groups, which cover the entire Bible. The "Through the Bible Course" and "All-Graded Bible Series" are noble efforts in this direction, and we commend them most highly. Our reason for remaining with the International lessons is that our readers are in churches, the majority of which use these lessons. May God especially work on our behalf to make the most of this quarter's work in instructing God's people.

Our outline today is as follows: I. A Closed Door to Asia (Acts 16:6-8); II. An Open Door to Europe (Acts 16:9-11); III. The Open Heart of a Woman (Acts 16:12-15).

I. A CLOSED DOOR TO ASIA

Acts 16:6-8

It is a strange thing indeed when the Holy Spirit forbids a man's preaching the Gospel. That is what happened to Paul and Silas as revealed in our text. God closed the door twice to the preaching of the gospel in Asia. The first closing is seen in verse six and the second in verse seven. Bithynia, the second place he was forbidden to enter, was a province located in northern Asia Minor, on the shores of what is now the Black Sea. It was not that God felt that Asia had heard enough concerning the cross; but it was because there were others who could carry on that work, and Paul and Silas were needed for a new field. We may rest assured that when God closes one door, it is because He means to open another one. It is a hard lesson for some Christians to learn that God does not always answer "yes" to their prayers. When a child of God receives a "no" in answer to his prayer, he should not think it any the less divine than if it were "yes." The Apostle Paul asked God three times to take from him a certain testing. The answer in each case was "No." But

with the "no" God gave this assurance, "My grace is sufficient for thee; for My strength is made perfect in weakness" (II Cor. 12:9).

God was forced to say "no" to Balaam, when he insisted on going to Balak without having fully obeyed. God had told him (Num. 22:20-21) to make the journey only if the princes called for him the following morning. Balaam did not wait for the princes to call for him, but saddled his ass and went, contrary to God's orders. God stopped Balaam until He was fully assured that he was willing to obey.

Other instances of God's stopping stubborn people are Jonah, fleeing from the Nineveh-preaching job, and Paul on the road to Damascus.

It were helpful for us to see the different offices of the Holy Spirit. The three major offices are Regenerating, Comforting, and Baptismal work. The Regenerating work undoubtedly found its first manifestation with Abel since, in the eleventh chapter of Hebrews, he is named as the first Christian. This regenerative work was operative all through the Old Testament, and will not stop until the Great White Throne. This office is responsible for the New Birth. (See Titus 3:5 and John 3:5.)

The Comforting work is that which Jesus Christ promised when He told the disciples that the Comforter would take His place after His departure from this earth. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever" (John 14:16). This office began, we believe, on the day of the resurrection.

The third office of the Holy Spirit is the Baptismal work, and is distinctly a dispensational work. It was intended originally as an induction of Jewish believers into the Kingdom (Joel 2:28-32). In its altered significance, however, it became an induction into the Body of Christ (I Cor. 12:13).

Since we do not have time to go any further into this discussion, the following outline might be helpful: 1. Regen-

erating Work—bears fruit, brings the new birth, gives access, renews, and sanctifies; 2. Comforting Work—teaches, guides, makes intercession, bears witness to our spirit, comforts, strengthens, brings communion and fellowship, illuminates, convicts, abides forever, bears fruit; 3. Baptizing work—seals, bears fruit, makes members of the Body, bestows gifts, performs miracles, bestows power, baptizes into the Kingdom. It is the Comforting work with which we are dealing in this lesson. The guiding of the Holy Spirit, which is part of the comforting work, is seen in Acts 13:2: “As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them.”

II. AN OPEN DOOR TO EUROPE

Acts 16:9-11

We have already seen the guiding work of the Holy Spirit, more especially in keeping Paul and Silas from going into Asia any more. Since Paul was an apostle, we can expect that his guidance would be in a miraculous manner. And so it was. A vision appeared to Paul in the night, and in this vision he saw a man of Macedonia, a European, standing with outstretched arms, saying: “Come over into Macedonia, and help us.” There is no question that Paul had this vision; for the Bible tells us it was just as real as Peter’s vision of the sheet coming down from heaven (Acts 10). But this does not mean that God will guide us in the full-orbed section of the Body Age in the same manner. We walk by faith, and not by sight (II Cor. 5:7); nor should any despise walking by faith, for Christ told Thomas that there was a greater blessing waiting for those who walk by faith than for those who walk by sight (John 20:29).

Not only this miracle, but all other miracles and sign gifts belong to the apostles (of which Paul was the last) before the Transition Period closed in 70 A.D. with the destruction of Jerusalem. The apostles and prophets belong to the foundation part of this age, namely, the Transition period referred to above (Eph. 2:20). These miracles are the gifts of apostleship; consequently none of them can be scripturally applied to the Body Age after 70 A.D.

The Macedonian vision of a believer today may be through reading a missionary magazine, listening to a returned missionary, a radio message, an appeal by the pastor, the reading of God’s Word, etc. The meek will He guide in judgment, and direct their paths (Prov. 3:5-6; Ps. 25:9; 32:8).

We are impressed with the alacrity with which Paul and Silas and Luke obeyed the voice of God to go into Macedonia. Notice in verse ten that we are told that immediately they endeavored to go into Macedonia. Luke, the writer of the book of Acts, indicates by changing the pronoun from “they” to “we” that he had joined the company at Troas. It is likewise significant that in verse eleven we are told that they came with a straight course on toward their destination. There were no detours, as with Jonah, but like Christ, they steadfastly set their face to fulfil God’s will, and nothing could deter them.

III. THE OPEN HEART OF A WOMAN

Acts 16:12-15

Much sometimes depends upon the decision of one man. The opening of the continent of Africa to the Gospel depended upon the willingness of one man, David Livingstone. How long would the inland of China have been left in darkness, had Hudson Taylor turned a deaf ear to God’s call? Today we have the solemn spectacle of three men standing on the threshold of Europe. It was their willingness to do God’s will that brought the Gospel to Europe, which was a stepping-stone to the Americas. It has been Europe and America, not Asia, that have virtually girdled the globe with the Gospel.

These Jewish missionaries sought a synagogue, but discovered that, in the absence of one, the Jews met outside the city by the side of the river. This is what is meant when it says, “prayer was wont to be made.” Verse thirteen does not mean that only women frequented this place. We will have to admit, however, that in our present-day prayer meetings, more women than men usually attend.

As Paul was preaching, he observed that a certain woman showed more than ordinary interest in what he was saying. When he gave the invitation, she believed: “she attended (gave heed) unto the things which were spoken of Paul.” Her name

was Lydia, and heretofore, she had been a worshipper of God; but, although religious, was not converted. She was baptized along with her household, they, too, having believed. She immediately exercised the gift of hospitality (I Pet. 4:9), and took the missionaries into her house. We want to point out God’s hand in this conversion—He opened Lydia’s heart. God is just like that. He provided salvation (Rom. 5:8); He draws men to the cross (John 12:32); and He gives them faith (Eph. 2:8-9; II Tim. 3:15). All He requires is a will to know God (John 7:17; Joshua 24:15). He will not save any man against his will, but He will open his heart, and pour the truth in, if the man wants it.

THE LESSON ILLUSTRATED

Come over into Macedonia, and help us (Acts 16:9).

“Sahib, we would see Jesus. My village is over yonder three miles away. We have given up idolatry, and we wish to embrace the Jesus religion. Come with me; the entire village is waiting for your coming.” Before I could reply another man stepped forward, and then a third, and lo! a fourth, and from the lips of each fell the Macedonian cry. Listen to the last man: “Sahib, this is the fourth year that I have come to you, and every time you have sent me away sorrowing. Oh, Sahib, give me a message of hope this time.” With a breaking heart I had to say, “Your village is eight miles away, and I dare not even encourage you till I have a teacher for you. Be patient another year.” This is what occurred last year in a little village in the jungles of India immediately after a baptismal service in which the writer had the joy of baptizing 152 men, women, and children (representing all the families there).

—1001 Illustrations for Pulpit and Platform

POINTED QUESTIONS

1. Does God always answer our prayers? (Matt. 7:7; II Cor. 12:9; James 4:3)
2. Is God willing to guide His child and reveal to him His will? (Ps. 25:9; 32:8; 48:14; Prov. 3:5-6)
3. Are all believers called to a life of yieldedness to God? (Rom. 6:11-13; 12:1-2; I Cor. 6:19)
4. Does God promise to provide for His own? Do we dare to walk by faith? (Phil. 4:6-7, 19)
5. Does the Lord prefer sacrifice or obedience on our part? (I Sam. 15:22-23; Isa. 1:19-20; Jer. 9:13-16)
6. Is stubbornness a serious sin in God’s sight? (Deut. 9:27; I Sam. 15:23; Isa. 1:19)
7. What is the basis of Christian fellowship? (I John 1:3, 7)
8. Should Christians exercise the gift of hospitality? (Rom. 12:13; I Tim. 3:2; Titus 1:8; I Pet. 4:9)
9. Does every one have the same chance for salvation? (John 3:16; 4:14; 7:17; 12:32; II Pet. 3:9)
10. What are the three main offices of the Holy Spirit in this age? (Regenerating work—John 3:3-7; 16:8; Baptizing work—Eph. 1:13; Comforting work—John 14:17, 26; 16:13; Acts 13:2)

AUNT ANNA’S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

The Lord Jesus died on the cross of Calvary for every one, and He wants to save every one. God could have sent the angels to tell of His wonderful love, but He did not. He uses those men and women and boys and girls that He has saved.

The Apostle Paul was one of God’s messengers who went from place to place telling the people how Jesus died for them. He had been preaching God’s Word in Antioch, and then he went to Macedonia. Paul had never been to this place before, but he was sure that the Lord wanted him there to help these people.

In Macedonia Paul and Silas met a woman whose name was Lydia. She helped Paul and Silas in every way she could. Her home was opened to them, and there they had a prayer meeting. They prayed for all the people, that they

might listen to the gospel story and be saved. The Lord heard their prayer and sent them out to give out His word.

In a certain town there was a young woman who was a fortune-teller. Her master made lots of money, as she was used by them to answer many questions for the people. This woman saw Paul and Silas pass by, and the Lord made her willing to listen to God's Word. She left her work and followed Paul and Silas. Her masters were very angry, for they knew that all they had made was through this girl's work. The young woman believed on Jesus and was saved, and would not tell fortunes anymore. She had a new Master now—the Lord Jesus; and she wanted to serve Him.

The former masters of this girl took Paul and Silas and beat them, and then put them in jail. They were placed in the inner jail in a dark dungeon. But God did not forsake them.

The little woman had been saved through Paul and Silas' preaching God's Word, but now they were in prison. Was it worth it? Ah, yes; for even though they were behind prison bars, they could tell the story of Jesus and His love.

Only one accepted the Saviour before they were placed in jail, but then they had all the prisoners to preach to. The other prisoners could not run away; neither could they stop Paul and Silas from preaching to them. There were soldiers also who were guarding the prison, and they heard Paul tell of the love of God in sending Jesus to the Cross of Calvary to die for the whole world.

Although Paul suffered much, he was not concerned about his suffering; but he wanted to tell others that Jesus died to save them from their sin. This he did, and many came to know Jesus as their own Saviour.

Are you telling those little playmates of yours that Jesus wants to save them? They may not be as kind to you as they should be; but the Lord Jesus will bless your life, even when they are angry with you. Be brave like Paul and Silas were, and if you are faithful in telling them of Jesus' love, God will use you as He did Paul and Silas.

Yours in His love,

Aunt Anna

Third Quarter, Lesson 2

Sunday, July 13, 1941

CHRISTIANITY EXPANDS IN ASIA

Lesson Text: Acts 19:1—21:17

Printed Text: Acts 19:8-10, 23-32

Devotional Reading: Eph. 2:1-10

King James Version

Acts 19:8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

23 And the same time there arose no small stir about that way.

24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded

Golden Text: "So mightily grew the Word of God and prevailed" (Acts 19:20).

and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

LESSON EXPOSITION

(By Hilland H. Stewart)

Instead of following the printed text for our exposition in today's lesson, we shall include a large portion of the whole lesson text—Acts 19:1—21:17. We shall classify the material which we cover in the following manner: I. Paul at Ephesus (Acts 19:1-41); II. Paul at Troas (Acts 20:1-12); III. Paul at Miletus (Acts 20:13-38); IV. Paul at Tyre and Caesarea (Acts 21:1-17).

I. PAUL AT EPHESUS

Acts 19:1-41

On this second missionary journey, Paul stopped at Ephesus. It might appear at first that this was his first visit to this Asiatic metropolis, but this was not the case. It will be noted in Acts 18:19-20 that he had been there briefly once before, but evidently had not come in contact with this group of disciples which he now finds.

The question which Paul asked of these disciples has given rise to some false doctrine; and it is for this reason that we wish to view this passage.

"Have ye received the Holy Ghost since ye believed?" On the basis of this question there are certain groups who teach that the believer should seek a baptism of the Holy Spirit subsequent to believing. In the first place, this is not a good translation of the passage. The Revised Version correctly renders it: "Did ye receive the Holy Spirit *when* ye believed?" The occasion for this question was the changing

order of the time it was asked. They had not received the Holy Spirit. They were disciples of John the Baptist, and they had received his message—a message of repentance necessary for the kingdom—and had been baptized with his baptism. This all occurred before Pentecost. After the descent of the Holy Spirit on the day of Pentecost, it was necessary that they should receive the message of Jesus to be baptized by the Holy Spirit. This they did. It is interesting to note that they then received the Holy Spirit when Paul laid his hands on them. This also was of a dispensational character, and had to do with the beginning of the church age. They also spake with tongues and prophesied. This has all been done away, now that we are living in the super-structural part of the Church age. This was all foundational. (See Ephesians 2:19-20.) Now all believers are immediately inducted into the Body of Christ by the Holy Spirit (I Cor. 12:13). This baptismal work of the Holy Spirit is upon believing. This truth is also obscured by an unfortunate translation of Ephesians 1:13—"After that ye believed, ye were sealed with the Holy Spirit." Again we turn to the Revised Version, which reads: "Having also believed ye were sealed with the Holy Spirit of promise." So let all believers rest in the fact that, when they believed, they were immediately baptized by the Holy Spirit, and are now sealed unto the day of redemption.

After this experience of finding twelve disciples waiting

and eager to hear the message, Paul had varied experiences in his two years in Ephesus. It was at this place that God wrought special miracles by his hand, and many were healed and had evil spirits cast out of them. It was this demon exorcism that was used to further put to rout the enemies of God.

Certain vagabond Jews, exorcists, decided to try to exorcise demons by the name of Jesus. Seven sons of Sceva, a Jew, attempted to perform this feat. But the evil spirit cried out, "Jesus I know, and Paul I know; but who are ye?" Then giving the man whose body he indwelt superhuman strength, this demon caused him to leap upon these seven sons, and give them such a drubbing that they fled, naked and wounded. And the record says that the name of the Lord Jesus was magnified through this.

One might wonder why these emissaries of Satan were so treated by another of Satan's vassals. Demons hate the name of Jesus Christ. Ask any person that has attended any spiritualist meeting where a question about Jesus has been raised, and he will tell you that the spirits get exceedingly angry. So they rebelled against these false exorcists. Paul, commanding them in the name of Jesus Christ, could compel them to obey.

Satan then brought opposition to Paul's work in Ephesus in the form of a silversmith, named Demetrius. This man, as a hand-made-god maker, could see his sustenance slipping away as the people turned from idols to serve God. The Thessalonian believers did that (I Thess. 1:9), and we doubt not that the Ephesians did the same when they turned to God. And how easily this tool of Satan's gained a following! Almost the whole city turned out to help spitefully use these children of God. Had it not been for a sensible and fair-minded town clerk, they doubtless would have fared badly. He succeeded in quieting the mob, and thus enabled Paul and his group to depart in peace.

II. PAUL AT TROAS

Acts 20:1-12

After Paul left Ephesus, he visited several places before he came to Miletus; but the most important stop was at Troas. The outstanding thing about the visit to Troas is that from this event we learn the custom of the early church in the matter of assembling themselves together. The absence of definite instructions in the matter gives ground for the seventh day legalizers to assert that the day of worship has never been changed. They readily attribute to the Roman Catholic Church the credit for changing the day of worship from Saturday to Sunday as the Roman Church boasts of doing. However, this Catholic boast is spurious; for we have the clear, unmistakable record here that these early disciples assembled themselves on the first day of the week to break bread. In addition to this, we have the writings of the early Church Fathers from the first and second centuries, to further confirm the first day of the week as the day of worship. Barnabas, Ignatius, Justin Martyr, and Irenaeus attest to this truth. We shall quote an excerpt from the *Apostolic Constitutions: Church Life in the Second Century*: "On the day of the resurrection of the Lord—that is, the Lord's Day—assemble yourselves together without fail, giving thanks to God and praising Him for those mercies God has bestowed upon you through Christ." No, my seventh-day friend, the Roman Catholic Church does not get the credit for the change that you would so like to give it. The apostles established the first day as the day of worship.

III. PAUL AT MILETUS

Acts 20:13-38

It is at this place where Paul visited on his return to Jerusalem that we get a glimpse of the truly great character whom God called to be the apostle to the Gentiles. In his hurry to get back to Jerusalem for the Day of Pentecost, Paul determined not to go to Ephesus; so he had the elders of that church meet him at Miletus.

This message delivered at this occasion (Acts 20:18-35), Paul realized, would be his last face to face message to them. How the great apostle poured out his heart to them in this farewell!

This remarkable message is divided into four parts: (1) A personal testimony; (2) An exhortation; (3) A benediction; (4) An example.

What a remarkable testimony Paul was able to conscientiously give of his faithful labors among them. He had

served the Lord with all humility of mind. He had gone through many sorrows, testings, and dangers. He had faithfully taught all profitable things to both Jews and Greeks. Now he boldly faced the bonds and afflictions which the Holy Spirit testified awaited him there. And then the climax of the whole message—"None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." What a steadfast determination! And what a record Paul had—pure from the blood of all men.

Realizing that as Satan had blocked his pathway with every conceivable hindrance, Paul knew that he would continue his malicious attacks on the church at Ephesus. So Paul exhorts them to take heed, and feed the church faithfully on the Word of God. He warns them of the wolves, and exhorts them to watch carefully. This admonition is ever timely; for it is ever true that when we think we stand, we should take heed lest we fall.

In spite of the anticipated evils, Paul still knew that where sin abounded grace did much more abound. He knew that God's grace was sufficient for every trial and need, if they would only turn to Him. Without any doubt, it was with real joy in his heart that Paul was able to commend them to God and to the Word of His grace. It was a blessed benediction Paul was able to pronounce upon them.

Paul's last word to them was in the form of a testimony. He could hold up his own life as a pattern to them. He had lived among them free from covetousness. He had labored among them faithfully, and with his hand ministered to his needs and to those who were with him. He was a real example of spending and being spent for them. He truly came to know the blessing of giving all for Christ, and he could testify to the truthfulness of the words of the Lord Jesus—"It is more blessed to give than to receive."

This interview with the Ephesian elders closed with prayer and a reluctant farewell.

IV. PAUL AT TYRE AND CAESAREA

Acts 21:1-17

These brief stops Paul made on his journey to Jerusalem are worthy of note because all along the way he was continually warned of the dangers awaiting him at Jerusalem. It would rather seem that the Spirit of God was dealing with Paul not to go (Acts 21:4; 22:17-21). But Paul had such concern for his brethren, the Jews, that he steadfastly set his face toward this city, even though Agabus had shown him what they would do to him there. We cannot endorse Paul's putting his judgment before the leading of the Holy Spirit, if it was not God's will for him to go; but we can heartily commend his love for the Jews and his willingness to suffer if he might cause them to open their hearts to Christ. And God certainly continued to bless him and to use him mightily until the end of his days, even though a great part of his ministering from then on was done in chains.

THE LESSON ILLUSTRATED

When, together with two companions, I rode into the little town of San Francisco, in the State of Minas, we found the people very hostile towards us. The local priest had evidently been notified of our Bible work in other towns on our cross-country route, and he had so poisoned the minds of the people against us with lying words, that doors were slammed in our faces without our being allowed a hearing. Some ran away as we approached, while others openly threatened us with sticks and stones.

We retired for the night to a rough mud hut about a mile from town, this being the best accommodation we could obtain.

It was nearly eleven o'clock, when we were startled by a sharp knock at the door. On opening it, a young man stepped into our midst, pale and agitated and very much out of breath, as though he had been running. He said, "The priest has collected a mob of the worst characters of the town and has filled them with rum, and they are on their way here to murder you."

There was no mistaking the look on that young man's face; so we went in and, kneeling down, commended ourselves to Him who is able to deliver.

Ere we rose to our feet, we heard the sound of the approaching mob. Just when we seemed as dead men, we

noticed some kind of counter-commotion going on outside. Our friend had returned with a revolver, and after vainly expostulating with these would-be assassins he exclaimed, "You shall only get in over my dead body!" and levelled his firearm at the head of the ringleader. Then another young man jumped to his side, and drew his knife. The mob wavered, hesitated, and broke up in disorder, returning to the town.

On opening the door, by the bright moonlight we saw a group of young men looking very excited and strange. "What does all this mean?" one exclaimed. "Why is the priest so furious? What's in these books you are selling that has so stirred him up against you?"

Lighting the candle, one of us picked up a New Testament and read off passage after passage. "I don't see anything wrong with that," said one. So we disposed of half a dozen New Testaments among them, and then turned in to rest, weary, but very grateful to God.

—F. C. Glass in *Adventures with the Bible in Brazil*

POINTED QUESTIONS

1. How did the people receive Paul at Ephesus? (Acts 19:28-41)
2. Is it man's argument or the Word of God that will turn men from idols to the true God? (Isa. 55:11; Rom. 3:4; I Thess. 2:13; Heb. 4:12)
3. When do believers of this age receive the baptism of the Holy Spirit? (I Cor. 12:13; Eph. 1:13)
4. Does God use contrary things to bring praise to His name? (Prov. 16:7; Acts 19:8-9)
5. What day does the Scripture set aside for worship in this age? (Acts 20:7; I Cor. 16:2)
6. Should Christians stop preaching or teaching the truth because Satan blocks the way? (II Cor. 4:5-10; II Tim. 4:2-5)
7. Did Paul let the testings of life turn him aside from the service he was called to give? (II Cor. 4:8-18; Phil. 3:8-9, 12-14)
8. How can mature believers keep their lives from being stumbling blocks to weaker Christians or unbelievers? (I Cor. 8:9, 13; II Tim. 2:4)
9. If we faithfully teach the Word, can we trust the Lord to protect those whom we have instructed from Satan's

attack? (Acts 20:29-32; II Thess. 2:13-15; 3:1-5)

10. Which one of our emotions constrains us to serve Him? (II Cor. 5:14; 12:15; Heb. 6:10)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Paul and Silas came to Ephesus to preach God's Word. The Jewish synagogue was opened to them, and the people were eager to hear what these two men had to say. In Ephesus they worshipped idols. The people bowed down and prayed to wood and stone. Their greatest idol, the one they loved most, was "Diana." Paul took advantage of his opportunity and preached the truth in the midst of all the idol worship. The people listened to Paul, and left the worship of Diana. Some believed on Jesus and took Him as their Saviour.

Now in Ephesus there were men who made their living by making small shrines of Diana, and selling them to the people. Their business began to fail, as many left their idols to serve the true and living God. These men were angry and gathered together the people, and told them to worship Diana. They were going to put a stop to Paul and his preaching. In order to stop Paul, they put forth every effort to keep the people interested in Diana, but they were interested in making money by selling idols to the people.

As they got together, they cried out, "Great is Diana of the Ephesians," until all the people were confused. The people did not know what to believe. But Paul continued to preach about Jesus, and told them to leave their idols to serve the living God. Little by little they left their idols, and from then on the worship of Diana lost its hold.

God's Word is truth, and the truth makes men and women free. Paul's ministry in Ephesus was just the beginning of freedom for these people who for years had worshipped idols. They found out that pieces of wood and stone, no matter how beautifully carved, could not help them or comfort them. The living God, the Lord Jesus Christ, was alive. He understood; He loved them; He could see them and hear them. What a difference!

Are you letting things keep you from the Saviour? Forsake things and turn to the One Who lives to bring peace and joy to your heart by saving you from sin.

In His love,
Aunt Anna

SECOND QUARTER, Lesson 3

SUNDAY, JULY 20, 1941

RESPONSIBILITY OF THE CHURCH REGARDING BEVERAGE ALCOHOL

Printed Text: I Cor. 5:9-13; Titus 2:1-8

Devotional Reading: Col. 3:1-14

King James Version

I Cor. 5:9 I wrote unto you in an epistle not to company with fornicators;

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

Titus 2:1 But speak thou the things which become sound doctrine:

Golden Text: "Ye are the salt of the earth" (Matt. 5:13).

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

LESSON EXPOSITION (By Hilland H. Stewart)

In the Scripture portion assigned for today's lesson, we not only have the responsibility of the Church regarding beverage alcohol but we also have inspired instructions as to her responsibility in other realms also. In the first part of our lesson we find: I. Christian Responsibility in the Conduct of Others (I Cor. 5:9-13); and in the latter portion, II. Christian Responsibility in the Conduct of Self (Titus 2:1-8).

I. CHRISTIAN RESPONSIBILITY IN THE CONDUCT OF OTHERS

I Corinthians 5:9-13

The occasion for the very definite instruction to the Corinthians in regard to dealing with sin in the church was a terrible case of incest which occurred in that church.

The instruction in the matter was to entirely separate

themselves from such an offender —“Put away from yourselves that wicked person.” That is, they were to so separate themselves from those who were Christians. Their attitude toward unbelievers we shall discuss a little later. It might on the surface appear to be presumptuous to so judge a brother and deal so drastically with him; but the inspired Record says to do so. Of course, the first responsibility is found in Galatians 6:1: “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” But if this fails to meet with proper response, then the action enjoined by Paul to the Corinthians should follow.

The responsibility is first of all laid on the Christian to determine whether any brother is guilty of such sins as fornication, covetousness (Way translates this “over-reaching”), railing (abusive language), drunkenness, or extortion. Then, if he has evidence to substantiate such accusation, he must leave off fellowshiping with him, not even to eat with him. Then secondly, the responsibility is laid on the church to take a united action in the matter. The church must investigate any accusation of such sin, and then, if the accused is found guilty, he must be put out of the church. Of course, this instruction sounds drastic to our twentieth century way of thinking, for many say that it is not their business to judge in such matters. But it is the Christian's business to judge in such matters. We are not to judge in certain realms. God alone is able to look into the heart of man and see what is there, and we have no right as finite creatures to judge in such matters. But we as Christians must judge in the matter of conduct of fellow Christians.

We know, because this is inspired instruction, that it is right. We believe also it is right because of the vitiated condition of the church. Our churches are filled with members who are spiritually dead. Side by side in the Bible classroom and in the pew sit Christians who are filled with the Spirit and Christians who are given over to the sins Paul so definitely denounced. And “a little leaven leaveneth the whole lump.” How then can there be harmony and spiritual growth, when some are carnally minded, and others are spiritually minded and able to discern deep spiritual truths? The answer is that there cannot be a uniform growth. Of course, individual growth is possible under any circumstances; but a spiritual, growing church is the need. So there is only one solution to the problem —“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.”

But one might ask, “Why accord such treatment to a Christian and not so deal with unbelievers who practise such things?” or “What should be our attitude toward the unbeliever who walks after the lusts of the flesh?” Paul makes it very clear here that this matter of strict separation, to the extent of not even eating, extends to the one called a brother or a fellow Christian. The Way translation brings this out more clearly: “I wrote to you in my previous letter to hold no intercourse with licentious men. Of course I was not referring to the licentious heathen world, nor to its over-reachers, its extortioners, its idolaters, in which case you would have actually to forswear human society.” The reason for making such a distinction between carnal Christians and unbelievers is brought out in the twelfth verse. Christians are to judge them within the church, while God shall judge them without. It is the carnal Christian who hinders the cause of Christ, not the carnal unbeliever. The Christian is expected to be different. But we have no right to expect fruits of the Spirit in a person until he has the Spirit in him, and he receives the Spirit when he comes to Christ (John 6:63; Rom. 8:9). So our duty toward the unsaved is to preach Christ to them, and not to try to reform them.

There are, of course, certain injunctions in the Word about the Christian's separating himself from the unbeliever. The Christian is not to enter into any entangling alliance with unbelievers. Marriage with the unbeliever is strictly forbidden to the Christian. Any other unequal yoking together which will implicate the Christian in sinful practises is forbidden.

But the Christian is always to remember that he is in the world, even though not of the world; and he has a very definite responsibility to let his light shine before men. This would in no wise be possible if he should “actually forswear

human society.” Paul had the right slant on the matter when he said, “I am made all things to all men, that I might by all means save some” (I Cor. 9:22). If one has as his paramount motive “to save some,” then his relationship with unbelievers will doubtless be pleasing to God.

II. CHRISTIAN RESPONSIBILITY IN THE CONDUCT OF SELF

Titus 2:1-8

It will be readily apparent to our readers that we are devoting much more space to the Christian's responsibility to others than we are to his responsibility to self. We assure you that our attitude is not like that of the married couple who called in the pastor to help settle their difficulties. When the minister arrived, he found the wife ready to defend her position. She quickly turned to all the Scriptures which told of the responsibility of the husband. Then the husband took the Bible and proceeded to point out the responsibility of the wife. Then the pastor took a hand in the matter. He said, “See here, you two. You just have things turned around.” To the wife he said, “What you need to do is to first of all look at the wife's responsibility and not at the husband's”; and to the husband, he said, “And you need to consider the husband's responsibility instead of the wife's.” We recognize that we should take heed unto ourselves first of all, but we do not believe that taking heed to ourselves is included in our attitude and responsibility to others.

In this section we have instruction for aged men, aged women, young women, and young men. Since this portion of Scripture is largely self-explanatory, we shall call attention to only one or two things. It is of interest to note that, though the Cretians did not have high standards (Chapter 1, verse 12), Paul did not advise Titus to “soft-peddle.” He told him to “rebuken them sharply” and in this lesson we see the high standards of conduct Titus is to set up for them. There are many who criticize the Christians who have these high standards of conduct; yet these same persons would be the first to condemn should they see these Christians indulging in “questionable things.” Sometimes there are those who will stay away from service, because the preacher hews to the mark too closely on matters of separation. But nevertheless, the fact that they stay away indicates a sensitive conscience on the matter. Christians must be different. God has called us to a separated life. The world expects from the Christian a different life.

And Paul gives the reason for all this in verse eight of our lesson —“that he that is of the contrary part may be ashamed; having no evil thing to say of you.” It is truly a wonderful thing to live a Christian life that is above reproach. When we get to glory, we will be more gratified over the few things we may have denied ourselves that no one be offended, than we shall be over a thousand rightful liberties that we may have taken if we caused someone to stumble.

God calls to separation from all wrong conduct. He calls to a grave, sober life. He calls to a chaste, clean life. He calls to a life of love—love first of all to those of our own household, to those especially of the household of faith, and love toward all men. “And in all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity,” is His desire.

THE LESSON ILLUSTRATED

In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned (Titus 2:7-8a).

When native converts on the Island of Madagascar used to present themselves for baptism, it was often asked of them, “What first led you to think of becoming Christians? Was it a particular sermon or address, or the reading of God's Word?” The answer usually was, that the changed conduct of others who had become Christians was what first arrested their attention. “I knew this man to be a thief; that one was a drunkard; another was very cruel and unkind to his family. Now they are all changed. The thief is an honest man, the drunkard is sober and respectable, and the other is gentle and kind in his home. There must be something in a religion that can work such changes.”

—Sunday School Times

I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat (I Cor. 5:11).

It is said to be a property of the tree-frog, that it acquires the color of whatever it adheres to for a short time. Thus, when found on growing corn, it is commonly of a dark green; if found on the white-oak, it has the color peculiar to the tree. Just so it is with men; they generally resemble those with whom they associate.

—Biblical Treasury

POINTED QUESTIONS ON THE LESSON

1. Does God expect Christians to be separated from the world? (Rom. 12:2; I Cor. 6:19-20; 10:14; II Cor. 6:17-18; I Thess. 5:22; II Tim. 2:22)
2. Do we have any responsibility as individual believers to the one who has strayed from God? (Gal. 6:1; II Tim. 4:2; Heb. 3:13)
3. Should ministers of the Word trim their message to conform to the likes and dislikes of the congregation? (I Thess. 2:4; II Tim. 2:2; 4:2)
4. What is needed in the unbeliever's life—salvation or reformation? (Isa. 64:6; Rom. 11:6; Eph. 2:8-9; Titus 3:5)
5. Will there be any satisfaction in having lived a clean, spiritual life when we meet our Saviour face to face? (I Cor. 3:8, 12-14; Rev. 22:12)
6. Should believers settle their differences before the unbelieving world? (I Cor. 5:4-7; 6:1-4)
7. How does the truth of the second coming of Christ effect our lives? (I Cor. 15:51-53, 58; I Thess. 4:7-18; Titus 2:7-15)
8. Does the Scripture teach confession of sins to the Lord? (Josh. 7:19; I John 1:9) To fellow-believers? (Matt. 18:15; James 5:16)
9. Does temperate living refer only to taking a stand against intoxicating liquors? (I Cor. 9:25-27; Gal. 5:16-26; Titus 2:1-10)

THIRD QUARTER, LESSON 4

THE HOLY SPIRIT INSPIRES NEW TESTAMENT LETTERS

Lesson Text: Gal. 1:11-12; I Thess. 2:13; II Tim. 3:14-17;
II Pet. 3:14-16; Jude 3

Devotional Reading: Psalm 19:7-15

King James Version

Gal. 1:11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

I Thess. 2:13 For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe.

II Tim. 3:14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

10. Have we, as Christians, been left without protection against the onslaughts of Satan? (II Cor. 12:9-10; Eph. 6:11-18; Phil. 4:13; I Thess. 5:17)

AUNT ANNA TALKS WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

The Lord wants us to live clean, pure lives before others, that they might know that we are Christians. Because the Lord hates sin, we, too, should hate sin.

It was the custom of the Lord Jesus to go to the temple of God. There He would teach the people God's holy Word, and there He would pray. At one time, Jesus went to the temple, and there He found men buying and selling things in God's house. It displeased the Lord, and He ran them out of the temple. He told them that His house was a house of prayer and they had made it a den of thieves. The thing these men were doing was not a wrong thing, for they were selling animals to the people to use for offerings in the temple. However, Jesus said they were thieves, because they were robbing God of the true worship of the people.

We read in another place in the Bible that God says our bodies are His temple; and since His temple is a place of prayer, He wants all of His children to keep the temple clean from things that would rob God of the worship He should have. There may be some things in our lives that are not especially wrong, but are thieves, because they rob us and God of the time of prayer.

Every boy and girl who is a Christian should pray. In your prayer you should thank and praise the Lord for all His love and goodness to you. You should never be so busy with the things of this life that you cannot find time to pray. God wants to hear you pray and to praise Him for what He has done for you.

May His temple always be a house of prayer and not a den of thieves.

In His Name,

Aunt Anna

SUNDAY, JULY 27, 1941

Golden Text: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

17 That the man of God may be perfect, thoroughly furnished unto all good works.

II Pet. 3:14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.

15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

Jude 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

LESSON EXPOSITION (By the Editor)

We feel that the lesson before us is a very valuable one. We claim to believe in the verbal inspiration and plenary authority of the Bible; but are we able to defend our position in the event that we are challenged? Whether the sixty-six books of our sacred canon are, or are not, inspired of God is a question of the utmost importance and is foundational in the Christian belief. As one man put it to us the other day, "How can I intelligently defend the divine inspiration

of what we call the Bible?"

In the first half of our lesson, we shall seek to answer some of the questions which run through the minds of the average, normal Christian. In the second half, we shall endeavor to show how God intended His Word to work in the lives of His children.

The outline is as follows: I. The Claim of Inspiration (Gal. 1:11-12; I Thess. 2:13; II Pet. 3:14-16; Jude 3);

II. The Claim for Inspiration (II Tim. 3:14-17).

I. THE CLAIM OF INSPIRATION
Galatians 1:11-12; I Thessalonians 2:13;
II Peter 3:14-16; Jude 3

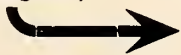
So many times men are prone to put more credence in the statements of secular writers than they are in the statements of those who wrote the Bible. If, for example, some fragments of the writings of a Roman historian of the first century were brought to light testifying to the fact that St. Paul received divine inspiration from God, it would be regarded as authentic as the fact that Titus sacked Jerusalem. We may be pardoned if we attach equal weight to the statements of the writers of these books themselves. Witness the testimony of the Apostle Paul. In Galatians 1:11-12, he says that he received his revelation from Jesus Christ, and not from man. To the Thessalonians, he said that what he wrote was not the word of men, but the Word of God. The Apostle Paul certainly ought to know more about what happened to him than the modernists who criticize and boycott his writings. That which Peter said concerning the writers of the Old Testament applies to Paul likewise. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

So universal is the acceptance of the Bible as the record of the revelation of God to man, that most people believe in its authenticity without any special investigation. All or part of the Holy Bible has been printed in over one thousand languages and dialects, and nearly five hundred million people read it. The American Bible Society, for example, in its one hundred and twenty-five years of operation, has printed and distributed three hundred million volumes of the Scriptures; and this does not record the accomplishments of the British and Foreign Bible Society, and others. We believe in accepting the sixty-six books of the Bible by faith as God's Word. However, since the trend of the present time is toward an examination of our belief, we believe it is profitable and sensible to learn where and how we got our present Bible.

We wish to quote from a brochure, published by the New York Bible Society, entitled *History, Fact, and Worth of the Bible*. "To receive God's messages and to record them was the task of the faithful at a time when the medium of language and the facilities for writing were most meager and difficult. Wars and persecutions and physical decay account for the destruction of all the originals of all these writings. Not one of them is preserved. What we have are copies of copies many times re-made. The oldest of those that have been discovered are taken as the basic authorities of the Bible as it has come down to us.

"The Old Testament was originally written in Hebrew, and the New Testament in Greek. The version of the Bible in use in Christ's time was the Septuagint, or version of the Seventy, from an old tradition of its having been prepared by seventy learned Jews of Alexandria; and it was a translation of the Hebrew Scriptures into Greek, made at different times beginning about 280 B. C. There were also available at that time many manuscripts of the Hebrew Old Testament books, written in that language.

"After the beginning of the Christian era, the earliest translation of the Scriptures was that of St. Jerome, who completed the Latin translation, known as the Vulgate, between 380 and 400 A. D. This Latin translation became the version upon which all other translations were founded previous to the time of the English revision of 1881 and 1885. As recently as the middle of the nineteenth century, discoveries were made of old manuscripts and versions and writings of the fathers, most of which were probably dated in the fourth century or earlier. This evidence was brought into the English revision and to other revisions that have been made since that time. The Rheims and Douay Bible of the Roman Catholic Church is a direct translation from the Vulgate by the Catholic scholars. Likewise, from the Vulgate is the authorized or King James Version of 1611, which is still most widely used as the Bible of the English-speaking peoples. (See diagram.)



"The confirmation of the Bible by these ancient manuscripts, newly discovered in the last century, became one of the startling evidences of its historic genuineness. Three of them stand out with highest significance. All are in Greek,

and were written probably about 300 and 400 A. D. They are as follows:

"I. *Vatican*. This is believed to be the oldest of the three, and lies in the Vatican library at Rome. It was not permitted to be copied or studied until the time of Pope Pius IX, 1846-1878, when facsimiles were allowed. It consists of seven hundred leaves of the finest vellum, about one foot square. The words are in three columns, and the writing is in capital letters, without any divisions between the words. It remains clear and legible after a lapse of nearly sixteen centuries.

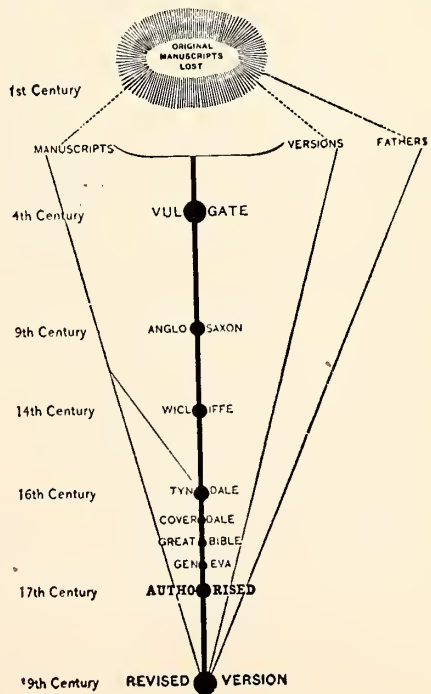
"II. *Sinaitic*. The second oldest, but most recently discovered, is the Sinaitic manuscript. This was found in St. Catherine's Convent at the foot of Mt. Sinai, in 1644, and fifteen years later was procured for the Russian Emperor. It remained in St. Petersburg until it was sold in 1935, after the Russian Revolution, to the British government, and is now in the British Museum. Its chief mechanical difference is that its words are in four columns instead of three for the Vatican.

"III. *Alexandrian*. The Alexandrian manuscript was presented to Charles I of England, by the patriarch of Constantinople, in 1628. It is written, two columns on a page, and is preserved in the British Museum in London."

After a lull of many centuries, the English versions made their appearance in the fourteenth century. John Wycliffe, 1384, gave us the first complete translation of the whole Bible in English. This was in manuscript form only, and it remained for William Tyndale, in 1525, to offer the first printed English New Testament. Miles Coverdale's Bible followed in 1535; then after a long list of other versions, King James brought out the Authorized Version in 1611. The English Revision was made in 1885, and the American Revised Version in 1901. It must be understood that the original manuscript was the only part that was Spirit-inspired. All of the translations and versions were Spirit-led. In other words, the Holy Spirit overruled the human element in the original manuscripts, eliminating errors and mistakes. It is no mere coincidence that the sixty-six books of the Bible, written by some forty-four people, during a period of at least sixteen hundred years, contain no contradictions. However, the Holy Spirit did not overrule human weakness in the translations, so that errors have crept in. It is our responsibility to believe all of God's Word; then to bring to bear the best of scholarship to iron out translation difficulties.

II. THE CLAIM FOR INSPIRATION
II Timothy 3:14-17

We not only believe in the inspiration of the Bible, but we believe also that the inspired Bible was given to man for a specific purpose—that purpose being to reveal to man



God's plan or program for his life. Man is out of place, and has been, since Adam sinned in the Garden of Eden. God is the only One Who can set him right. The Apostle John epitomizes the Bible's usefulness to man: "My little children, these things write I unto you, that ye sin not" (I John 2:1). According to Hebrews 4:12, "The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." With this thought in mind we proceed to some of the claims made for inspiration in II Timothy 3:14-17.

The first thing that we find in God's inspired Word is (1) *The presentation of salvation* (vss. 14 and 15). Paul reminds Timothy that, from a child, he had known the holy Scriptures which were able to make him wise unto salvation. God's Book not only records the fall of man (Rom. 5:12-14), and reveals the sinfulness of all men (Rom. 3:10-19, 23); but it shows God's love in providing a way back into God's favor for man (John 3:16; John 3:36; John 5:24; Rom. 1:16; 5:8; Acts 16:31; Rom. 3:22).

(2) *The revelation of the truth* (vs. 16). The Bible is the only revelation which we have from God which tells what a man ought to believe regarding God Himself, heaven, hell, man, and the forces of evil. The Bible reveals the Trinity (John 4:24; 10:30; Gen 1:1). It shows the total depravity of man (Rom. 3:19). It teaches the personality of Satan (Job 1:6-7). It testifies to the virgin birth and deity of Jesus Christ (Luke 1:35). It explains the blood atonement (Rom. 3:25). It proves the resurrection (Acts 2:32-36; I Tim. 2:5). It offers justification by faith (Acts 13:38-39). It foretells the second coming of Christ (Acts 1:11; I Thess. 4:16-17). And it warns of hell (Matt. 25:46; Rev. 20:14-15).

It is our duty to preach the doctrines of the Bible (II Tim. 4:2), rightly dividing them (II Tim. 2:15), and searching the Scriptures to be sure that the things that we teach are true (Acts 17:11).

(3) *Refutation of error* (verse 16). Here we are told that Scripture is profitable for reproof. The necessity of reproof is seen in II Timothy 4:3: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." The Word of God is a two-edged sword; and even as the Jewish priest of old probed the carcass of a would-be offering to see that it was without blemish, even so does the Word of God become the final test as to whether or not a doctrine is God-approved. Paul is very pointed in his remarks to Timothy concerning those who seek things not contained in God's Word. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth" (I Tim. 6:3-5).

(4) *The restoration of the weak* (verse 16). The word "correction" here is translated by Arthur S. Way, "for restoration of the lapsed." This differs from the above point in that there we dealt with doctrine, and here we deal with the personal life. The Word of God excels all of its counterfeits, especially on the subject of forgiveness. It reveals a loving Father in heaven, Who never leaves nor forsakes His children and Who is willing to forgive their sins. We see His lovingkindness to Israel (Ps. 89:33), and we are reminded of His forgiveness to sinning Christians in I John 1:9.

(5) *Instruction in righteousness* (verses 16-17). This point also deals with the personal life, but from the positive standpoint instead of the negative. God wants His children to be perfect, thoroughly furnished unto every good work. He wants them to be intelligent in their Christian lives, not only believing things, but knowing why they believe them. He wants them to know how they were created; how sin was brought into the world; who their chief adversary is; where unbelievers will go; what provision has been made for unbelievers; how can they accept it; the fact that a believer has two natures—the old and new; that it is possible to have victory over sin; that at death the soul is absent from the body and present with the Lord; and that while we are in the body, waiting for our glorification, we should be a pattern of good works, ensamples to the brethren, having consciences void of offense toward God and toward man. The

Bible alone reveals God's mind and will on these matters and on many more too numerous to mention.

THE LESSON ILLUSTRATED

"The Holy Spirit Inspires New Testament Writers"

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (II Tim. 3:16).

Go by the directions. I saw a picture once that has stuck to my memory for years and years. It was a picture of a dark, wild, stormy night, and a traveler was standing up in the stirrups of his saddle at a parting of the way, trying to read the directions on the finger-post. How eagerly he was looking! I can see him yet holding the lighted match carefully in his hand lest the wind should blow it out before he had read the directions. It was a good thing for him that there were directions, and it is a good thing that we have them too.

Where are our directions? They are—the Bible. That is God's Word to us, telling us which road to take when we come to the parting of the way. Go by the directions. Do what God says, and you will never go wrong.

—J. R. Howatt

POINTED QUESTIONS ON THE LESSON

1. How has God revealed Himself since the ascension of His Son? (I John 1:1-4)
2. Are both the original manuscripts and Bible translations Spirit-inspired and free from errors? (II Pet. 2:21 refers to the original rather than the subsequent translations.)
3. How many books in the Old Testament? In the New? How many authors did the Bible have? Do they contradict each other? (See end of Part I in the lesson.)
4. Does God intend His book should be studied? (Ps. 119:148; Acts 17:11; I Tim. 4:13, 15; II Tim. 2:15)
5. Does the Bible present an idealistic picture of man? (Ps. 51:5; Isa. 1:6; 64:6; Rom. 3:23)
6. Would a just God send a man to hell? (John 3:16; 12:32; II Pet. 3:9; Heb. 2:9)
7. Does the Bible show man how to live righteously? (I Tim. 4:15-16; Titus 2; Heb. 4:12; I John 2:1)
8. Do the writers of the Bible claim divine inspiration? (Gal. 1:12; Eph. 3:5; II Pet. 1:21)
9. Is the Word of God an infallible test for false doctrines? (I Tim. 6:3-5; II Tim. 3:16-17; Heb. 4:12)
10. Does the Bible teach salvation by grace and grace alone? (John 3:16; Rom. 11:6; Eph. 2:8-9; Titus 3:5)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Over and over again, we have heard the wonderful story of Jesus and His love. The more we hear it, the more we love it. Have you ever thought about God's love, and wondered why He loved you so?

If you will open your Bible to the very first verse of the Book of Genesis, you will read these words: "In the beginning God created the heavens and the earth." After He created the heavens and the earth, He created Adam and Eve, and placed them in this beautiful world which He had made. God loved them and wanted to fellowship with them.

There came a time when they disobeyed God, and their sin separated them from Him. But God's love for them was so great that He sent His Son, the Lord Jesus, into this world to die for their sin and the sins of all the world, that again He might walk and talk with those He created. God is a holy God, and hates sin; but when His people take Jesus as their Saviour, then Jesus bears the punishment for their sin.

God gave us the Bible to tell us of His love. He tells us that we are sinners and need a Saviour, but He also tells us that He loves us. We should love His Word and read it often. We should thank Him for dying to save us from our sins.

The Bible is God's Word to us. When someone we love has gone away, we enjoy getting letters from them. We know they love us, but we want to have them say it over and over again. We know God loves us, but He says it

over and over again in His letter to us. Read that letter, the Bible, every day. In that letter, He gives us instructions as to how to live. All sinful things grieve His heart, but we can read His Word and find out what He wants us to do, and then please Him in doing them.

May you come to love your Bible, and to read it daily. In reading it, you will love Him more. God's Word will keep you from sin, but sin will keep you from wanting to read His Word. Memorize passages from the Bible, which will help you when you are prone to sin. Love the dear old Bible, for it is your dearest friend. It will tell you when you are right, and when you are wrong. It will cheer you when you are lonely, and it speaks of Jesus only. Love it and cherish it as your very own.

Yours in His grace,
Aunt Anna

A GLIMPSE INTO THE COURSE OF STUDY

(CONTINUED FROM PAGE 183)

Bible critics often charge God with dealing unjustly with Cain when He rejected Cain's offering of the fruits of the ground. On the surface there may appear some merit in this accusation; but when the remote context is considered, we find that the judgments of God are vindicated and man is proven to be wrong. Some will say, "Cain offered a sacrifice the same as Abel; why did not God accept Cain's offering?" Did God show partiality to Abel? No, he dealt with Cain and Abel according to His plan for the human race. He had already shown Adam and Eve that fig leaves were not a sufficient covering for sin, and now God sought to show their two sons that sin could only be atoned for by the shedding of blood. God not only expected a blood sacrifice from Cain, but He also expected him to offer this sacrifice as a symbol of the faith which he had in the Lamb of God Who would take away his sin, and also that of the world. We might be accused of presumption in this, if it were not for the remote context. Let us turn to Hebrews 11:4:

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

This verse makes clear to us the fact that Abel offered his sacrifice in faith, while it was this that was lacking in Cain. The seriousness of this omission is seen in Hebrews 11:6:

But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

Again we have seen an example of how the Context Principle aids us in the study of God's Word by revealing to us the truth which He intended that we should receive.

The next principle which we want to consider is the Right Division Principle. The definition of this principle is brief and to the point: "The Right Division Principle is that principle of Divine revelation under which God distinguishes between the things that differ." This principle has its basis in II Timothy 2:15:

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.

Rightly dividing the Word is one of the greatest safeguards we have against false doctrine, and it becomes a means of solving many of the apparent contradictions in the Word of God. Let us illustrate. In James 2:24 we read these words:

Ye see then how that by works a man is justified, and not by faith only.

And in Romans 4:5 we read:

But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.

Do these two passages of Scripture contradict each other? They seem to, but that is because we have not noticed a distinction. The Apostle Paul is talking about justification before God (Rom. 4:2), while James is speaking of justification before man (James 2:18). Before man the believer is justified, or declared righteous, by works, but before God he is

justified by faith. Consequently, we discover that there is no disagreement between Paul and James in the doctrine of justification.

Now let us consider two verses of Scripture in the same book and written to the same people:

We know that whosoever is born of God sinneth not (I John 5:18a).

If we say that we have no sin, we deceive ourselves and the truth is not in us (I John 1:8).

These two passages seem to be absolutely contrary to each other, for one states that the born-again man does not sin, while the other states that to say that we have no sin only makes us a liar. Again the Right Division Principle comes to our rescue and this time it is with the distinction of Standing and State. I John 5:18 speaks of our standing or position in Christ, which is in heaven (Col. 1:13; Eph. 2:6). Therefore, in this perfect standing in Christ in heaven we cannot sin, for our old sinful nature has been crucified with Christ (Rom. 6:6). I John 1:8 refers to my state or walk here upon the earth, and in my earthly walk there is the possibility of sin and therefore Paul says in Ephesians 4:22:

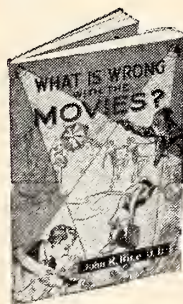
That ye put off concerning the former conversation the old man, which is corrupt according to deceitful lusts.

These two distinctions illustrate to us a truth which we might term fact and faith. God has provided for us through the Lord Jesus Christ things that are absolute facts and which do not vary with man. These things are appropriated through an act of faith. Then our Heavenly Father has presented certain possibilities which may be accomplished through an attitude of faith. Justification before God is obtained by an act of faith. Justification before man is maintained by an attitude of faith.

Our perfect standing in Christ is the result of the act of faith that brought salvation. A state that is above reproach is lived as we walk by faith with our mind centered upon the Lord Jesus Christ.

Although this article has only given a glimpse into some of the truths which are presented in the D. B. I. course of study, we trust that they have been sufficient to show the reader something of the way in which the self-interpreting feature of the Bible is used in making the Book prove itself to be God's Divine Revelation to man.

Our instructors not only outline to us principles of Bible study; they also employ them in their expositions in the classrooms. Then they give the student opportunity to put them into practise in their daily assignments. A Bible and a Concordance are the only books which the student uses in the preparation of these assignments. This trains him to think for himself, and not to rely wholly upon the word of



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another. After the assignment has been prepared, he may consult any authority on the subject and in this way gain a more comprehensive view.

A truth not applied is like a nail not clinched, and therefore much stress is laid on the personal application of the Word. We are made to realize the importance of clean Christian living, for the Christian is the Bible that the world reads, and it is our desire that the world may see Christ in us.

Young Christian friend, if you are considering training for the service of Christ, I can heartily recommend to you the Bible course offered by the Denver Bible Institute.

LIVES OF SACRIFICE

(CONTINUED FROM PAGE 180)

To the people of the world, the giving of one's self over to such a work would seem as though time and energy were being wasted. But God gives the blessed assurance from His Word that any service for the cause of Christ is not in vain. Service for the Lord is profitable for time and eternity. This is the incentive that leads these servants on to greater faithfulness, in spite of difficulties and opposition, that young people might be taught the precious truths of the Word of God.

For twenty-six years, men and women have gone forth from the School, bearing the glad tidings of salvation to hungry and needy souls. Some have crossed the waters and are making Christ known to the people of Africa, China, South America, and other needy fields. Others have remained in the homeland, filling pastorates and carrying on other types of Christian work. They have been taught, and in turn are teaching others also. If the Lord tarries, many more shall go forth as good soldiers of Jesus Christ to fight the good fight of faith. This is made possible through the sacrificial living and the willingness to spend and be spent on the part of these consecrated men and women.

God is seeking many more young people to carry forth the message of His love to a lost and dying world. In order to cope with false cults, it is necessary for a Christian worker to be well versed in the truths and teaching of God's Word. He must study to show himself approved, and a workman that needeth not to be ashamed. The Denver Bible Institute exists for this purpose.

Pray for the Lord's work; give to the Lord's work; and enter the Lord's work by training at D. B. I.

A GOOD SOLDIER

(CONTINUED FROM PAGE 179)

CLOSED CITY CHURCHES

CLOSED city churches in downtown sections present another needy field. Most of them were built by earnest children of God; but as the population of the city shifted, many in the congregation moved away to better sections, their support now goes to other churches, and the old church is left in a precarious position. It be-

comes unable to support a pastor and must close its doors.

Some of these churches have continued to exist because they invited the attendance of the new people in the neighborhood. By carrying on vigorous evangelistic work in their vicinity, which has now become mostly foreign in character, some churches have been able to keep their heads above water; but they have become foreign in attendance.

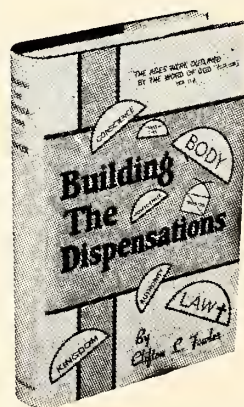
These downtown churches are part of the need in this country. They require men and women who will work hard and carry heavy responsibilities. If no one goes to help these downtown areas, the Roman Church will have sway in them; and the Church of Christ will lose. Did you ever see a closed Roman Catholic church? The Roman Catholic Church seems to have a way of looking after the weak spots so that their churches in downtown areas are able to continue, no matter what happens.

What a challenge these needy fields present to the young man of today! The opportunities for service that will yield eternal rewards are unlimited. The question which the young servant of Christ must face is: "Am I one of the ten spies or one of the two?" The ten said: "We be not able to go up against the people; for they are stronger than we" (Num. 13:31). But the two faithful spies said: "Let us go up at once, and possess it; for we are well able to overcome it" (Num. 13:30).

Wherein lies the strength to go in and possess the strongholds of Satan? It lies in the fact that "greater is He that

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is in us than he that is in the world.' Paul said, "I can do all things through Christ Which strengtheneth me."

But how shall the young Christian put on this strength? That comes by laying hold of God in prayer. "The effectual fervent prayer of a righteous man availeth much." God is pleased to move when His servants prevail in prayer. It is the prayer that lays hold of God and claims His promises, that He delights to honor. He is pleased to do this that men might know that "the battle is the Lord's," and overcoming strength is in Him. And He does delight to show His power and His strength in those who will fully rely on Him.

THE BEREAN AFRICAN MISSION

(CONTINUED FROM PAGE 190)

Mr. Jansen is nevertheless eager to get out into the village work and is eagerly looking forward to the time when more workers can be on the field with them. He says, "I wish I could find a way whereby I could get out into the village work. We trust and pray that the Lord will soon see fit to send some more workers out here. We are short-handed on both stations. We have had problems and difficulties, and no doubt will have more, but the Lord has proved Himself sufficient and we are looking to Him for the future. Some of our boys are becoming real standbys for which we thank God and we ask your continued prayers for them."

CHRISTMAS BOX RECEIVED

The latter part of August, a Christmas box was sent to the field by the Women's Missionary Society of the Berean Fundamental Church. This box also included Christmas gifts from personal friends and relatives. The box reached the field about the first of January. The Jansens entertained for the Christmas celebration and Miss Johnson said that they made a regular Christmas of the event. Mrs. Amie did not get to enjoy the festivities because there was sickness in Kiteles family in Ikozi, and she remained there to take care of things. Her gifts and the gifts for the natives were saved for her to dispense, and she enjoyed the privilege very much and wrote a letter of thanks concerning the box. Some interesting things happened with regard to the Christmas box which our readers will doubtless enjoy; so we pass them on to our readers. "The Christmas box came," says Mrs. Amie, "and Kiteles children were so pleased with their scrap books and the other natives enjoyed them as well. Tell the women of the Missionary Society that Kiteles has FOUR boys and one little baby daughter only a few weeks old named Ruth Amanda. But each Christmas when they have sent things for Kiteles children they have sent things for a girl to Mayele, and he is a ten-year old boy! Also Mukuamo's wife is about as large as Miss and the dress they sent her was too small, so was one of the dresses sent for Kiteles wife. I gave them some other dresses and they were happy, and I gave Mayele a shirt for the little girl's dress they sent him. But the children were just crazy about the scrap books. Kiteles and Mukuamo said they wished they had pencil boxes like you sent for the boys, they were so nice. They came from a dime store, I think. In spite of their age, natives like things that children at home have had all their lives. It was great fun to watch their faces when they got the things. They know Mr. Davis by name as well as some of the others on the Board and pray for them, and can pick out several of the D. B. I. staff when they see their pictures."

WHAT IS YOUR LIFE?

(Continued from page 178)

ing to the rules. It's the guard house for the man who talks back! A good soldier is an obedient soldier. A trusted soldier is one who has learned not only to take orders but to carry them out without murmuring. As Christians, we too need to learn that God's Word is final; and when He bids us go, we should do so without murmuring.

Not only did Paul describe his life as a conflict, but he revealed that

LIFE IS A CONTEST

"I HAVE finished my course," was Paul's definite statement. It almost sounds like boasting, but not so on the part of Paul. On the road to Damascus, God's dealing with him was very real and definite. It was here he received a vision of God's plan and purpose for his life. In later years he testified, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision" (Acts 26:19). Is it any wonder, then, that he could say with assurance, "I have finished my course"? Comparing the Christian life to a contest, Paul describes at length the qualifications of the runner and the wrestler in I Corinthians 9:24-27. Three requirements are here outlined. First, the man that striveth for the mastery must be "temperate in all things."

Second, he must have a definite goal in view. "I therefore so run, not as uncertainly; so fight I not as one that beateth the air."

Third, he must keep his body in subjection. "But I keep under my body and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

Time will not permit us to elucidate upon these points, but the application to the spiritual contestant is apparent. As his prelude to the Christian armor Paul declares in Ephesians 6:12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The Christian is truly engaged in combat with evil forces.

Last of all, Paul implies that

LIFE IS A COMMISSION

"I HAVE kept the faith." It did not so much matter how many degrees Paul had acquired. In fact, he referred to these things as "loss" for Christ's sake. That which Paul was determined to do was to "preach Christ and Him crucified," and to "preach the Word." A definite body of truth was committed to Paul, and his one aim and ambition in life was to discharge his duty in presenting "the faith once for all delivered to the saints" to all mankind.

What a challenge to each one of us in this day of vacillation and indifference when so many people take life for granted! We would do well to heed the example of the Apostle Paul and recognize that, inasmuch as God has given us life, not only physical life but life that is in Christ Jesus, He is also calling upon us to make that life count for Him. Can we, like Paul, as we draw near to the sunset of life, declare, "I am now ready to be offered because I have fought a good fight, I have finished my course, I have kept the faith"? Life can mean just this to each and every young person who determines to let Christ have His right-of-way in the life. And as Paul was mindful of the reward which was awaiting him when he declared, "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only but to all them also that love His appearing," so we can be assured of a reward for faithful service. What is your life? Will it count for both time and eternity? Your life will be what you made of it.

YOUNG PEOPLE OF THE ROCKIES

(Continued from page 176)

be supported. However, George already had that, for he knows that where God guides, He provides.

Young people from the churches of Denver help with the music and give testimonies, and an interesting and profitable thirty minutes is provided every Sunday evening from 5:00 to 5:30. The Young People of the Rockies Program is going to meet a real need in the neglected areas around Denver. We know it is God's work, and He will not let His Word return unto Him void.
—H. H. S.

ANTI-SECURITY ARGUMENTS ANSWERED

But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. (margin—disapproved) (I Cor. 9:27).

We shall consider this passage in the light of the marginal rendering which we believe to be true to the original.

There are two kinds of Christians suggested in this passage. There are those who are approved and those who are disapproved. Paul was an approved Christian. God's approval may be gained by any Christian, by obedience to His Word. Timothy might have been disapproved by lack of study, so Paul told him to study to show himself approved (II Tim. 2:15). Others were disapproved by self commendation and were told that "not he that commendeth himself is approved, but whom the Lord commendeth" (II Cor. 10:18).

A disapproved Christian is one who needs exhortation or perhaps chastisement. He is one whose faith is dead (inactive) or (without works); one whose light is under a bushel; one who carries weights of sin and cannot win the prize; one who is determined to finish his course without joy; one who presumes that, because the faith keeps him, he has no responsibility to keep in the faith.

But Paul labored to keep from being disapproved and in his testimony late in life, he said, "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7). As a result, he has laid up for himself treasures in heaven. And besides a home in heaven, he will also have a crown of righteousness because he is an approved Christian. There will not be so many tears to wipe away from his eyes. He will rejoice at Christ's coming and not be ashamed.

Since there is so much unfaithfulness in some of us, should we not be very thankful that Christ cannot deny Himself? He said, "Him that cometh unto Me I will in no wise cast out" (John 6:37). —C. R. J.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God (Rom. 8:12-14).

What did Paul mean when he said, "If ye live after the flesh, ye shall die"? In order to answer the question, we must answer another question: "What is death?" The definition: "Death is a cessation of being" is incorrect. The Bible, the only authentic source of information on the subject of death, nowhere teaches that when one dies, he ceases to exist. It teaches that death is a separation.

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There are four kinds of death in the Scripture and each one is a separation. The kind of death one usually thinks of when the word "death" is mentioned is the separation of the soul from the body, i. e., physical death. This is not the kind mentioned in the passage before us. Then there is the death called "the second death" in the Book of Revelation, i. e., eternal separation of the unbelieving soul from God. No one will contend that this is the kind of death referred to in Ephesians 2:1 where the unbeliever is said to be "dead in trespasses and sins." This kind of death is the condition of every soul until he is born again, but it can never be experienced after that. Paul is not referring to this kind of death in Romans 8:13.

But there is still a fourth kind of death taught in the Bible, and that is the death of backsliding. This is a death which only Christians can experience. It does not affect our salvation—it separates between the believer and God in the realm of fellowship. (See Isaiah 59:2.) But to teach that spiritual death for the believer brings loss of salvation is to contradict the teaching of the Bible that the believer is eternally secure (Rom. 8:31-39; John 10:28-29). In Romans seven we have Paul's own testimony that he died spiritually when he listened to his old nature—his fellowship with God had been broken until he turned back to God—but he had not lost his salvation. This is the kind of death Paul refers to in Romans 8:13—separation from God in the realm of fellowship. This passage does not contradict eternal security. —E. G. L.

THE DAYS OF YOUTH

(Continued from page 197)

letter to Gale at the Mission the night before, and told her that Finn would be interested in its contents.

Pulling the letter out of the envelope, Finn read:

Dearest Mother:

Thanks for sending me to St. Louis with Sis! Since I've been here I have been attending church regularly. I don't drink anymore, either. In fact, the Lord Jesus has even taken away the desire for the old stuff, thanks to that fellow that came to talk and pray with me. Tell him that I shall never cease to thank God for his faithfulness.

I've got a job now, and I'll send you some money soon.

Lovingly your son,
Joe

"Praise the Lord!" shouted Gale. "This is too good to keep. I'm going to tell Fay!" In a moment she was gone to share the good news with her pal.

"That's not all," said Finn to Art. "Mrs. Pratt wrote a note at the bottom to me. It reads:

Dear Finn:

It may interest you to know that Mr. Pratt has also accepted the Lord and is attending the meetings at the Mission with me. He is a changed man.

Thank every one for their 'prayers of persuasion' as you call them.

God bless you every one!

Gratefully yours,

Mrs. H. Pratt"

Finn dropped his head and said, "Thank you, Lord, for answering our prayers and landing two fish. Help me to continue to be faithful in fishing for men."

A CHALLENGE TO YOUTH

(Continued from page 188)

us count it all joy to spend and be spent entirely in letting our lives be channels in God's hands through which His grace may flow into the lives of many, who as yet know Him not. Let our lives be spent in introducing men and women to the dearest Friend of all friends, our blessed Lord and Saviour Jesus Christ.

III. ACCEPTING THE CHALLENGE

AS CHRISTIAN youth faces life today, it must recognize that the challenge supreme is that of Christian service. Every genuine believer in Jesus Christ must be a faithful ambassador for Christ, a true representative of Him. A true ambassador does not bear his own message to the region to which he is sent; but rather, he bears the message of his sovereign. So ought we to bear the message of our heavenly King wherever He sends us.

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God (II Cor. 5:20).

God calls each one of us to be ambassadors for Christ. Accepting the challenge to become an ever-obedient servant of our all-glorious King implies with it certain essential requirements. These must be seriously and conscientiously met.

1. *Preparation.* God desires that His servant, His ambassador, be thoroughly prepared and adequately equipped for the work which He has for him to do. In this connection, let us observe what God has to say about preparation for

His service in His Word. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (II Tim. 2:15).

2. *Prayer.* To be a true and faithful witness for Jesus Christ, to be an effective servant of Him, it is necessary to keep in close and constant personal contact with the Lord. This is maintained through reading God's Word prayerfully, by speaking to God in earnest prayer, and by listening to God speak to you.

There is one explicit, simple, and to-the-point passage in God's Word, which clearly indicates the all-important emphasis which God places on prayer in the life of the Christian. It is First Thessalonians 5:17: "Pray without ceasing."

Christian young people, in accepting the challenge which Christian service offers you, you will need to have the power of God manifest in your ministry, or your ministry will be lifeless and ineffective. The power of God in your life and service is received only through fervent and persistent prayer, and through your claiming as your very own by faith all of the promises of God's Word for you. Divine power through prayer is essential to you in your acceptance of the challenge to be an ambassador for Christ.

3. *Personal Sacrifice Essential.* In accepting God's challenge to you for Christian service, it is essential that you ignore self and permit the Lord Jesus to be all and in all to you.

Paul adequately expressed this when he wrote, "For to me to live is Christ." Again Paul expresses it in Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me."

The Lord Jesus pointed out the secret of truly abundant life in Him, when He said, as is recorded in Matthew 10:39: "He that findeth his life shall lose it: and he that loseth his life for My sake shall find it." Yes, indeed, a life that is lost in the love of Jesus Christ and in unselfish service to others for God's glory is a life filled and permeated with joy unspeakable and full of glory.

4. *Perseverance Essential.* In accepting God's challenge for service for Christ, Christian youth should be reminded that God's desire is for perseverance and enduring hardness as a good soldier.

All too many young people start out in the Lord's service, filled with pious enthusiasm and fervent zeal; but as reverses, difficulties, and hardships present themselves, their fervor wanes, their zeal cools, their enthusiasm gradually turns into cold indifference; and soon they retire to the sidelines, only to act as on-looking bench-warmers throughout the remainder of the battle of life. This sort of action is not genuine Christian service. It is grievous to God. In Second Timothy 2:3, we read these very significant words: "Thou therefore endure hardness, as a good soldier of Jesus Christ."

Again God admonishes us in Second Thessalonians 3:13, "But ye, brethren, be not weary in well doing."

If Christian service is really prompted by a genuine, burning love for the Lord Jesus, weariness of His matchless service will not enter into the picture at all.

Let Christian youth know assuredly that real zest for living, that genuine purpose for life is found only in faithful uncompromising service for our glorious Saviour and King, the Lord Jesus Christ. There is no place for retrenchment in His service! March on to the front unflinchingly, unhesitatingly!

*March on, advancing Christian youth,
In the cause of Christ today.
March on, advancing youth—
Our Captain leads the way.*

*Put your trust in Him Who never fails,
And fight on to the end.
Never falter, never fear;
For Christ, our Lord, is near.*

March on to victory!

ACTIVITY—D. B. I. EVANGELISM

(Continued from page 187)

those who give forth the message there. Although those men and women are behind bars and in bondage to sin we have Someone to present to them who can completely free them from their bondage. We can offer them life and liberty for just a look at the crucified Saviour. We have seen prisoners sing the old hymns as we sang them, and then they have listened to every spoken word with open hearts to receive the redemption offered in Christ. How glad we are that we have a Friend to present to those whom, perhaps in some cases, all the world has forsaken and condemned.

Some of our men students have regular assignments in various missions of the city. Different groups of singers and speakers also are sent on special calls from the missions, so that there is a constant outlet for the Institute students in ministering to the "down-and-outer" who is in such desperate need of the Saviour. Who knows but what one of those penitent sinners in a city mission may become a mighty evangelist, winning many souls to the Lord Jesus Christ in the years to come?

Opportunity is given to every student, at least once a week, to participate in some evangelistic activity, aside from his regular Sunday assignments. This may come in the form of general calling work, street meetings, shop meetings, child evangelism home classes, personal work, and tract distribution, or some other service which has been mentioned before, such as hospital, jail, and mission services.

The home classes for children are organized by the one who is to conduct the class. The Lord leads in a wonderful way, and some very lovely homes have been opened up to the Institute students who are specializing in this work. Children of the neighborhood are invited to attend these classes, which are held once a week in the home. The teacher will probably teach the children lively choruses, and make the lesson living and real by visual aids, such as feltograph pictures, chalk talks, and object lessons. There are approximately ten of these weekly home classes being held in and around the city, by Institute students. During warm weather some of these workers enjoy holding outdoor street meetings for the children, and many are the encouraging reports of young souls saved through this ministry to the children. Not only do they work for the salvation of the child, but they also seek to lead the child into a growth in grace. One of the teachers is starting a childrens prayer meeting which is held after the Bible class. The children are thus learning how to lead in prayer and are seeing answers to their prayers. Child Evangelism is a fruitful service for the Lord, and our school is awakening the students to this need, and providing training and practical experience to meet the need.

Another door of service which has just recently been opened for the Denver Bible Institute is the radio ministry. The privilege of giving forth the message in song and spoken word, over the air, has thrilled the hearts of everyone, students and staff members alike. It means a lot to those who take part in the programs to prepare for them from week to week; for they know that such a service demands their best for the Master. Our prayer is that many letters shall come in, telling us of lost souls saved and saints built up and edified in the faith. This is the purpose of the broadcast, the desire of every one of our hearts, and surely we know it is the will of God.

These evangelistic activities conducted by the students of our school, though many and varied, are touching only a very small part of this city; and the greater effort we put forth, the greater the need appears to us. How few souls from the thronging multitudes are actually being won for Christ! It is only as we get a vision of the appalling need

of the world, and as we go forth in His strength, doing our part to meet that need, that souls will be saved through us. Oh, may we be so filled with the Spirit of God and with a passion and love for lost souls that nothing can stop us from fulfilling our one aim—to win souls—and be wise.

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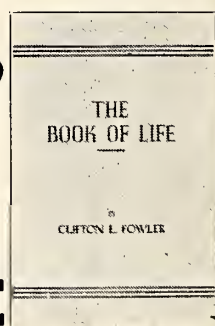
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The personality of Satan—Job 1:6, 7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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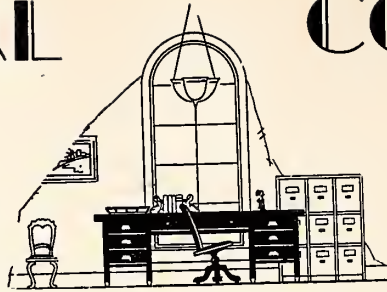
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BLOOD OF CHRIST NUMBER

BLOOD! Blood! Blood! How the world is wreaking in blood in these days of warfare. Every report from the battle fronts has some allusion to the enormity of bloodshed. But in spite of all the blood that has been shed through the centuries by heroic men in defense of home and country, the world was never more unsafe for peace-loving people than it is today. There is no indication that human bloodshed has made the world one bit better.

But praise God there was some blood shed that was not in vain. Jesus Christ, God's Son, poured out His blood to wash away sins, and millions have experienced its cleansing. Oh, that many, many more would come to the only fountain that is open to men for sin and uncleanness. And would God that those who profess to stand for the truths of God's Word would be faithful to the message of the blood.

DR. E. J. PACE

LIKE Paul of old who, at the point of almost total blindness, wrote to his beloved Galatians, "Ye see how large a letter I have written unto you with mine own hand," Dr. Pace with greatly impaired vision following his serious illness of a year ago wrote by hand the splendid article appearing in this issue. At the close, he mentioned his difficulty in writing, stating that as soon as he had written a word, it vanished from view, adding his triumphant testimony, "What will it be when we see Him; no impaired vision then!!"

We bespeak the prayers of our *Grace and Truth* readers in behalf of Dr. Pace that, God willing, the defect in his eyesight might be removed in order that he might continue to carry on in the unique writing ministry to which God has called him.

THE NEW ENGLAND FELLOWSHIP

THE Radio Ensemble of the New England Fellowship came to the Institute for the week-end of June 29 with "psalms and hymns and

spiritual songs, singing and making melody in their hearts to the Lord." The inspiration of their testimony in song was augmented by the Spirit-filled messages of the Rev. J. Elwin Wright, President of the New England Fellowship. The group held services on Sunday morning at the Ohio Avenue Congregational Church of which the Rev. John W. Berg is pastor, and on Sunday evening at the Berean Fundamental Church of which the Rev. A. H. Yetter ('28) is pastor. The Radio Ensemble also had the opportunity of singing in the Medical Building of the Denver General Hospital through the gracious arrangement of Mrs. James W. Baldwin who is being greatly used of the Lord in hospital work in Denver. Mr. Wright also spoke to the Young People's Society of the Berean Fundamental Church. The group broadcasted over the Bible Institute of the Air program which is sponsored by the Institute every Sunday evening over KFEL from 10:10 to 10:40 P. M.

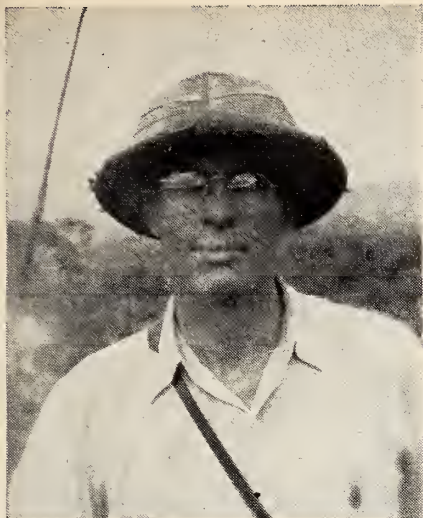
The personnel of the Ensemble included Miss Verna Schrag, pianist; Miss Gertrude Jones, soprano; Miss Betty Brinker, mezzo-soprano; and Miss Betty Morris, contralto. Mrs. Wright also accompanied the group.

Our prayers follow them as they continue on their good-will tour which, when completed, will have taken them through thirty states, Canada, and Mexico.

—B. G. C.

PROBLEMS OF LIFE SERIES

DUE to a heavy conference program and ill health, Dr. F. John Scroggie has been unable to furnish us with the balance of the excellent studies which he delivered at the Denver Bible Institute. The last one, "Spiritual Growth," was published in the May issue, and at this writing we are unable to say when we will have the balance of the series. Both Dr. Scroggie and we regret this, because many of our readers were using the studies in Bible classes.



*Berean
African
Missionary
Society
Field
Secretary's
Illness*

A RECENT cable from the Congo informs us of the serious illness of Rev. Irving Lindquist, Field Secretary-Treasurer of the Berean African Missionary Society. Just as we go to press a second cable states that he has been in a critical condition for two weeks, but that he is slowly improving.

This news presents an urgent appeal to God's children for intercession before the throne of grace. We earnestly request Christians to pray for his speedy recovery, for his loved ones, and for the financial needs this sickness has entailed. This added expense has drawn heavily on the General Fund, and the mission is greatly in need of funds to carry on the work.

Mr. Lindquist has been a mighty servant of the Lord since he has been on the field. He has superintended the building work and is at present in charge of the Ikozi station.

In the three years that the Berean African Missionary Society has operated in the field, the results have been wonderfully encouraging. Hundreds of souls have confessed Christ as Saviour, and many, many more have heard the Gospel. At present approximately 150 children are attending the schools at the two stations. Without doubt, many trained evangelists of the cross will go forth from this group.

Surely this work and Mr. Lindquist's connection with it merit our earnest prayers and sacrificial giving. If God should burden any heart to contribute to this need, it will be greatly appreciated.

—H. H. S.

A TARDY INDICTMENT

RECENTLY the American Association of Scientific Workers got busy and started an all-out attack on Astrology. It seems to us that they are a little late in awakening to the danger of

this age-old superstition. Astrology is not new—it has prospered from the earliest days.

Magazine stands are littered with booklets, pamphlets, magazines, and at least 100 daily newspapers in America alone, which publish astrology comments. Not many months ago London's largest newspaper was compelled to eliminate its astrology column for several days. The reaction of nearly 50,000 people by telegraph, telephone, mail, and personal calls asking why the comments had stopped and when they would continue was a tremendous demonstration of their popularity.

Regarding astrology as unscientific, the American Association of Scientific Workers made many investigations to prove their claim. For example, they studied the birthdates of 1,498 musicians to see how many were born under Libra (those born under Libra are supposed to be musical). Fewer were born under this sign than any other except Scorpio. Other experiments have been conducted, all demonstrating that stars and planets exert no influence on human destiny.

What God says, of course, is given no consideration. Nearly 3000 years ago, God told Isaiah what could be expected from astrologers.

Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.

Behold, they shall be as stubble; the fire shall burn them (Isa. 47:13-14).

They are quacks, taking money for information that is unreliable. By attempting to forecast events and experiences, they become false prophets subverting men's souls. It is natural for men to be interested in the future, but they must accept what God gives them in His only inspired Word, the sixty-six books of the Bible, and be content with that. Astrologers are blind leaders of the blind and both fall into a ditch.

—E. E. L.

WILL RUSSIA DEFEAT GERMANY?

GERMANY'S most recent declaration of a state of war between Russia and Germany has occasioned much speculation concerning the outcome of the conflict between these two powerful nations. Some agree with the cabbie who referring to Hitler said, "E's bitten off more'n 'e can chew." Others feel that Hitler's legions will make short work of Russia.

Illuminating, indeed, is the "sure word of prophecy" which draws back the veil from the future and reveals the truth. According to Ezekiel's prophecy the time is coming, whether

as a result of this present struggle or through some other events, when Russia will be in a position to be a "guard," or "commander" not only over Germany, but also over many other nations. At this time, Russia with her associates will march against Palestine to take a spoil. The prophecy is couched as a warning to the chief prince of Meshech (Moscow) and Tubal (Tobolsk). We quote briefly:

"I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour . . . Persia, Ethiopia, and Libya with them . . . Gomer (Germany according to the Talmud), and all his bands . . . Be thou prepared . . . and be thou a guard (commander) unto them" (Ezekiel 38:4-7).

From this prophecy, it is clear that in some way, in the future, Russia shall dominate Germany. Germany's downfall is sure, and so is Russia's. For both shall stand up in the end-time against the Lord Jesus Christ, and He shall surely defeat them, for He is "King of kings, and Lord of lords." May God hasten the day when He shall return, and may we be ready for His return.

—A. H. Y.

FOR WHAT?

IT IS both honest and scriptural for boys of military age to obey their government's call to bear arms. Both they and their parents, however, have a right to ask a few questions about the aims and purposes of the government in training a military force. Now, it is a matter of giving up, for a time, plans and ambitions—later, it may mean death at the hands of the enemy. The question raised by eager parents is a vital one and, thank God for freedom of speech, not unpatriotic.

We quote from an editorial in the *Moody Monthly* by Will H. Houghton who gives a timely discussion of this matter:

We are neither pacifists nor militarists. We are realists. We know that in other days young men have suffered and multitudes have died for the ideal of liberty—national and personal.

But as we see the possibility of these precious lives endangered as the government says, "Get ready to fight," with all the earnestness of our hearts we ask, "For what?"

The entire drift of world civilization is toward state socialism. There are the three forms—really one in nature with slight variations in manifestation—Communism, Fascism, Nazism. And then there is a modified (so far) form of state socialism in some of the policies of our own government.

We have a right to ask our government to outline definitely its aims in this war. For what are our boys to fight? Is it actually for the America of our fathers, or is it for the America of the experimenters? Are the specifications for the America of tomorrow

to be taken from Washington, Lincoln, and Jefferson, or from Stalin and Marx?

Are our boys to offer their lives merely to decide what form of state socialism is to obtain in the world? Or is it merely to decide *who* is to rule the world?

If our country needs our boys we say with tears in our hearts, "Take them." But we plead with those in authority to think as in the light of eternity, and then clearly, honestly, and without self-deception to outline the goal of it all.

—E. E. L.

A SEARCH FOR LIFE.

"LINK between life and light sought by American Biologist—A marine worm whose life cycle is geared to the moon so accurately that it is used by Samoan natives as a calendar is furnishing science with an interesting problem in the intimate connection between life and light." These few words tell the story of another attempt on the part of science to answer the question that has intrigued men throughout the ages—"What is the source of life?" Those of us who believe in the Bible as the Word of God welcome all the investigations and findings of true science, for we know that the God Who inspired the writers of the Bible also established the laws that underlie all science. However, we are convinced that apart from the Word of God this question of life must forever remain a mystery. Science has thus far failed to accomplish very much in this field. One of the most eminent medical doctors of today observes: "Protoplasm, which is the basis of all life is probably the most mysterious and complex combination of chemical elements known to man. In it resides the elusive life-principle which has never yet been discovered nor isolated." But when we turn to the Word of God we have an answer to our query about the source of life which is as adequate as the finite mind is able to grasp—"The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." That the body is made of dust and returns to dust is easily ascertained apart from the Bible. The chemical elements which go to make up protoplasm are chemicals that are found in ordinary earth. But this material body is not the man or the life—the life is what God breathed into the body of dust and man became a living soul. It is interesting to note that in the Hebrew Bible this word "life" is in the plural and consequently should read—"and breathed into his nostrils the breath of lives." Into Adam God breathed life and gave him power to transmit it to his descendants. So while man has the power to transmit life, he cannot create it. And we believe that the life-principle which has never been discovered nor isolated will ever be a mystery to those who refuse to believe the Word of God. —H.H.S.

PEACE CONFERENCE IN CHICAGO

MEN of many faiths met in Chicago recently to search for peace. The secretary explains: "Leaders of the peace conference are not being chosen on the basis of particular philosophies, but on their capacity for significant contribution to the solution necessary in Asia, South America, and Europe, and in general, international co-operation in the interest of a just and enduring peace." Now we could endorse such a program should this group pledge themselves to spare no effort to turn the people back to the old faith and pray earnestly for peace. But selecting men for their contributions to the solution of a just and enduring peace must result in no selection—men have and will contribute nothing toward that. As the prophet Jeremiah said, they say, "Peace, peace; when there is no peace." And there will be no enduring peace until the "Prince of Peace" comes. But of that glorious day the prophet Isaiah says, "The increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."
—H. H. S.

ZAM ZAM SURVIVORS

DR. TINSLEY SMITH, his wife, Catherine, and little son, Gordon, were passengers on board the ill-fated steamer Zam Zam. God graciously spared their lives as well as all of the other missionaries, nearly one hundred, and although there were serious injuries among the passengers, not one of these unfortunates were missionaries. Dr. Smith's home is in Denver and it was our privilege at the Denver Bible Institute this past winter to have him as one of our guest speakers. His pictures and message were highly illuminating and brought blessing to our hearts. His work under the Presbyterian Foreign Mission Board is in the Belgian Congo, not far from our own Berean African Mission station. We have chosen a few excerpts from a letter, written by Dr. Smith while on board the German prison ship enroute to occupied France, which we quote:

After taking us off the Zam Zam, the raider went back and got some of the baggage out of the cabins . . . When the examination was all over we had three articles: my right bedroom slipper; a blanket of the baby's that had fallen when we were climbing into the life boat; and a small red car, broken and chipped, belonging to Gordon. All of our other things were lost: automobile, clothes, Bibles, all of Gordon's clothes for the next four years, etc. All we saved was what we wore off the boat. However, as we faced this fact, I can honestly say that we found not a word of complaint in our hearts. We had stood in the midst of death and destruction, and only thanksgiving to God above remained. At a time like this, I think one really gets a clear view as to the relative value of things—I trust that in the future we shall have a clearer value of the really worth-while things of life . . . As to whether they will be able to get by the British blockade remains to be seen—we are all

definitely praying that a British submarine will not sight us and let go a torpedo. Truly, if we have never trusted in the Lord before, He has brought us now to a place where we have absolutely no one else to look to. But, thank God, we have trusted before and we do now, and we are persuaded that He still reigns and rules, and that He will bring us safely through all of these dangers—seen and unseen.

Dr. Smith and family are now in Denver, and we have just been informed of the death of the father, Tinsley Smith, Sr. His homegoing, July 15, was caused indirectly by the Zam Zam sinking—the shock of his son's disaster, the long period of uncertainty pending word of their safety, and then the joyous reunion were too much for his heart. We extend our heartfelt sympathy in the name of the God of all comfort to the loved ones. We also are praying for the supply of the material needs of all of the missionaries, and asking that they will soon be permitted to return to their stations.
—E. E. L.

His Blood

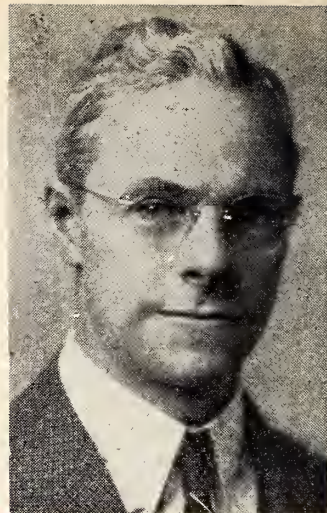
*Oh, precious blood—
That crimson flow from out the heart
Of One Whose love for me
Is boundless as the sea.
Blest flow of life divine
Whose ebbing, drop by drop,
Tells all the world
Of love unmeasured,
Limitless and free,
For all the world
And me.*

*Oh, cleansing blood—
Those crimson drops
Wrung from His loving heart;
Pierced by man defiled,
Who scoffed before the face
Of mighty God
Who humbly trod
Golgotha's hill alone.
None but that perfect Lamb
Could blot away man's sin,
Erase a black eternity
For a doomed soul
Like me.*

*Oh, wondrous blood—
A stream of life divine
For man condemned to die;
A stream of life, of hope, of joy!
Oh, miracle of miracles,
That in His death
New life should be
For all who rest in that blest flood—
His wondrous, cleansing, purifying blood!
That Christ should thus love,
And give Himself a sacrifice—
Unsolved, unfathomed mystery!
He bled for all the world
And me! —Florence T. Fowler*

by John Linton, B. A.

*From the dawn of creation
the crimson pathway has
been the road to glory.*



THE
CRIMSON

Two ladies were sitting together in a street car. Said one, "I would go a long way to hear a sermon about the blood of Christ; I wonder why it is not preached more?" "Yes," said the other, "we sing of it in hymns but we don't hear of it from our pulpits." I wonder if this is not true—Are we making enough of the blood of Christ? Peter, you remember, called it "precious blood." Precious—what a word is that! When a little girl was asked why she called her mother "precious mother," she answered, "Well, whatever would we do without her?" Precious blood of Christ—it is the crimson pathway to God's presence; our eternal salvation depends on it. Without shedding of blood is no remission of sin, and if no remission, then no heaven, so that all depends upon the blood. Yes, it is precious blood—whatever would we do without it?

There is a vast difference between the theology of the Bible which exalts the blood of Christ and the bloodless theology of the Twentieth Century. It is the difference between a red-blooded, strong, healthy man, and a white-faced, bloodless, weak, staggering victim of anaemia. Modern theology is suffering from pernicious anaemia. It does not honor the blood of Christ, it does not exalt the atoning death of Christ, it does not glory in the cross of Christ. It speaks in admiring superlatives of the life of Jesus; His gentleness, His winsomeness, His sympathy, His purity, His kindly deeds. But it is blind and unbelieving when it comes to the precious blood.

That is why so many churches where the blood is not preached are not seeing old-fashioned, New Testament, Holy Ghost conversions. That is why some of the largest Baptist churches in our Convention have hardly sent one young man into the Christian ministry. A bloodless theology is a lifeless theology, destitute of that power by which the dead are raised.

I want to go back to the beginning of the Bible and show you what God says there concerning the blood. You will see that the highway to God's presence and favor was a blood-crimsoned way. We shall consider only a few

of the many incidents by which God taught the human race in its infancy that without the shedding of blood there was no remission of sins. Before sin could justly be dealt with, blood must be shed and life poured out. Look at the red line running through the Word of God and see if this is not true.

I. BLOOD IN THE GARDEN OF EDEN

IN GENESIS 3:21 we read: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." Where did God procure the skins with which to clothe the guilty pair? Obviously, some innocent animal was slain and blood was shed right on the soil of Eden before God drove them from the garden.

Thus we see that right on the threshold of human history, blood appears—substitutionary blood, blood as a covering for sin, blood as an approach to God, blood that enabled God to deal in mercy and grace through the giving of the promise before He drove them in judgment from the garden.

And my friends, if the judgment our sins deserve has not fallen upon us, it is because of the blood; if God has clothed our nakedness, it has been with the imputed righteousness of Jesus Christ. On Calvary's hill God's Lamb was slain and God takes the righteousness of Jesus Christ and puts it around us, thus covering our nakedness and guilt.

*Clothed in His righteousness alone,
Faultless we stand before the throne.*

II. BLOOD IN ABEL'S OFFERING

THE story of Cain and Abel illustrates the two ways of approach to God. In Genesis 4:3-5, we read: ". . . Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering He had not respect." Here you have the first altar in Scripture. There were two altars then as there are today. One was an altar red with blood. On it was a dying lamb. Abel had probably learned from his father and mother that the way of approach to God was by the blood. "By faith Abel offered unto God a more excellent sacrifice than Cain." Now, "Faith cometh by hearing and hearing by the Word of God." Abel therefore heard from his parents or from God Himself that the pathway to God was by way of the blood. So he came the blood way.

Cain wanted to improve on the divine order. Cain wanted something that would commend himself to God, something that would look beautiful, something that would exalt Cain. So he took of the fruit of the ground which God had cursed and built a magnificent altar of fruit and flowers. Cain's altar was fragrant with the perfume of roses and beautiful with a profusion of multi-colored fruits. But there was no blood on the altar and God rejected Cain.

Cain's way and Abel's way illustrate the two ways of approach to God. It is man's way contrasted with God's way. Cain was

with the idea of blood offerings! This, despite the fact that for long centuries God had been preparing the Jews by the sacrificial offerings of the Old Testament to receive the Lamb of God Who would die for the sins of the world. There are Cainites today and Abelites. The Cainites believe in salvation by character, the Abelites believe in salvation by grace through faith in His Blood.

III. NOAH'S OFFERING OF SACRIFICIAL BLOOD

AS WE come down the pathway of history, we find ourselves standing beside Noah's altar. Genesis 8:20: "And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar." When Noah stepped out of the ark a new dispensation set in. The old world perished with the flood and a new order of things began. The first thing Noah did on the new earth was to build an altar and approach God by way of the blood. He put the blood between himself and a sinful past. He founded a new order of things when he stepped out of the ark, and he founded it upon the sacrificial blood.

One of these days this present world will come under the judgment of God. Not water, but the judgment fire of God will destroy this present world. God's people, like Noah, will step out of the ark to a new heaven and a new earth wherein dwelleth righteousness. And what will cleanse the earth of its stain of sin? The precious blood of Christ. Whatever glories the millenium and the ages to come may hold, remember this—it will all be possible only through the redeeming, cleansing blood of Jesus Christ.

IV. GOD PROVIDING ABRAHAM WITH AN OFFERING

THIS incident is in Genesis 22. Let me show you a picture. Yonder is a father at the foot of a hillside, standing with his son. He is going to climb that mountain and offer his son as a sacrifice. He has wood with him for an altar on which he shall offer his son. The father lays the wood upon his son's back and together they journey up the mountain side. The mount was Mount Moriah, the site of Solomon's temple. (Continued on page 242)

the forefather of all who today speak lightly of the blood of Christ, who exalt the life of Christ rather than His death. They speak of Jesus' beautiful life as a shining example for us to follow, but when it comes to His substitutionary sacrificial blood, they are dumb. They explain the frequent allusion to the blood of Christ by the inspired apostles on the ground that the heathen world was familiar

Righteousness

(A Description of the Diagram)

The symmetry of the Scriptures are a beautiful demonstration of the divine superintending of their structure.

Romans 3:21-26

by E. J. Pace, D.D.

IT WAS the late Dr. Moorehead of Xenia Seminary who said that so greatly did he value this passage, he would refuse his vote to any candidate for ordination who could not pass a satisfactory examination on Romans 3:21-26, no matter how brilliant or how possessed of public gifts he might be. On the other hand, if the candidate were not especially brilliant nor possessed with outstanding gifts of public utterance, if he could pass successfully an examination on Romans 3:21-26, he would gladly extend to him his vote and the right hand of fellowship. I think it was he also who said that "whoever masters the contents of this passage has foundation of a theological education."

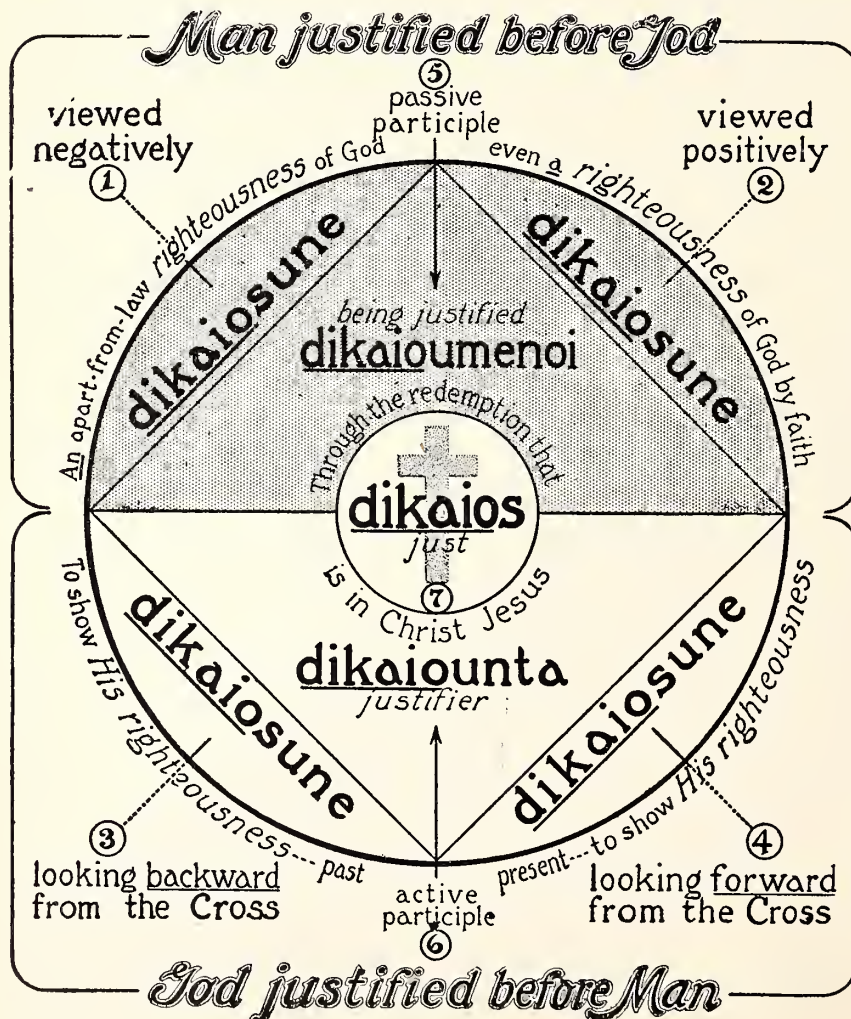
Romans 3:21-26 is the heart of Romans, and Romans is the heart of the Bible. Into it, like dark, polluted, venous blood, the condemning argument for human sinfulness flows from 1:18 to 3:20, wherein the whole human race is brought in guilty before God, utterly destitute of a righteousness God will accept, as it is written: "There is none righteous, *no, not one.*" And from this "heart of Romans," like arterial blood, it continues its cleansed flow to all the after parts of the epistle bearing life and power and blessing.

The diagram is submitted that one can see the beauty and symmetry of the passage, for it gathers the thought around the word "righteous."

Because there are several words used in our English version to translate one word in Greek, "just," "justified," "righteousness," etc., one misses the beauty of the symmetry; hence the anglicizing of the one word, which occurs twice as a noun *without* the article "the," twice as a noun *with* the article, twice as a verb in the participial form, passive and active, and once as an adjective—seven times in all. The word is *dikaio*, the root of which is *dikaio*.

It is used twice as a noun *without* the article. *Dikaio* (pron. dikaio-su-nay), once it is viewed negatively and once viewed positively; what it is *not*, and what it is. "But now an-apart-from-law righteousness of God is manifested." (I give the order of the Greek words.) This righteousness originates in God and has nothing to do with our keeping the law in order to be right with God. This is fact No. 1.

"Being witnessed by the law and the prophets." This phrase becomes the subject of chapter four where the two outstanding characters of the Old Testament are brought to the witness (Continued on page 244)



WHAT

by R. S. Beal, D.D.

*A convincing scriptural answer to a question
that has oftentimes been falsely answered.*

Is Involved in the Atonement?

SPEAKING on the question, "What Is Involved in the Atonement?" Dr. R. S. Beal, pastor of the First Baptist Church, said in part in his Sunday night sermon: The most important and practical issue of the hour is man's relationship to God. The atonement of Christ about which I speak tonight supplies the only adequate and sufficient answer to the question.

Christianity is not a philosophy, it is not a religion, it is not an opinion, it is a revelation from God centered in His Son, Jesus Christ. It is fully revealed upon the sacred pages of the Word of God. To miss the message of the Bible on the subject of atonement is to modify the might of Calvary and to blind oneself to the meaning of the Cross.

It is popular today to think of atonement as being at-one-ment with God. No condition could be more desirable than this, but before it can be effected, a man's sins must be dealt with, for his sin has separated him from God. The overwhelming fact and reality of sin cannot be denied, dismissed, or disproved. God alone has a way of dealing with sin and that way is through the atoning work of Christ upon the Cross. Perhaps the truth of atonement by the shed blood of Christ is maligned more than any other theme upon which the Scriptures touch, yet it is at the very heart of all of God's purposes for mankind.

Along with God's instruction to Noah when he was called upon to build the ark, he was to "pitch it within and without with pitch." The first occurrence of the word "pitch" in this text is the Hebrew word which is usually translated "atonement." The second "pitch" in the passage is often translated "ransom." In passing, it is wonderfully interesting to note how that the ark of Noah's day, which is such a striking type of the Lord Jesus Christ, should stand connected with the idea of "atonement" and "ransom." The Lord Jesus Christ was indeed our atonement and our ransom.

Strictly speaking, the word for atonement means to cover, or to coat. So far as the ark was concerned there had to be an adequate covering to keep out the awful waters of judgment which fell for forty days and nights. In the matter of salvation, everyone must be adequately covered in order to be protected against the

judgment of God, and that is what the atonement of Jesus Christ does for us, and this is the very point I want to stress in my message tonight. The sins of God's people are viewed as being covered with the blood which is accepted by God as a sufficient ransom for the sins of the soul.

So many times people speak to me of the Cross as being a marvelous display of heroism and of self-sacrifice. But I want to say on the authority of the Book of Books that it is vastly more than these. The Cross is a ransom and it provides a covering for sin. This is the purpose of Calvary. Forgiveness alone and oneness with God find their basis in His substitutionary blood. Unless I believed this with all my heart, I would not spend five minutes preaching. The dynamic of the Christian's testimony is that there is eternal hope at the foot of the Cross for as many as will believe and trust in Him.

One question that is to the fore in these days among Christians concerns the healing of the body. It is often asked if there is healing in the atonement. If physical healing is to be found in the atonement then Christians have no business being sick or going to doctors. If I could find a solitary passage in the Bible which teaches physical healing in the atonement, I would preach it to every sick bedside in this community. No one has ever been able to find such Scripture, and never will, simply because there is none to be found, unless passages are deliberately taken out of their context and twisted to suit somebody's theory.

Paul's theology and Christ's are not at variance. No one in the universe had a clearer conception of His mission in the world than Jesus did. He knew why He was sent among men. He knew what His death on the Cross would accomplish. When He held up the cup of wine at the institution of the Lord's supper, He clearly explained that it represented the blood which was to be shed for the remission of sins. When Paul wrote "Christ died for our sins," he was not expounding a new theory or placing upon the Cross a meaning never intended by the Savior. He preached and wrote in full accord with the Master's message and with every other portion of the Word of God.

(CONTINUED ON PAGE 225)

The

7

Fold Ministry of the

*A thrilling discussion on the
multiple ministry of the blood*

by V. F. Anderson

WE ARE living in a day when there are many attacks made against the preaching and teaching of the all-important scriptural subject of the blood of Christ. The so-called Modernistic preacher and teacher feels it is his duty to inform people that the Bible is wrong and out of date on this point. Modernism, however, fails to recognize that here it is not modern, for the satanic attacks on the subject of the blood for the remission of sin are practically as old as the human race. In the case of Cain and Abel, it was the place of the blood that decided the issue. God had no more respect to Abel, himself, than to Cain, but it was the sacrifice which each offered that made the difference. We read, "By faith Abel offered unto God a more excellent sacrifice than Cain" (Heb. 11:4). The thought back of "a more excellent sacrifice" here is that it was a sacrifice appointed by and accepted by God. It was the shedding of the blood of an innocent victim in behalf of a guilty person.

When God killed animals and used their skins for the clothing of Adam and Eve, He showed to them and to all succeeding generations the tragedy of sin and the grace and mercy of God. The Old Testament altars were constantly sprinkled with blood and thus they constantly spoke of three outstanding things: (1) The tragedy of sin and the fall of man, (2) The grace of God in providing a substitutionary atonement, (3) They spoke also of the innocent victim as the substitute. In this third point they constantly showed forth the coming of the Lamb of God, the Lord Jesus Christ.

Each time a Jew approached the tabernacle in the wilderness, he came first of all to the linen court. This typified and spoke to him of the righteousness of God. No matter how good a Jew he might chance to be, he had to admit always, that he possessed no righteousness. When he passed inside however, he first contacted the brazen altar on which the sin offering burned

constantly. There he met the blood of the innocent victim which was slain for the atonement for his sin and he could not get into the tabernacle without becoming conscious of the fact that innocent blood had been spilt on his behalf. It was this that made it possible for him to enter the place of blessing and fellowship with God. All the way into the tabernacle he must contact the shed blood. All the way through the Bible the thought is carried out "and without shedding of blood (there) is no remission" (Heb. 9:22). Someone has well said, "Cut the Bible anywhere and it bleeds." A little study on the subject reveals the fact that the blood, as revealed in Scripture, has a seven fold ministry. Since there is no remission of sin except by the blood and by the blood alone, and since "seven" is the biblical number for perfection, we can easily see that the blood offers perfect cleansing from sin. "The blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7).

First, we shall note the blood in its *redeeming* ministry. Wherever we find the word "redeemed," we find it connected with deliverance. In Romans 3:24, we have a New Testament passage bearing on this point. We read, "Being justified freely by His grace through the redemption that is in Christ Jesus." Here the word "redeem" means "to purchase," and bears the thought of being bought out of a market, i. e., taken out of the market by right of purchase never to be returned. This is the simple meaning of the term. We were "sold under sin," but Christ bought us out of the sin-market. He paid for us with His own blood. He has taken us out, "and made us sit together in heavenly places in Christ Jesus" and we will never go back into the market. Another passage to be noted in this connection is Matthew 20:28: "Even . . . the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for" (CONTINUED ON PAGE 244)

The

Blood of Jesus Christ

by Hilland H. Stewart

A radio message delivered over station KFEL

ONE night after a church service, a minister accosted a man as he was leaving the church and asked him if he were going to heaven.

"Yes, I believe I will," was the response.

"And what do you expect to do to get there?" queried the minister.

"I do not expect to do anything," was the rather piqued answer. "I think I am all right as I am. I think I am just as good as the Christians."

"You think that your own good works are adequate to earn yourself a place in glory, do you?"

"I certainly do."

"And what do you expect to do when you get to heaven?" then questioned the minister.

A puzzled look crept over the face of the self-righteous man. "Why, I don't know. I suppose we will sing in heaven. Sure—we'll sing."

Then the minister took his Bible and turned to Revelation 5:9 and read: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." And then he turned to Revelation 1:5 and read, "Unto Him that loved us, and washed us from our sins in His own blood." Thereupon the minister turned to the man and said: "Yes, there will be singing in heaven, but you won't be able to sing the song of heaven. From all that blood-washed throng singing praises to the Lamb of God, you will be standing apart singing about what you have done to get there."

"Washed white in the blood of the Lamb," will be the exultant praise song of redeemed men for all eternity. But, we are told that the blood of Christ is very offensive to cultured and educated people. In this modern age the doctrine of the blood has been expurgated from the theology of many religions. One of the large de-

nominations has recently published a hymn book from which they left out all songs that mention the blood. Redemption through the blood of Christ is by this group designated: "The gospel of gore," "a doctrine of the shambles," or "slaughter house religion." Perhaps the apex of human egotism and arrogance was expressed by a group of college students: "Youth today is hunting for a way of life. We want to know a philosophy about the religion of Jesus that will satisfy our intelligence and cause a fellowship with Christ that will give self-respect." Oh, the vanity of the lord of God's creation. The blood of the Lord Jesus Christ, the theme song of the pure, spotless, white-robed throng of the celestial city, is an offense to sinful man. It does not appeal to their intelligence or self-respect.

Listen to me, college students or whoever you may be. If you are looking for a way of life, it must be the blood-stained way of the cross! Jesus said: "Except ye eat of the flesh of the Son of man, and drink His blood, ye have no life in you." God's religion, which is the only way of life, is a blood religion. God's Word has much to say about the blood. The crimson thread runs from Genesis to Revelation. It is still God's only means of washing away sin. It is still the only fountain open to men for sin and uncleanness. And it will ever be the theme song of heaven, for only those will be there who have washed their robes white in the blood of the Lamb.

Five things we observe about the blood:

- (1) It is protecting blood;
- (2) purifying blood;
- (3) powerful blood;
- (4) petitioning blood;
- and
- (5) precious blood.

1. The blood of Jesus Christ is *protecting* blood. When the Lord passed through the land of Egypt to smite the firstborn in every household, there was just one thing that restrained His hand—the blood. "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you,

(CONTINUED ON PAGE 246)



and Question Box

Question: Is remarriage after divorce scriptural?

Answer: It is generally agreed by Bible students that divorce is permitted by God where the offence is adultery (Matt. 5:32). There is not the same agreement, however, on the question of remarriage after a divorce given on such above named conditions. Some hold the position that the permitted divorce is a complete abrogation of the marriage vows. Before man this is true but not before God. In God's eyes the divorce because of adultery is only a "putting away" and neither party has a right to remarry according to God's Word. Note the words of Matthew 5:32, "whosoever shall marry her that is divorced committeth adultery." If the man who marries a divorced woman commits adultery then the woman also commits adultery. A statement from the Apostle Paul also seems to have bearing on this subject, "Art thou loosed from a wife? seek not a wife" (I Cor. 7:27).

We believe that a divorced man or woman is not free to remarry until after the death of the opposite party, "if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man" (Rom. 7:3).

EXTRA COPIES FOR FRIENDS

Dear Sir:

I would like to have a few copies of *Grace and Truth* of the May number. I think this is the most wonderful line of truth of this subject I have ever been able to have in a magazine. Send me what you can for this dollar and let me know if I can have more. I would like to have fifty or more, but let me know what that amount will cost.

Scottdale, Pennsylvania

Please send copies of *Grace and Truth* to the following, and enclose the Special Get-Acquainted Offer of 6 months for 50 cents. I think the Sunday-school lessons alone are worth the price.

I greatly enjoy this Christian paper. May God richly bless you in your great work.

Willcox, Arizona

A couple of weeks ago I subscribed for *Grace and Truth* since I had received a sample copy of the March number. You may please start my subscription with the April number if you will. Thank you.

And I am enclosing 25 cents in stamps for 2 copies of the March issue—that is the most wonderful magazine I've had the privilege to read—want my friends to have the "Future Life Number." Please send 2 copies of the March issue at once.

—California

Why not send us a list of names to receive sample copies of *Grace and Truth*? We will bear the cost and enclose necessary subscription blanks. If you would like a number to give away yourself, then take advantage of our special prices of 15 cents for one copy, and 10 for \$1.00.

A MISSIONARY THANKS A U. S. FRIEND

Casilla 161, Asuncion, Paraguay

Miss —

care of Office of *Grace and Truth*
Denver, U. S. A.

Dear sister in Christ,

It has been my privilege to receive a renewed subscription to *Grace and Truth* through your generous fellowship. Please receive my very warm thanks for this. Am sorry to say my thanks are somewhat belated through illness and other reasons, but they are nevertheless sincere. I greatly appreciate the magazine not only for the rich spiritual fare provided in its pages, but also because, away here in the heart of South America, it brings us in touch with centers of light and cheer in U. S. A. The fellowship of saints is precious, whether it be by personal touch, by letter, or by the pages of such a magazine as this.

Here in Paraguay, we seek to pray, praise, and plod away in the Master's service. With a Gospel launch, we reach multitudes of souls along the banks of the River Paraguay, on which we cover a stretch of 800 miles right into Brazil. Each voyage takes approximately one year, and we preach the Word in Spanish, Portuguese, Guarani, and Lengua. The latter two are Indian languages. Then we have halls in the capital and various other towns where Christians have been gathered together in "churches" and seek to witness for God in various ways. It is our privilege too to publish a 16 page, illustrated Gospel magazine by means of which we reach most of the families among the upper circles of Paraguayan society, and tracts and books prepared by my wife have been sent forth in the Guarani tongue.

Yours sincerely in Christ,

Why not write us for the name of some missionary like the above case to whom you could send *Grace and Truth*?

AN ENTHUSIASTIC COMMENDATION OF GRACE AND TRUTH FROM A MISSIONARY

The magazine has proved to be a post-Bible school Bible course to me, during these long years of isolated ministry among the Indians of the Brazilian forest. I believe, too, that I am but one of thousands who find regular blessing through the articles, and incidentally, through the work of the Berean Missionary Society in Congo.

Appreciate your paper. Helpful reading matter is a real necessity to missionaries.

—Missionary in China

BOOK



Conducted By
L. E. McClellan and Others

REVIEWS

PROPHETIC QUESTIONS ANSWERED

If you are busy and do not have time to spend several hours at reading, this group of sixty-one short, concise, and scriptural answers to prophetic questions will interest you.

Prophetic Questions Answered, by Kieth L. Brooks. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 164 pages. Price, \$1.00, cloth. —C. R. J.

THE WAR IN THE LIGHT OF PROPHECY

This article is based on Bible prophecy. The author in general is cautious in his statements. And in view of daily happenings, we see how vital it is that we use extreme caution and go not beyond what is written in God's Word. Statements as to the "End Time" battles and alliances seem a little confusing as here treated.

The War in the Light of Prophecy, by James Scott. Published in conjunction with the Scottish Prophetic Council. 15 pages. Price, 10 cents, paper. —V. V. W.

THINGS WHICH MUST SHORTLY COME TO PASS

A very interesting discussion of the Great Tribulation or "Time of Jacob's Trouble." We do not hold the same interpretation of the details of some of the prophecies here discussed. However, we commend the author for his firm stand for the integrity of God's Word and his warning of judgments to come upon apostate Israel, ungodly nations, and all who deny their Lord and Saviour.

Things Which Must Shortly Come to Pass, by James Scott. Published in conjunction with the Scottish Prophetic Council. 34 pages. Price, 15 cents, paper. —V. V. W.

STORIES OF FAVORITE HYMNS

Kathleen Blanchard very aptly presents the history, authorship, and circumstances connected with each of seventy-one favorite hymns. Some are more well known than others, but each is packed with blessing. Useful to song leaders as well as to any individual interested in hymns, or to any heart seeking a blessing. Interesting, helpful, and historically true.

Stories of Favorite Hymns, by Kathleen Blanchard. Publishers, Zondervan Publishing

House, Grand Rapids, Michigan. 118 pages. Price, \$1.00, cloth. —G. B. M.

EASY OBJECT LESSONS

This is one of the most practical books of object lessons we have seen. The objects used are easily obtained and the lessons are heart-searching, simple, and easy to give. Every Sunday-school teacher and children's worker should have access to *Easy Object Lessons*—good for older folks, too.

Easy Object Lessons, by Elmer Wilder, Th.D. Published by Zondervan Publishing House, Grand Rapids, Michigan. 160 pages. Price, \$1.00, cloth. —G. B. M.

SIGHT SERMONS

Another of Dr. Elmer Wilder's books proves to be the usual practical, biblical, and useful set of object lessons presented by him. It is an outstanding book dealing with all phases of Christian life. Salvation, Bible Stories, Service, Separation, and other topics are used. Good for young and old.

Sight Sermons, by Elmer L. Wilder, Th.D., Box 14, Imperial, California. 160 pages. Price, \$1.00, cloth. —G. B. M.

WHAT IS INVOLVED IN THE ATONEMENT

(CONTINUED FROM PAGE 221)

I love to point men to the Cross, for it is the center of the Gospel and forms the heart of the preacher's message. There is nothing else that can measure up to the desperate needs of the soul. All ages of time feel the effect and the power of His atonement upon the Cross. Just as men are called upon to look back over a sweep of two thousand years, and fix their gaze and center their faith upon the sufficiency of His crucifixion and resurrection, so for four thousand years prior to His death on the basis of Divine promise, men looked forward to the coming of a Redeemer who would provide an adequate ransom and atonement for them. It met Adam's need in his fallen estate, and it meets our needs today and furnishes the only possible basis whereby man can come into a living and eternal union with God, his maker. Truly, truly, there is life for a look at the crucified One.

HELPS

FOR
GOD'S
WORKMEN

Last Words

(Excerpts from *Last Words of Distinguished Men and Women*, by Marvin)

BEAUFORT, HENRY (half-brother of Henry IV. He was made cardinal in 1426, and in 1430 he crowned Henry IV. at Notre Dame. He presided over the tribunal that sent the Maid of Orleans to the stake, and is supposed to have participated in the murder of the Duke of Gloucester), 1370-1447. "I pray you all pray for me." Some authorities give his last words thus: "And must I then die? Will not all my riches save me? I could purchase a kingdom, if that would save my life! What! is there no bribing death? When my nephew, the Duke of Bedford, died, I thought my happiness and my authority greatly increased; but the Duke of Gloucester's death raised me in fancy to a level with kings, and I thought of nothing but accumulating still greater wealth, to purchase at last the triple crown. Alas! how are my hopes disappointed! Wherefore, O my friends, let me earnestly beseech you to pray for me, and recommend my departing soul to God!"

Harpfields Hist. Eccles. edit. Duaci, 1622, p. 643

A few minutes before his death, his mind appeared to be undergoing the tortures of the damned. He held up his two hands, and cried—"Away! away!—why thus do ye look at me?" He seemed to behold some horrible spectre by his bedside.

SCOTT, THOMAS (Privy Councillor of James V. of Scotland). "Begone, you and your trumpery; until this moment I believed there was neither a God nor a hell. Now I know and feel that there are both, and I am doomed to perdition by the just judgment of the Almighty," said to a priest who wished to point out to him the way of salvation.

READE, CHARLES . . . 1814-1844. "Amazing, amazing glory! I am having Paul's understanding." He referred to II Corinthians 12:1-4, which had previ-

ously been a subject of conversation with a relative. In the epitaph which he wrote for his own tombstone, he shows his complete reliance for future happiness on the merits and mediation of Christ:

HERE LIE,
BY THE SIDE OF HIS BELOVED
FRIEND,
THE MORTAL REMAINS OF
CHARLES READE,
DRAMATIST, NOVELIST AND
JOURNALIST.
HIS LAST WORDS TO MANKIND
ARE ON THIS STONE.

"I hope for a resurrection, not from any power in nature, but from the will of the Lord God omnipotent, Who made nature and me. He created me out of nothing, which nature could not do. He can restore man from the dust, which nature cannot.

"And I hope for holiness and happiness

in a future life, not for any thing I have said or done in this body, but from the merits and meditation of Jesus Christ.

"He has promised His intercession to all who seek Him, and He will not break His word; that intercession, once granted, cannot be rejected: for He is God, and His merits infinite; a man's sins are but human and finite.

"Him that cometh unto Me I will in no wise cast out.' 'If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sins.'"

BRAINERD, DAVID (Missionary to the Indians), 1718-1747. "Lord now let Thy servant depart in peace."

Some say his last words were: "I am almost in eternity. I long to be there. My work is done. The Watcher is with me; why tarry the wheels of His chariot?"

Stranger than Fiction -- BY THORPE



DR. WALTER D.
KALLENBACH

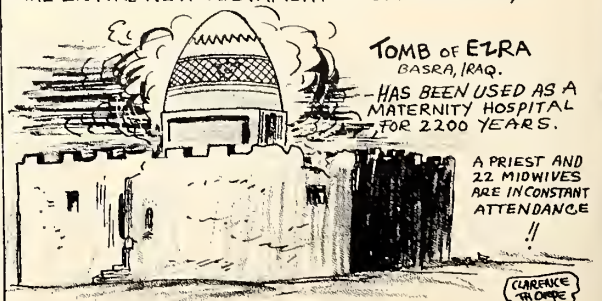
LLANEICH, PA.

—ALTHOUGH TOTALLY BLIND FINISHED A 4-YEAR COURSE IN THE UNIVERSITY OF VIRGINIA IN 2½ YEARS. WAS ELECTED TO PHI BETA KAPPA, HOLDS TWO DOCTOR'S DEGREES, AND KNOWS THE ENTIRE NEW TESTAMENT FROM MEMORY.



—B.A. CRANMER
MONROETON, PENNA.

—HAS BEEN TEACHING SUNDAY SCHOOL FOR 79 YEARS!



TOMB OF ELRA
BASRA, IRAQ.

—HAS BEEN USED AS A MATERNITY HOSPITAL FOR 2200 YEARS.

A PRIEST AND 22 MIDWIVES ARE IN CONSTANT ATTENDANCE

CLEARANCE
IN CHARGE



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

WHY DID CHRIST DIE?

John 19:7-30

- I. Three Suggested Reasons for Christ's Death
 - A. The Demand of the Scribes
John 19:7; Lev. 24:16
 - B. The Decree of the Sovereign
John 19:8-10
 - C. The Deed of the Soldiers
John 19:11-18
- II. Three Scriptural Reasons for Christ's Death
 - A. The Decree of Scripture
John 19:28
 1. Picture
Gen. 22:7-8; Exod. 12:12-13
Num. 21:8
 2. Prophecy
Gen. 3:15; Isa. 53:4-8
 3. Proof
Luke 24:46
 - B. The Demand of Our Sins
John 19:30a
 1. Principle
Rom. 3:10; Ps. 51:5
 2. Practise
Rom. 3:23
 3. Penalty
Rom. 6:23
 4. Provision
I Pet. 3:18
 - C. The Desire of the Saviour
John 19:30; 10:17-18
I Tim. 1:15; Heb. 2:9
—A. H. Y.

SALVATION BY GRACE

Ephesians 2:8

- I. The Price of Grace—*Death*
Isa. 53:3-10; Rom. 5:8
- II. The Ministration of Grace—*Disgrace*
Matt. 26:67-68; Mark 10:45
- III. The Acceptance of Grace—*Dissension*
Isa. 53:1; Rom. 10:16
- IV. The Result of Grace—*Deliverance*
I Thess. 4:16-17; Joel 2:32
—C. R. J.

DRUNKENNESS

"Woe to them that are mighty to drink wine."

- I. Debases
- II. Dethrones
- III. Destroys

THE CHRISTIAN LIFE

- I. A Chosen Life
Deut. 7:6
Acts 22:14
- II. A Changed Life
Rom. 12:2
II Cor. 3:18
- III. A Challenged Life
II Tim. 4:1-2

—C. L.

SEVEN PROMISES OF GOD

Exodus 6:6-8

- I. I Will Bring You out of Egypt
Affirmation
- II. I will Rid You out of Their Bondage
Emancipation
- III. I Will Redeem You
Liberation
- IV. I Will Take You to Me for a People
Relation
- V. I Will Be to You a God
Revelation
- VI. I Will Bring You into the Land
Habitation
- VII. I Will Give It You
Presentation

—Wonderful Word

THE RESURRECTION OF CHRIST

- I. The Prophecy of His Resurrection
I Cor. 15:3-5
- II. The Program of His Resurrection
I Cor. 15:23
- III. The Proofs of His Resurrection
I Cor. 15:5-9
- IV. The Power of His Resurrection
Phil. 3:10, 20-21
- V. The Partakers of His Resurrection
Acts 24:15 —W. L. T.

WEARING GOD'S CLOTHES

- I. Clothed in Regeneration
Gen. 3:7, 21
- II. Clothed in Transformation
I Pet. 5:5
Eph. 6:12-18
II Cor. 10:4
- III. Clothed in Glorification
Rev. 7:14-15
I Cor. 15:51
II Cor. 5:2-4 —E. E. L.

CALLED

"The high calling of God in Christ Jesus" (Phil. 3:14)

- I. CALLED—with a holy calling
II Tim. 1:9
- II. CALLED—through His grace
Gal. 1:15
- III. CALLED—according to His purpose
Rom. 8:28
- IV. CALLED—out of darkness into His marvelous light
I Pet. 2:9
- V. CALLED—into His own kingdom and glory
I Thess. 2:12
- VI. CALLED—unto the eternal glory of Christ
I Pet. 5:10
- VII. CALLED—into the fellowship of His Son Jesus Christ our Lord
I Cor. 1:9
- VIII. CALLED—to be saints
I Cor. 1:2

GOD'S THOUGHTS

- I. Lofty Thoughts
Isa. 55:8-9
- II. Deep Thoughts
Ps. 92:5
- III. Precious Thoughts
Ps. 139:17
- IV. Peace Thoughts
Jer. 29:11
- V. Christ-centered Thoughts
Ps. 40:5 —E. E. L.

FAITH

- I. The Meaning of Faith
Eph. 4:5
Heb. 11:1
- II. The Simplicity of Faith
II Cor. 11:3
- III. The Strength of Faith
Rom. 4:20
- IV. The Certainty of Faith
Luke 22:31-32
Deut. 33:27 —C. R. J.

THE PRODIGAL SON

Luke 15:11-24

- I. Relationship
Verse 11
- II. Request
Verse 12
- III. Reveling
Verse 13
- IV. Remorse
Verses 14-16
- V. Repentance
Verse 17
- VI. Return
Verses 18-20
- VII. Restoration
Verses 21-22
- VIII. Rejoicing
Verses 23-24 —H. H. S.

SENTENCE SERMONS

Hope filled with Divinity rides right on in the vehicle of victory, when there is nothing in sight and no way to figure it out.

Our level best should be our best level. The man who fights and prays outranks the man who simply prays or simply fights.

A house is built of bricks and stones, sills, posts and piers, but a home is built of loving deeds that stand a thousand years.

Doubts are leaks that sink the ship of faith.

Some people are so anxious for others to shine that they forget to put oil in their own lamps.

Be as religious in buying or selling as in singing or praying.

Read the Bible to be wise; believe it to be safe; and practise it to be holy. Socrates sought, but Jesus taught the truth.



The Berean African Missionary Society

The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary



EVANGELISTIC REPORT

We are always happy to receive the evangelistic reports from Mr. Albert Jansen telling of the progress of the work on the field. A very good report came in the last few days covering the months of January, February, and March. The report was dated April 15, and reached us in about six weeks, which is very good mail service in view of present conditions. Mr. Jansen says, "Here it is the middle of April and this evangelistic report for the first quarter has not been sent in yet. However, the Lord willing, it shall go on the next mail plane. Here is the report:

Ikozi Station

Meetings at station proper:	
Total meetings	12
Total present	1354
Decisions for Christ	33
Village work:	
Villages visited	11
Total meetings	(about) 80
Total present	1631
Decisions for Christ	58

Musuku Station

Meetings at station proper:	
Total meetings	20
Total present	2799
Decisions for Christ	23
Village work:	
Villages visited	9
Total meetings	67
Total present	2149
Decisions for Christ	83

"The reason we had more meetings at Musuku is because of the conference meetings we had here during the time that Mr. Lindquist and Miss Johnson were here in January. Most of the decisions for Christ from Musuku were the result of my Bible Class doing personal work. However, there have been decisions at the meetings also. We are thankful for the many who have come out for Christ, but there are many more that need to be reached, and those who have made decisions must be taught and led into the Christian life. Our Christians are still praying for Mr. and Mrs. Leonard Parcel and often ask if they have started on their journey to Africa. We showed the natives the Parcel wedding picture and they asked many questions as to how tall they are, etc.; and were surprised to learn that Mr. Parcel is not as tall as I."

HEALTH REPORT

The last word received from Ikozi indicated that the missionaries, themselves, were keeping well, but that there had been sickness among the natives. Mukuamo, our stone mason, was taken to Shabunda to receive treatments for what looked very much like sleeping sickness to Mrs. Amie. We have had no further word regarding him.

Mr. Jansen wrote on April 15 that there was quite a bit of sickness among the natives in Musuku. The sickness was ordinary colds, but so many came down with colds that they almost closed the school. Mr. Jansen says, "We were able to use substitute teachers, so school continued. We, ourselves, have not been feeling any too well either, but we have been able to stay up and on the job, although we did not feel like it at times."

It is not amiss to remember our dear ones on the field in daily prayer that the Lord shall keep them well and sustain them in the midst of their many responsibilities for Him.

VISITORS

It seems that driver ants, when they come at the proper time, are supposed to be good to clean up bugs and insects, but sometimes they can cause a good deal of disturbance. Mrs. Amie wrote that within a few minutes the ants killed six of her baby turkeys, and the Jansens have been having some interesting experiences at Musuku, according to Mr. Jansen's letter written in March. He said, "The past week we have been having visits from the driver ants. We have one bed in our house and the other bed in the Club House. We have been having the privilege of changing beds and houses every night. We were fortunate that they did not decide to attack both houses at the same time. The first few times we had trouble with these night visitors, we tried to fight them off with fire, but we spent most of the night doing so, losing a lot of sleep and getting stung. Of late we have slipped into the African way of handling this problem; we just go to the Club House to sleep while they give our house a good cleaning of all bugs and insects. They usually leave after the sun comes up. However, we have gotten tired of their visits and have hunted up their home which is under a tree stump not far from our house. The boys have dug it up and built a big fire on top of it in order to get them to move to a more distant location. One night I was dreaming that I was wearing a new suit of clothes and bugs were crawling all over me and I could not brush them off. When I woke up I found driver ants all over our bed and biting us. It did not take us long to find another bed!"

PRICES SOARING

Mrs. Jansen writes that prices are soaring and some things are unobtainable. She said in a letter written in March, "It is surprising how prices are going up almost every day. Not long ago we paid 25 francs for native blankets, but now they are 45 francs. So it goes with everything, and I do not think that we have reached the top yet."

"The flour that we got in our grocery order is used up and we have had to buy a sack of flour at Kindu. Before the war we were able to buy flour in tins which was milled in Belgium. Where this flour was made I do not know. There was no name on the sack. They must have been ashamed to put their

(CONTINUED ON PAGE 247)



Left to right—Rev. Irving M. Lindquist, Mr. Vinton and Buddy of the E. S. A. M., Mrs. Amie, Miss Johnson, Mr. Van Someren from Tshakiudu, and Mr. Lebillon, miners. The visitors had been to church with our missionaries.



In the HARVEST FIELD

By B. Grace Crooks

Rev. W. Ray Gorsage ('24) and Mrs. Gorsage ('23), after six fruitful years of ministry in the Baptist Church of Tempe, Arizona, have taken up the work in the Baptist Church at Yuma, Arizona. They left behind a beautiful new \$20,000 church building in which had recently been installed a new Hammond electric organ, with only a \$1,500 obligation remaining on the church and \$500.00 on the organ. Their chief rejoicing, however, is over the addition of 200 members to the church during their ministry as well as the prospect of several of the college young people entering full time Christian service.

With August 29 set as a tentative date for sailing for Venezuela, Miss Anna Thorell ('25), missionary on furlough under the Orinoco River Mission, left the Institute after a few weeks' visit and is journeying toward New York, doing deputation work en route. She asks prayer for the Lord's blessing in the securing of a government permit, as well as for the provision of a \$300.00 deposit which in all likelihood will have to be made.

We were glad to hear again from our home field missionaries, the Rev. and Mrs. H. A. Sprague ('21), who are "holding forth the Word of life" in farming communities, saw mill towns, and other neglected districts in California. While meeting occasionally with an appalling indifference to the Gospel, they are rejoicing in a number of decisions for Christ. In order to more effectively carry on their work, they ask prayer for the provision of added equipment, a typewriter, a large tent for holding services where no buildings can be secured, seats, and a truck. Anyone interested in having a part in this worthy work may communicate with Harry L. Jenison, 830 W. Arrow Highway, Upland, California.

The revealing letter sent out to prayer helpers by Dr. and Mrs. Tinsley Smith, who were among the missionaries on board the ill-fated Zam Zam, challenges us to more fervent prayer in behalf of our many missionary acquaintances who are "hazarding their lives for Christ's sake and the Gospel's." May God forbid that we should sin in ceasing to pray for those who are laboring in the midst of dangers seen and unseen.

Rev. H. Laurel Inabnit ('38) is finding numerous opportunities for testimony in and around Belgrade, Montana, where he is pastor. He is being assisted during the summer months by Mr. Claude Fondaw ('43) who is also employed in a saw mill, seeking to earn sufficient funds to return to school next fall.

Rev. and Mrs. George Palm ('32) who have been engaged in neglected district work in the Rocky Mountain region, are now at McCoy, Colorado, where Mr. Palm is pastor. They are also holding Gospel services in various neighboring communities.

CAMPUS NEWS FLASHES

The day following Commencement, the Rev. and Mrs. A. H. Yetter ('28) and family left on their vacation, expecting to visit relatives and friends in the mid-east and Canada. The following Tuesday, the Rev. and Mrs. Ernest E. Lott ('33 and '34), Miss Rose Encinas ('28), and Miss Freda Cassens ('39), left for Florida to visit Rev. Clifton L. Fowler, President Emeritus of the Institute, as well as relatives and friends en route. They were accompanied by Miss Mary Etta Peek ('43) as far as East St. Louis, Illinois.

Rev. and Mrs. Leland McClellan ('39) and son, Richard Eugene, spent a portion of their vacation visiting with Mrs. McClellan's relatives in Hayden, Colorado. In Mr. McClellan's absence, the Rev. Leonard W. Parcel ('36) supplied as pastor at the Burlington Fundamental Church.

The faculty and staff remaining at the Campus during the month of June enjoyed the visits of Miss Grace Edmondson ('31) who is assisting in the work of the Mexican Baptist Mission of Tucson, Arizona; Rev. Clifford Peterson ('32), pastor of the Baptist Tabernacle of Glendale, Arizona; and Mrs. Takeo Agatsuma (Mary Takamine, '33) and daughter, Nancy, of Walnut Grove, California, where Mr. Agatsuma is pastor of the Japanese Methodist Church.

Mr. and Mrs. Ray Simons and Mr. and Mrs. H. Carter, members of the Edgemont Bible Church of East St. Louis, Illinois, of which the Rev. G. Joseph Wright ('28) is pastor, spent a portion of their vacation in Colorado in June, staying several nights in Faith Cottage at Institute Park.

Miss Verna Van Wingerden, R. N., ('42), underwent a major operation at the Presbyterian Hospital in Denver on June 10. She is convalescing at the Institute and is making splendid recovery.

The Sunday-school of the Fruitdale Baptist Church, of which the Rev. John W. Bailey ('26) is pastor, conducted a Daily Vacation Bible School from June 7 through 18. Mr. Quentin Bailey ('44), son of Mr. Bailey, and Miss Virginia Strouse ('43) assisted in the school.

The Sunday-school of the Berean Fundamental Church, of which the Rev. A. H. Yetter ('28) is pastor, also conducted a Daily Vacation Bible School from June 14 through 25. In the absence of the pastor, Mr. Leroy Selby ('43) had charge of the school and was assisted by members of the church as well as by Misses Alma Waespi ('29), Mary Wood ('43), and Mary Connors.

Misses Antoinette Megginson and Mary McReynolds, new students from Longview, Texas, arrived at the Institute on June 19 to assist in the work during the summer months. Paul Osborn ('43) and Paul Leasure ('43) returned after a month's visit with relatives and friends, and will be employed at the Institute during the balance of the summer, as well as a number of other students who remained after the close of school. We were also glad to welcome Miss Dorothy Reich ('39) who returned to temporarily assist in the work of the Institute.

On June 27, the group at the Campus bade Dean and Mrs. C. Reuben Lindquist ('27) farewell as they left for a vacation in the mid-east where they will also be holding services. Miss Violet Anderson ('39) rode with them as far as Holdrege, Nebraska, where she will remain for a while seeking further recuperation following her operation. They were also accompanied by Miss Anna Thorell who planned to stop over at Loomis, Nebraska, before proceeding to New York.

The student male quartet, consisting of Messrs. John Wood ('43), first tenor, Delmar Stevens ('41), second tenor, John Keyes ('43), baritone, and Harley Pulis ('41), bass, left on their Gospel tour on June 24. Among their first meetings, they had the opportunity of singing at the Maranatha Bible Camp at North Platte, Nebraska, where they enjoyed fellowship with Rev. Ivan E. Olsen ('36), Director of the Camp; Mrs. Harry J. Johnson ('29), Dean of Women of the Camp; Rev. and Mrs. Clyde Shaffstall, former students; and Miss Ruth Wood ('37). Mrs. Shaffstall and Miss Wood are sisters of John Wood.

MARRIAGES

Mr. David Visser (brother of Miss Hilda Visser, '36, and Mr. Fred Visser, former student) and Miss Velma Hawkins were married at a beautiful ceremony in the Chapel of Chapman Hall at the Institute Campus on Thursday, June 26, at half past eight in the evening. A reception in the Dining Hall immediately followed the ceremony.

Mr. Carlyle E. Wilson and Miss Anna Marie Marsh, former student, were married in the New Amsterdam Presbyterian Church of Holmen, Wisconsin, on Monday evening, June 30, at eight o'clock.

The Days of Youth

Stolen Affections

By Florence Taft Fowler



CHAPTER I

"Hello, Daddy!" It was the voice of Melba, his daughter, who came bursting gaily into the house on her return from Benson High, and Dr. Farrington at his desk looked up with his usual radiant smile as Melba entered his study.

"Hello, dear, how are you? How was school today?"

"Oh swell, Daddy, I'm swell!" The response in modern youthful parlance revealed the inner life of his daughter more fully than perhaps even the devoted father and godly minister realized.

"Swell, eh?" Dr. Farrington chuckled. "If you had been asked a few more questions all at once, I suppose the answer also would have been 'Swell!'" As Melba now stood beside him, he squeezed her arm lovingly and looked up into her quizzical countenance. "When you look that way, Melba, I always know there is something more to follow. What is it, dear?"

Melba, taking advantage of her father's expectant attitude, answered suavely in her sweetest manner, "I know an answer that would be 'swell' if you'd give the right one to what I want to ask you."

"You seem a bit dubious concerning the answer I might give. Perhaps you'd better ask the question since you know already what the *right* answer should be. That might give me some light on this deep, dark subject." Playfully, he pulled her into a chair facing him, jerked a blonde curl which hung teasingly over one eye and then brushed it gently aside as he waited for her to speak.

"Oh, Daddy!" she exclaimed in an enthusiastic outburst. "I'm so thrilled! I'm invited to— to— ah— oh, Glace is graduating in June, you know," she explained, stalling for time and for the proper mood by which to most effectively win her parent's approval of her desire. "Oh, maybe I ought to talk to mother first, Daddy." She started to rise and then apparently changed her mind before her father answered.

"Talk to mother if you wish, Melba, but she is out this afternoon and will not be home till late."

"Well, it doesn't matter, really, Daddy."

"If it doesn't matter, let's have it. What about Glace? Yes, I know Glasson Scott is graduating—you want to go to the graduating exercises with him?" Dr. Farrington questioned casually, knowing there was something deeper in her mind which was not easy to ask.

"We'll—partly, but that will be later. But next Friday is the—the—Glace wants to take me to the Senior Prom.

You know," she went on coyly, "we haven't had a date for nearly two weeks, Daddy, and then it will be almost three—so I can go, can't I, Daddy? You said I could have a date with him then."

"Melba." That one word in a quiet tone of disappointment took the coyness, the thrill, and the enthusiasm out of Melba's demeanor. She waited a bit nervously for her father to continue.

"My dear." His tone was gentle but sad. "You know it is not the graduating exercises on which there is a question. The manner in which you came to me for approval of your plan disappoints me. Moreover, you know in your own heart that if it is right for you to attend the Senior Prom with Glasson Scott, you would not have come asking in this way. I think it is best for you to answer your own question in this matter. You are seventeen now, Melba. You should learn to make your own decisions on these worldly issues. I thought you had some definite conviction against the dance and other worldly pleasures. You surprise me, my dear."

"But, Daddy, what is really the harm in merely going to the Prom? I don't dance and Glace doesn't dance. I can't see any wrong in going."

"Did it occur to you to put it this way, Melba? 'What is the good in going to a dance?' Will others be blessed and made happy, and—"

"There'll be a lot of *good* time if I go with Glace, and I think it will make him a lot happier than if I didn't go," responded the young woman evasively.

"My dear, are you really fair in answering that way—fair to your own conscience and fair to the Lord? Don't talk so lightly on the subject, child."

"But I haven't any conviction against going. If my conscience doesn't tell me it is wrong, then it isn't wrong to me, is it Daddy?" she spoke in pleading tones, attempting to win her point.

"Daughter, you jumped the track. Your train of thought may have a wreck if you are not careful. You have evaded two questions which I asked you. The first one was: 'Can you see any good in going to this affair?' Let's call it a dance, for that labels it correctly. What good will come to you and others who see you, a minister's daughter, attending the dance?"

Melba searching for an answer was silent for a moment and then exclaimed tearfully, "You don't think all the girls and fellows who will go are bad, do you? You don't think Glace is wicked, do you? They are good kids, aren't they? About everybody I know will be there." Slumped in her chair, Melba made a pitiful picture, with the tears chasing one another down her flushed cheeks. Her father's heart was stirred in pity, but his better judgment told him, if she were younger, a turn over the parental knee would doubtless produce the proper mental balance.

He answered her firmly, "Melba, now straighten up and be a woman. You are not even thinking straight. Just because everybody is going and everybody does a thing makes it right, I suppose? Does it?"

"We'll, no—o—o—" was the response, and her father continued sadly, "I wish, my dear girl, that you could see beyond the superficial, beyond the surface of good times and worldly things. I am much grieved that since you are a Christian and love the Saviour enough to have consecrated your life to Him a few months ago, that now you have let this issue obscure your vision of Him and His will for you. Can you tell me what has changed your attitude, Melba? Or—perhaps I should have said, *who* has changed your conviction on these matters?"

Melba reddened a bit but said nothing.

"There was another question, I think, Melba. Do you remember?" asked her father tenderly.

She shook her head confusedly.

"Perhaps I can bring it back to you: I asked you, dear, if it was fair to your conscience and fair to the Lord for you to handle the issue in this manner. Can you not see that your desire to please Glasson Scott is so deep that in your purpose to be with him, you have set aside some very definite positions you have had as a Christian. You have thereby

seared your conscience and have left your relationship with your Lord completely out of the picture."

Again his daughter was silent and sat looking solemnly at the figures on the oriental rug under her feet. He continued ever so gently and graciously, "The right way to think on the subject is not, 'What harm is there in going to a dance?' but 'Will it please my Saviour?' Your Saviour and Lord should have the affections of your heart, my dear, not the world, nor the affections and desires of an unbelieving boy-friend."

Melba's feathers had drooped completely. She realized that her efforts to persuade her father to favor her worldly desires were fruitless. But this was too much. The last few words had stung her deeply. It touched upon the very heart of the matter she was unwilling to face.

"Daddy, you must think Glace Scott is terrible!" she burst out defiantly. "He certainly is not! He is as nice a boy as I know. He is a lot nicer than some of these so-called Christians."

"Melba." The answer was quiet and tender. "Have I ever cast any aspersions upon his character? If he were not decent, certainly should not have allowed you to go with him at all. Have I spoken against his character?"

"We—ll, no—o—o, Daddy." The tone was apologetic.

"My dear, your boy-friend is not a Christian, consequently his influence cannot make you a better Christian. God's Word says—"

"But Daddy," she broke in tearfully, "You know I've tried to talk to him about the Lord and I've tried to get him to go to hear you preach so he would hear the Gospel; you know I have, Daddy."

"Yes, dear, I know you have. And I'm sure you want him to become a Christian. Now, let me ask you a question that ought to help you. I do not wish you to answer it now." Dr. Farrington reached for a pad of paper on his desk and began writing. "Here it is, Melba. Please take this and run up to your room. With the Lord alone to speak to your heart, get on your knees before His Word, (I've given you some references here), let the Holy Spirit answer the question for you. When you have found His answer you will be satisfied and happy. Will you do that, Melba?"

In response, the girl took the slip of paper that her father held out, and without a glance into his pleading eyes, she whirled out of his study and sped up the stairs to her room.

Rising from his chair, Dr. Farrington quietly stepped to the door which Melba had left ajar, and closed it. He wanted to be alone. Falling upon his knees beside his chair, the cry of his heart ascended to the Lord in an audible sob. "Oh,—Lord God! Help my child to see—" For a moment his manly frame trembled with the burden which had descended upon his soul. There in earnestness of spirit he poured out his heart to the One upon Whom he habitually depended for wisdom and direction in the knotty problems which came to him as a busy pastor and aggressive minister of the Word of God. How to guide his daughter over the dangerous shoals of worldliness, keeping before her a well-defined and Christ-honoring purpose for her life when worldly associates in her school life were influencing her in the opposite direction—this was one of the most weighty of recent issues he had been called upon to face. He knew that the center of Melba's difficulty was her infatuation for Glasson Scott. How to help her to understand her own emotional reactions, instill in her soul high and noble ideals of Christian womanhood, thus preparing her for useful and fruitful service for the Lord, and at the same time persuade her that—now that worldly associations and fellowships were spoiling her purpose to be true to Christ—these were matters of serious moment and beyond his ability to cope. In other realms of his daughter's life she was sweetly willing and pliable, but where her heart's affections were concerned, she had become alarmingly selfish and determined to go in her own way. Earnestly he prayed for her as all these facts flooded into his consciousness. Oh, that her life might be truly consecrated to Christ and set apart for His plan. Yes, she had made decisions of consecration before, but he wondered how deep had been those decisions. Nevertheless, he believed they had been sincere. He did not question her desire. But now since Glasson Scott had appeared on her

horizon, all other visions seemed to fade. What could be the solution to her problem? Did it lie in the background of her past—as a tiny tot? The memories of those first few months in their experience with her came trooping back to his mind. Then he thought of her recent response to her mother's loving entreaties and practical advice and was pained with the recollection. How could he meet his responsibility to his daughter whom he so deeply loved.

In the midst of his conflict, the chimes in the hall announced a visitor at the door. Since Mrs. Farrington was out and he did not wish Melba to be disturbed, he rose from his knees to answer the summons.

"Good afternoon, Mary Covington. Well, how are you this fine day?" greeted the minister smiling cheerfully. "Come in; come right in!"

"Oh, I'm as fit as a fiddle, thank you, Dr. Farrington," breezed the lovely girl. "I came to see Melba. Is she home?"

"Yes, and I suppose you are eager to see her about those plans for Camp Recreation. Is that right?"

"Not this time, Dr. Farrington. It was a little personal matter, but if she is busy, I can see her some other time."

"Oh, here she is now, Mary." Melba had appeared on the stairs, and her father without further word withdrew to his study and left the two girls to themselves. He could trust Mary to be helpful, he thought.

"How are you, Mary? Come on up." Then lowering her voice as she again ascended the stairs with Mary following, she explained, "I was at my window and saw you sprinting up the avenue. I'm so glad you came. Say, you look nice, you young thing." Melba graciously ushered her friend into her room and the two girls seated themselves beside each other on the chaise lounge in front of the spacious sunny windows where Melba had sat a few moments before, chin in hand, gazing far down the avenue. It was an entrancing view and for a time had diverted her mind from the storm that was swelling and tossing in her bosom. When she had seen Mary come into view, she had become to her another welcome distraction from the issue that must sooner or later be faced.

Mary observed traces of the storm as she sat searching Melba's face for a moment. "Thanks for all the compliments, but what's the matter, Melba?" she questioned sympathetically.

"Oh, bother! Something always has to spoil my good times."

"Tell me, chile, what has done gone and ruined eva thing?" Mary facetiously responded.

"Well—oh, Mary, let's not talk about it. Let's talk about something else. Anything interesting?"

"All right, let's, Melba," smiled her friend. "I know something pleasant. I came over to tell you about a little plan I have. It all depends on you."

Melba's enthusiasm began to rise. "Sure. Tell me, I'm dying to know."

"Oh, I thought it would be nice if you could come over next Friday night. I'd love to have you. We can talk over plans for Camp Recreation and—"

"But, I can't, Mary. I have a date."

"Oh, come anyway. Bring your 'date.' I'd have a chance perhaps to talk to him about his soul. He needs it."

"Sorry, Mary, but I can't. I've promised Glace that night, alone. It's his Senior Prom night. Say, but I wish I was in his class instead of tagging along a year behind. Luck? Say, wouldn't it jar the—"

"But Melba Farrington! You are not going to the Senior Prom with Glace Scott, are you?"

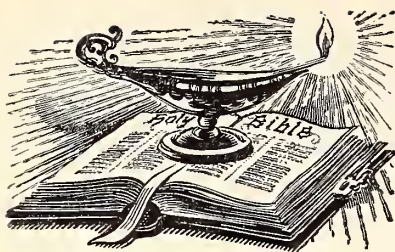
"I hope I am."

"Why, Melba, your father won't let you do that, will he?"

"He said I was to make my own decision. Believe me, I'm going to."

"But, why—Melba, what will people—the young people of our church especially—what will they think of the pastor's daughter going to a dance? And what does your mother think?"

(CONTINUED ON PAGE 248)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by E. E. Lott & H. H. Stewart
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist
Childrens Talks by Anna Benthien

THIRD QUARTER, LESSON 5

SUNDAY, AUGUST 3, 1941

PAUL PREACHES FAITH IN CHRIST

Lesson Text: Romans 3:21-31; 5:1, 2; Gal. 3:1-29
Printed Text: Romans 3:21-31; 5:1, 2
Devotional Reading: Romans 8:31-39

King James Version

Romans 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by His grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God:

26 To declare, I say, at this time His righteousness:

LESSON EXPOSITION (By Hilland H. Stewart)

We are grateful indeed to our lesson committee for the fine series of lessons arranged for the month of August. The Sunday-school teacher should eagerly and prayerfully look forward to presenting such vital truths to the class. We are especially happy to go back into the book of Romans for a lesson. We cannot help but reiterate the comments we made over two years ago, the last time the committee assigned a lesson in Romans. The neglect of the church Epistles in general, and the book of Romans in particular, one of the greatest doctrinal books, is responsible for much of the fanatical and unbalanced Christian living. We cite such a great Bible teacher as W. L. Tucker to substantiate our claims: "The International Sunday School Lesson Committee have for years avoided the Epistles and as a result have reaped a generation who have a conception of the person and work of our Lord Jesus Christ, but little above that of an Emerson or an Eddy! There is a famine for the Word of God, especially for the Epistles." We also cite Martin Luther as to the signal importance of Romans: "The chief book of the New Testament and the purest Gospel." It was a passage from this book that God used to strike home to Luther the truth of justification by faith as he was doing penance for his sins, and thus set in motion the great Reformation.

For our outline today we have: I. The Method of Justification (Romans 3:21-26); II. The Exclusiveness of Justification (Romans 3:27-31); III. The Result of Justification (Romans 5:1-2).

I. THE METHOD OF JUSTIFICATION

Romans 3:21-26

In this portion we have the answer to the great question raised by Job, which was then and still is the most important question that a man must face: "How should man be just with God?"

Virtually all of the book of Romans preceding the portion we are now investigating is given over to a complete and graphic description of the utter depravity of man. This

Golden Text: "As it is written, The just shall live by faith" (Romans 1:17).

that He might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

is not God's picture of just a few. It is a picture of all. Both Jews and Gentiles are under the condemnation of awful guilt, and God demands righteousness of those who come to Him. There must be a common ground on which a righteous God and sinful man can come together. God will not and cannot lower His standards so the only alternative is for man to come up to God—to be made just or righteous. Small wonder that the question has been raised—"How should man be just with God?"

We observe seven great facts about the righteousness of God.

1. The Manifestation of Righteousness (Vs. 21).

This righteousness which is now manifested is an "apart from the law" righteousness. Luther translates this phrase "without the law" as "without accessory aid of law." Law-keeping has nothing to do with obtaining this righteousness. This righteousness is on an entirely different principle than our right doing. It was witnessed by the law and also by the prophets. The law, being a standard of perfect conduct, gave witness to God's righteousness, but it was positively unattainable by sinful man. Therefore, God's perfect law could only show up man's shortcoming and helplessness and thus every mouth was stopped and all the world was shown to be guilty before God. That was all the law could do—it could in no wise lift a man from his sin. Like a mirror, it could show a man how dirty he was, but still like a mirror it could not make him clean.

2. The Imputation of Righteousness (Vs. 22).

After discussing what this righteousness was not—a righteousness obtained by law-keeping—Paul now turns to the positive side. It was a by-faith-of-Jesus-Christ righteousness. Since it has been shown that it is utterly impossible for man to obtain a righteousness of his own, that which he receives must be from God. So this righteousness of God is an imputed righteousness.

3. The Appropriation of Righteousness (Vs. 22).

How then can a sinful man obtain this righteousness of God? It is appropriated by faith. It is "unto all and upon

all them that believe." There is no other key which will unlock the treasure house of God's riches. "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." God is pleased to bestow His righteousness on those who believe Him.

4. The Declaration of Righteousness (Vs. 24).

The words, "being justified freely," could more accurately be translated, "being declared righteous." How, we ask, can all of this be done? How can a man that is a sinner be declared a righteous man? In chapter four, verse seventeen, we read, "God, Who quickeneth the dead, . . . calleth those things which be not as though they were." In simple words, when God says a thing is so, it is so even if it isn't! Righteousness is reckoned to those who believe in Jesus even though they be yet sinners, for God has declared them righteous, and they stand perfect in His eyes.

5. The Propitiation for Righteousness (Vs. 25).

Now we come to the basis of the whole matter. There must be some reason, some basis on which God performs this remarkable feat of bestowing righteousness on a sinful man, and there is. "Christ Jesus, Whom God hath set forth to be a propitiation through faith in His blood." The picture language used here in the Greek is graphic and throws a great deal of light on the problem. The picture word is "propitiation." It is the same word that is translated "mercy-seat" in Hebrews 9:5. Either translation would have been correct in this Romans passage, but, of course, "mercy-seat" is more graphic. The mercy-seat was the covering of the ark of the covenant. In the ark reposed the tables of stone or the commandments. The law was a broken law. We have already observed that all had come short. Once a year the high priest went into the Holy of Holies wherein the ark rested. But his instructions for entering there were explicit—he must not enter there without blood. On this mercy-seat he sprinkled the blood, and then God was satisfied or propitiated or mercy-seated, for that is the literal meaning of the word "propitiation"—"a means of satisfying." God was only satisfied when he could see the broken law through the shed blood. "For the wages of sin is death." "Without the shedding of blood is no remission." Sin must be answered for by shed blood. God will be satisfied with nothing less. Accordingly, Jesus Christ is our propitiation, our mercy-seat. He shed His blood for the sins of the whole world. (See I John 2:2.) And God is completely satisfied to accept those who come to Him claiming the atoning work of Jesus Christ as a means of pleasing God. Nothing that humans can offer to God can avail except claiming the work of Christ. Therefore, it is through the propitiatory work of Christ that God can declare a sinner clean and free from guilt, and can place at his credit the perfect righteousness of Jesus Christ.

6. The Adumbration of Righteousness (Vs. 25).

What about the sins of those who lived before Calvary? Paul says this work of Christ was for the remission of sins that are past as well as present and future. Those who lived before the cross were able to see God's righteousness foreshadowed in the offering of animals. The high priest going into the Holy of Holies and sprinkling the blood of animals was a beautiful picture of Christ going into the very presence of God with His own blood as an offering for the sins of the people. (See Hebrews 9.) By this adumbration or preview, the people could see beforehand God's plan of salvation and accept it by faith. Some time ago in a Bible class the writer was conducting, a man whose heart was bubbling over with the joy of his salvation raised the question: "Could these people living back in Old Testament times be happy about their salvation like we are?" Unquestionably the answer was, "Yes," but, of course, he wanted Scripture proof, not my say-so. After a while a verse in John eight came to me which fully met his need: "Your father Abraham rejoiced to see My day: and he saw it, and was glad." Abraham, as well as any other willing soul, could see Christ prefigured in the types. Knowing, as we do, that God's promises are sure, they could rejoice just as much as we.

7. The Vindication of Righteousness (Vs. 26).

In this section, we not only see God displaying His righteousness before man and imputing it unto man, but He also vindicates His righteousness before man. The accusation was often hurled at God that He was not righteous in not punishing sin. Ofttimes today we hear someone say, "If there is a God, why does He not strike Hitler dead? Why does He permit such things to go on in the world?"

Because He is forbearing and longsuffering. Sin was merely covered by the shed blood of types prior to Calvary through the forbearance of God. But at Calvary, God heaped all sin on His Son and He paid for it all. Sins that had been merely covered over were entirely expiated by His blood. Thus God vindicated His own righteousness in punishing sin by bruising His own Son in our stead. But what about those who reject Christ? Hebrews 10:29-30 answers this. Those who will not accept the pardon of Calvary must one day face the wrath of God. Then again will He vindicate His own righteousness in punishing sin.

These six verses of Scripture contain the most profound truth contained in the whole Word of God. What a complete and satisfying answer to Job's question! There is only one way for a man to be just with God or righteous before God. That is to accept the *righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.*

II. THE EXCLUSIVENESS OF JUSTIFICATION

Romans 3:27-31

WHAT does justification by faith exclude? Boasting, the deeds of the law, and Jewish superiority are all excluded. Four questions are raised in this section.

1. Where is boasting or where is Jewish supremacy?

It is excluded. All things that the Jews rushed to in their own defense in Romans 2:17-29 are of no avail. When Paul charged them with failure to obtain the righteousness of God, they boasted of the law, their understanding of the will of God, and the rite of circumcision. But these things count for nothing in obtaining God's righteousness—*justification is by faith.*

2. Because the Jews did not keep the law?

No! Because they did not seek it by faith. They were looking to their own merits instead of the merits of Christ. *Justification is by faith.*

3. Is He the God of the Jews only?

No! He is the God of the Gentiles also. He is the God of all those who will come to Him through faith. *Justification is by faith.*

4. Does faith make void the law?

No! It establishes the law. And it does not establish the law the way the Seventh Day legalizers say it does. They would tell us that through faith in Christ we receive strength to keep the law. Now we admit that when we have new life in Christ we are enabled to live according to the standards which are pleasing to God. But, the sinner is declared righteous when he believes in Jesus, consequently he does not obtain righteousness by law-keeping, either before or after he comes to Christ. How then does faith establish the law? The law is God's just demands of a righteous man. Christ met these demands for us and so by faith in Him the demands of the law are met. *Justification is by faith.*

III. THE RESULTS OF JUSTIFICATION

Romans 5:1-2

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." What a wonderful thing it is to have peace with God! How glorious it is, when Satan would bring doubt as to our salvation, just to know that it is all settled. But how may one have this assurance? Could such assurance ever come apart from fully resting on the immutable promises of God? We think not. But knowing we are fully justified the moment we place faith in Christ, we can enter into wonderful peace.

Another result of our justification is access. Being now declared righteous we can "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." This truth is succinctly stated in Ephesians 3:12: "In Whom (Jesus Christ) we have boldness and access with confidence by the faith of Him." The believer in Christ has a royal welcome at the throne room of God, and he may come boldly and ask and receive when he asks in Jesus' Name (John 14:13-14).

The third result of justification is the rejoicing in hope. The believer in Christ has the confidence of one day being in the presence of God and being conformed to the image of the Son of God; having a body like unto His glorious body (Philippians 3:21). Surely this is cause for great rejoicing.

We do trust and pray that the marvelous truths of the lesson in Romans will grip the hearts of teachers and students alike. What a wonderful thing it is to be justified by faith.

THE LESSON ILLUSTRATED

God has put the matter of salvation in such a way that the whole world can lay hold of it. All men can *believe*. A lame man might not perhaps be able to visit the sick; but he can believe. A blind man, by reason of his infirmity, cannot do many things; but he can believe. A deaf man can believe. A dying man can believe. God has put salvation so simply that young and old, wise and foolish, rich and poor, can all believe if they will.

—D. L. Moody

"Mark you," said a pious sailor, when explaining to a shipmate at the wheel, "mark you, it isn't breaking off swearing and the like; it isn't reading the Bible, nor praying, nor being good; it is none of these; for even if they would answer for the time to come, there's still the old score; and how are you to get over that? It isn't anything that you have done or can do; it's taking hold of what Jesus did for you; it's forsaking your sins, and expecting the pardon and salvation for your soul, because Christ let the waves and the billows go over Him on Calvary. This is believing, and believing is nothing else."

—New Cyclopaedia of Anecdote

POINTED QUESTIONS ON THE LESSON

1. Does everyone deserve condemnation? (I Kings 8:46a; Eccles. 7:20; Isa. 53:6a; Rom. 3:10-19, 23)
2. Can man gain favor with God by observing the law? (Rom. 3:20, 28; Gal. 2:16; 3:11; Titus 3:5)
3. What is the purpose of the law? (Rom. 3:20b; Gal. 3:24)
4. Is imputed righteousness God's solution for sinful man's need? (Isa. 54:17b; Rom. 4:6-8; Col. 1:21-22)
5. How can man obtain the perfect righteousness which is necessary to meet God's demands? (Acts 13:39; Rom. 4:5; Phil. 3:9)
6. Is Christ's finished work the basis for righteousness? (Rom. 3:24-26; 10:4; I Cor. 1:30; II Cor. 5:21; I John 2:2)
7. Is the blood significant in salvation? (Lev. 17:11; Rom. 3:25; Heb. 9:22; 13:12; I Pet. 1:18-19; Rev. 1:5)
8. Were the Old Testament saints saved by faith in Christ? (Gen. 15:6; Job 13:15-16; 19:25; Ps. 13:5; Rom. 4:3, 20-22; Heb. 11:4, 13)
9. What are the blessings resulting from justification? (Isa. 32:17; 61:10; Rom. 5:1-2; 5:11; 8:1; 15:13; II Cor. 5:17-19)
10. Was God's provision so abundant that anyone who believes may be "just with God"? (John 3:16; Rom. 1:16-17; 3:22)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

Have you ever measured yourself by standing with your back to a yardstick which someone held for you? Perhaps

your head came nearly to the top, and your older brother's head towered above the thirty-six inch mark. Did you know that God has a standard, a measuring-stick, and not one of us is tall enough to please Him. This is what He says in His Word:

For all have sinned, and come short of the glory of God.

Some people think that they can please God by just trying to keep His law or by doing good deeds, but they still do not measure up to His standard. God's Word teaches that we must believe in Him before we can please Him in any way. Then He wants us to be obedient and to do good deeds because we love Him.

Over in India a man was once so burdened with his sin that he decided to make a pilgrimage, a long journey. He had heard that at the Ganges River, his sins could all be washed away. It was a long way to that sacred river, but he crawled all the way on his hands and knees; he hoped that his bleeding hands and knees would show how sorry he was for his sins. At last he came to the river and wearily, painfully sank down into the water. But, oh, the sad look on his face as he climbed out of the river. He knew that his sins were not gone. For hours he lay on the bank too tired and discouraged to move. Then he heard music. He began to crawl toward the sound. He could see a small group of people. He listened. When the music stopped, a man, who was a missionary, began to speak. He told about a wonderful Saviour Who had come to take away those sins which the water could not wash away. It was not because of the good things which the people had done that their sins would be taken away, but it was just by believing in that Saviour. And besides being made free from sin, anyone who believed also became righteous and holy, for by believing, he received Jesus' own perfect righteousness.

This news seemed almost too good to be true, and so the man asked the missionary to repeat the story. This time he believed that Jesus really came to be his Saviour, and then he knew that that old burden of sin had gone. He was so glad for his salvation that he almost forgot the torn and bleeding skin as he joyfully returned to tell his friends that he had been justified; that is, God had made him "just as if he had never sinned."

And the only way that anyone can measure up to God's standard is to have the righteousness which God gives him when he believes in the Lord Jesus as Saviour.

Boys and girls, do you know that Jesus died for *you*? Do you know that you can be justified, or made righteous, by faith—that is, by just believing in Him? And you can believe in Him at any time and anywhere. You can pray to Him just now and thank Him for dying for you, and then you can have real joy in your heart.

Yours in a wonderful Saviour,

Aunt Anna

THIRD QUARTER, LESSON 6

SUNDAY, AUGUST 10, 1941

JESUS TEACHES CONSISTENT CHRISTIAN LIVING

Lesson Text: James 1:17-22; 2:14-17; 4:13-17; 5:12

Devotional Reading: Psalm 15

King James Version

James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning.

18 Of His own will begat He us with the Word of truth, that we should be a kind of firstfruits of His creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls.

22 But be ye doers of the Word, and not hearers only, deceiving your own selves.

Golden Text: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

James 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17 Even so faith, if it hath not works, is dead, being alone.

James 4:13 Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what shall be on the morrow.

For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

LESSON EXPOSITION (By Hilland H. Stewart)

"James Teaches Consistent Christian Living" adequately sums up the thought of the lesson for to-day. However we might suggest another word which we believe would give additional light on James' position. James emphasizes the practical side of Christianity a great deal, so we believe consistent, practical Christian living covers the ground a little more fully.

The material assigned from various places in James' epistle seems to fall under these three divisions: I. Good Works because of God's Grace (James 1:17-22); II. Good Works as a Result of our Faith (James 2:14-17); III. Good Works because of the Uncertainty of Life (James 4:13-17; 5:12)

I. GOOD WORKS BECAUSE OF GOD'S GRACE

James 1:17-22

This section starts out with a reminder that every good gift is from above. When Paul would bring the same truth to the Corinthians, he said: "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (I Cor. 4:7). Every person is obligated to God for life and for all that goes with it. The unsaved do much grumbling against God for what they consider adversity. But we question if God gets much thanks from the unsaved for life, health, food, and the glories of nature which He has placed here. But every good thing is from God: not one good thing that humans enjoy could be theirs apart from the beneficent hand of God. However, the unregenerated man has his understanding darkened and is unable to see things in their true light.

But James is written to those whom God of His own will has begotten with the Word of Truth. We are the ones that are in a position to comprehend and appreciate God's great grace.

So to those who have been born again by God's grace, and on the basis of this grace, James appeals for consistent, practical Christian living.

"Let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God." The natural tendency of man is the exact opposite of James' admonition—slow to hear and swift to speak and swift to wrath. The obviousness of this exhortation can be seen by comparing a Christian who follows James' advice with one who gives expression to the natural tendency of man. How we all admire the Christian who weighs carefully what he hears and controls his tongue and his temper.

James' next appeal is to lay aside uncleanness and evil influences. The Word which is able to save the soul is able to change the life if properly received.

"But be ye doers of the Word and not hearers only, deceiving your own selves." We believe that is the key thought of James' epistle. It is so easy to give mental assent to the things in the Word, but it is a different matter when it comes to the performance. "The Spirit indeed is willing but the flesh is weak." And it is often by the attitude of our mind that we view ourselves rather than by our real behavior when the test comes. We readily agree that God's chastening and correction are for our good and thank Him for it until the test comes and then so often we grumble and take it impatiently. We agree that a soft answer turneth away wrath and that this is the proper response until someone says something unkind, and then we instantly leap up and wield carnal weapons. We might go on and name numerous things wherein we hear and agree, but do not do, and thereby deceive ourselves. "Be ye doers of the Word and not hearers only."

II. GOOD WORKS BECAUSE OF OUR FAITH

James 2:14-17

James was certainly a believer in practical faith. Many have imagined a contradiction between James and Paul on

17 Therefore to him that knoweth to, do good, and doeth it not, to him it is sin.

James 5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

this subject, but such is not the case. Paul is contending for justification before God on the ground of faith alone. God is able to look into the heart and He is able to discern saving faith. Now James is contending for justification before man on the ground of works as evidence of faith.

James does not question the possibility of salvation by faith as our King James implies. In the last part of the fourteenth verse of this second chapter, this question is raised—"Can faith save him?" Now if this were a reliable translation, we could conclude that James disagreed with Paul. But this is not the case. The Revised Version correctly translates the passage: "Can *that* faith save him?" The question is not "can faith save a man?" The question is: "Is there any indication of saving faith in the life of the man who says he has faith but gives no evidence of it by works?" If a man has placed faith in Christ and he has been born again, he has been saved to good works. This truth is succinctly set forth in Ephesians 2:8-10: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." But someone asks, "Why the importance attached to good works if there is no saving merit in them?" Just the very thing James is stressing; they are the indication before men of what God has wrought in the heart. There is nothing in the world that so demonstrates the power of God in the truthfulness of His Word as the life of a person lifted from sin to a life of usefulness. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Titus 3:8).

III. GOOD WORKS BECAUSE OF THE UNCERTAINTY OF LIFE

James 4:13-17; 5:12

The last appeal we have in this lesson is based on the brevity of time. How differently we should spend our days if we only realized how fast life is ebbing away. No one has any assurance of to-morrow. We go about making big plans for the future but often neglecting the opportunities presented each day to serve God and man and lay up for ourselves eternal rewards. Some one has aptly said: "What I am to be I am now becoming." This is a truth that needs realization by old and young alike, but especially by the young. It is useless to go to Africa to become a missionary if one is not testifying for the Lord in the United States. When our Lord gave His final charge to His disciples, He said: "And ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The place to start serving the Lord is right in the place where you are and the time to start is now; we have no promise of to-morrow. "Now is the accepted time; behold, now is the day of salvation."

THE LESSON ILLUSTRATED

One of the strange freaks of Japanese horticulture is the cultivation of dwarf trees. The Japanese grow forest giants in flower-pots. Some of these strange miniature trees are a century old, and are only two or three feet high. The gardener, instead of trying to get them to grow to their best, takes infinite pains to keep them little. His purpose is to grow dwarfs, not giant trees. From the time of their planting, they are repressed, starved, crippled, stunted. When buds appear, they are nipped off. So the tree remains only a dwarf all its life.

Some Christian people seem to do the same thing with their lives. They do not allow themselves to grow. They rob themselves of spiritual nourishment, restrain the noble impulses of their nature, shut out of their hearts the power of the Holy Spirit, and are only dwarf Christians when they might be strong in Christ Jesus, with the abundant life which the Master wants all His followers to have.

—J. R. Miller

POINTED QUESTIONS ON THE LESSON

1. Realizing that all good things are from God, should we come to Him often with thanksgiving? (Ps. 100:4; 107:1; Eph. 5:20; Col. 2:7; 3:15-17; 1 Thess. 5:18; Heb. 13:15)
2. Does God provide life and blessings for the unbeliever as well as for the believer? (Ps. 145:9; Matt. 5:45; Acts 17:28)
3. Is the Christian's tongue an important factor in his testimony? (Eph. 4:31-32; Phil. 1:27; James 1:26; 3:13)
4. Has a quick temper any part in consistent Christian living? (Prov. 14:17, 19; Col. 3:8; James 1:19)
5. Is it God's will that men should live up to their knowledge? (Luke 6:49; 11:28; John 13:17)
6. Is the soul saved by faith without works? (Acts 13:39; Rom. 3:19-20, 28; Gal. 2:16; Eph. 2:8-9)
7. Are good works valuable in the Christian life? (Matt. 5:16; John 15:16; 1 Thess. 5:15; Titus 3:8; 1 Pet. 2:12)
8. Has God planned that the Christian should do good works? (II Cor. 9:8; Eph. 2:10; 4:1; 6:6-8; Col. 1:10; II Tim. 3:17; Titus 2:7)
9. How is the duration of human life pictured in the Scripture? (Job 7:6; 9:25-26; 14:1-2; Ps. 39:5; 90:5-6; James 4:14; 1 Pet. 1:24)
10. Should the Christian be making wise use of his time? (Eph. 5:16; Col. 4:5)

AUNT ANNA TALKS WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

What loving kindness our heavenly Father has shown in giving us the Bible, so that we may know when we are pleasing Jesus. The little book of James is only five chapters, but it has everything we need to tell us how to be the kind of Christians who are a joy unto the Lord. How wonderful that even little children may be a joy to Jesus!

In the first chapter, the fifth verse, it says, "If any of you lack wisdom, let him ask of God, . . . and it shall be

given him." This does not always refer to knowledge. This also means that if you have had trouble with a playmate and you feel you are not being treated right, if you will pray, Jesus will give you a forgiving spirit and show you what to do about it.

Now you know, you do not always have to kneel down to pray; you can pray anywhere. In I Thessalonians 5:17 it says, "Pray without ceasing." This does not mean that people should kneel by their beds all day long praying; because we all have work to do, and Jesus does not want His loved ones to be lazy. He wants us to "Work, for the night is coming!" This means all Christians, children and grown people, should be telling others of Jesus and His love while we are on earth, because none of us know how long we will have this opportunity.

It is blessed to know that at any time of the day or night, in danger, in weakness, or fright, we can lift our hearts to God in prayer and He will hear and help us.

One of the things you will have to pray about is your tongue. James says: "Even so the tongue is a little member, and boasteth great things; behold how great a matter a little fire kindleth." He makes you think of all the times your tongue has caused you to do wrong. The lies you have told—no they are not stories; if they are not the truth, they are lies, and the Bible says the devil is the father of lies. What an awful thought! He also reminds you of the times when you lost your temper and said ugly things—things that pleased Satan and hurt Jesus. When you said wicked swear words that should have burned your tongue, they were pleasing the devil. Is it not awful to think of a Christian—one who bears Christ's Name—pleasing the Wicked One, who hates our loving Saviour?

Dear children, pray and keep on praying that Jesus will help you to be a blessing to others and not a sorrow to our loving Jesus, Who loved us so much that He died that we might live forever in heaven.

Your friend in Jesus,

Aunt Anna

THIRD QUARTER, LESSON 7

SUNDAY, AUGUST 17, 1941

PETER ENCOURAGES SUFFERING CHRISTIANS

Lesson Text: I Peter 4:12-19; 5:6-11

Devotional Reading: Matt. 5:3-12

King James Version

I Pet. 4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?

Golden Text: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (I Pet. 4:16).

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator.

I Pet. 5:6 Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time:

7 Casting all your care upon Him; for He careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

11 To Him be glory and dominion for ever and ever. Amen.

LESSON EXPOSITION

(By Hilland H. Stewart)

A lesson on suffering is always appropriate, for suffering is a problem that always confronts the Christian. It is another one of those problems that the mind understands fully but the heart fails to comprehend. It is so easy to read in the Scriptures God's purposes in letting His own suffer, but it is so much harder to see these purposes when the fiery trials come upon us. But God certainly must want us to understand and properly respond, for the Scriptures have much to say about it, and human experience is frequently confronted with it.

Eleven different aspects of suffering come before us in the material assigned for today:

- I. The Certainty of Suffering (I Pet. 4:12)
- II. The Fellowship of Suffering (I Pet. 4:13a)
- III. The Consummation of Suffering (I Pet. 4:13b)
- IV. The Blessing of Suffering (I Pet. 4:14)
- V. The Shame of Suffering (I Pet. 4:15)
- VI. The Honor of Suffering (I Pet. 4:16-18)
- VII. The Attitude of Suffering (I Pet. 4:19)
- VIII. The Humility of Suffering (I Pet. 5:6)
- IX. The Bearer of Suffering (I Pet. 5:7)
- X. The Producer of Suffering (I Pet. 5:8-9)
- XI. The Result of Suffering (I Pet. 5:10-11)

I. THE CERTAINTY OF SUFFERING

I Peter 4:12

"Think it not strange concerning the fiery trial which is

to try you." The fact that suffering is coming is assured to the believer. Our Lord told the disciples just before He went to the cross: "In the world ye shall have tribulation." Paul told Timothy: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Suffering is not to be considered as strange or as a mark of disfavor with God. It became the lot of man when he was placed under the curse, and it will continue until the curse is removed.

II. THE FELLOWSHIP OF SUFFERING

I Peter 4:13a

"But rejoice, inasmuch as ye are partakers of Christ's sufferings." The privilege of partaking of Christ's sufferings should be considered a real honor. Paul counted it so and suffered the loss of all things that he might know Him and the fellowship of His sufferings. What individual would care to go through such an experience as being lost at sea in a fishing vessel during a terrible storm? The danger, privation, and discomfort would not appeal to anyone. But suppose President Roosevelt were with him? how that would change the picture! Almost any man would be glad to have it known that he and the President of the United States went through an experience like that together. How much more then Christians should rejoice in being partakers of Christ's suffering. It is not that we share in His sacrificial and substitutionary sufferings, for we are positively unable to bear any part in this, but it is simply that we suffer His reproach that we may fellowship with Him in these things.

III. THE CONSUMMATION OF SUFFERING

I Peter 4:13b

"When His glory shall be revealed, ye may be glad also with exceeding joy." Throughout the book, Peter ceases not to remind the sufferers of one thing—glory is to follow. To the Romans, Paul said the same thing: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." There is coming a day when every suffering that has been endured will only serve to make the joy and glory that much more blessed.

IV. THE BLESSING OF SUFFERING

I Peter 4:14

"If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you." How like the words of our Lord Jesus Christ: "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake." The words "blessed" in Matthew and "happy" in I Peter are exactly the same word in the Greek. And ye are happy or blessed because the Spirit of glory and of God rests upon you. There is something admirable about the Christian who has suffered patiently for Christ's sake. The Spirit of glory and of God rests upon that person and gives him an inner joy and an abiding joy.

IV. THE SHAME OF SUFFERING

I Peter 4:15

"But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters." Now here is a passage to which suffering Christians need to take heed. Of course, the first named sins are repudiated by all Christians as objectionable, and no one cares to suffer for these crimes. But we are convinced that there are many Christians suffering for their own wrong doing and labeling it suffering for Christ's sake. Too many times we find self-righteous, unlovable, irritable Christians going around blaming their unpopularity on the reproach of Christ.

However, in this section we wish to especially call attention to Christians, particularly preachers and evangelists, who go out seeking persecution. The first thing they do when they arrive in a community is to pry into every scandal and disreputable thing they can uncover and then go into the pulpit and see how big a stir they can create. Then they say that they are persecuted for righteousness' sake. Peter here says "*let none of you suffer as a busybody (meddler, R.V.) in other men's matters.*" God condemns this sort of thing. Now we have every respect for a Nathan who had the courage to go face to face to the king and denounce his sin, and the Scripture endorses that (Gal. 6:1-2). But these people who get behind the pulpit and there bravely and boldly (??) denounce and condemn, seeking notoriety and calling it persecution are not suffering for Christ's sake.

VI. THE HONOR OF SUFFERING

I Peter 5:16-18

"Yet if any man suffer as a Christian, let him not be

ashamed; but let him glorify God on this behalf." At the time Peter was writing these words, that word *Christian* was a name that was just coming to be recognized as designating those who professed to belong to Christ. It was not very long after this epistle was written, that to confess that name meant to immediately be subjected to cruel persecution; but to deny it meant to escape. So Peter earnestly admonishes them to confess the name and to dare to suffer as a Christian. For says Peter, "God has found it necessary to pronounce judgment (correction for sin) on the house of God." That being the case, what will be the punishment meted out to them that obey not the Gospel? It is a thousand times better to suffer the chastening of God's corrective hand, as He not only righteously administers reproof, but also permits the forces of evil to bring about persecution and suffering, than to one day fall under His wrath when He righteously punishes those who have rejected His offer of forgiveness.

VII. THE ATTITUDE OF SUFFERING

I Peter 4:19

"Let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator." If one is really being reproached for the name of Christ, not as an evildoer, but as a Christian, according to the will of God, then he may commit it all to God and rest patiently in Him. And God will soon reveal to that person that He will be no man's debtor; the blessing will be more than commensurate with the suffering, for God works all things together for good to those that love Him.

VIII. THE HUMILITY OF SUFFERING

I Peter 5:6

"Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." It might appear that this verse has no connection with suffering, but we believe it does. The natural inclination of the human mind is to think its plans far superior to anything else. Of course man's plans for his growth and service would include no suffering. But the Word says, "It is not in man that walketh to direct his steps." God's plan for every man calls for some development through suffering. So in this passage Peter would say to us, "Humble yourselves under God's hand, that He may exalt you in due season, and through it all demonstrate the superiority of His ways over yours, and thus bring glory to Himself. God does want us to develop and grow, and He wants to exalt us in due season; but He wants to bring glory to His name, and not to ours through it.

IX. THE BEARER OF SUFFERING

I Peter 5:7

"Casting all your care upon Him; for He careth for you." Volumes could (and in relation to its importance, should) be written on this, but space demands brevity. If only we as Christians could learn and appreciate the love that our heavenly Father has for us! It is more than we can possibly comprehend. In view of this, Peter says, "Cast your burden on Him." God delights to bear our burdens for us. More than this, we grieve and virtually insult God when we do not roll our burdens on Him; for to worry is to doubt, and to doubt means to question the integrity of His promises. God's promises are all-inclusive, and when Peter said "all your care" he meant just that, for God is able to meet all our needs.

X. THE PRODUCER OF SUFFERING

I Peter 5:8-9

"Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." At the base of all evil, sin, suffering, sorrow, and disappointment is Satan. Now we have observed that God does chasten His children and so in a certain sense He is responsible for some suffering. But the reason God has to do this is because of the sin that Satan is responsible for. So either directly or indirectly Satan is responsible for all suffering. If only we could recognize this truth during suffering, it would make us abhor all that pertains to Satan, and would cause us to be so thankful that there is One able to save us from Satan's plan to eventually destroy us.

XI. THE RESULT OF SUFFERING

I Peter 5:10-11

"After that ye have suffered a while, make you perfect, stablish, strengthen, settle you." God has this definite purpose in our sufferings: to make us perfect, stablish, strengthen, and settle us. How gladly we should enter into His plans to fashion something worthwhile out of our weakness. A Christian was once undergoing terrific sufferings

and in agony he cried out to God: "Lord, when shall I get out of this?" That is, that is what he meant to say, but by a slip of the tongue (likely a Spirit-directed slip) he said: "Lord, what shall I get out of this?" Then it was that his eyes were opened, and he realized that God had a purpose in his sufferings, and that his duty was to look for the blessing rather than complain. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

THE LESSON ILLUSTRATED

"Blessed be the name of the Lord." God is a wonderful organist Who knows just what heart-chord to strike (says a famous preacher). In the Black Forest of Germany a baron built a castle with two lofty towers. From one tower to the other, he stretched several wires, which in calm weather were motionless and silent. When the wind began to blow, the wires began to play like an Aeolian harp in the window. As the wind rose into a fierce gale, the old baron sat in his castle and heard his mighty hurricane-harp playing grandly over the battlements. So, while the weather is calm and the skies clear, a great many of the emotions of a Christian's heart are silent. As soon as the wind of adversity smites the chords, the heart begins to play; and when God sends a hurricane of terrible trial, you will hear strains of submission and faith, and even of sublime confidence and holy exultation, which we never could have heard in the calm hours of prosperity.

—1000 New Illustrations

POINTED QUESTIONS ON THE LESSON

1. Is suffering a normal thing for the Christian? (Phil. 1:29; II Tim. 3:12; I Pet. 4:12)
2. Should the suffering Christian give way to despondency? (Matt. 5:11-12; I Cor. 4:12-13; Phil. 3:10; Col. 1:24; I Pet. 4:13-14)
3. Does glory follow suffering for Christ? (Rom. 8:17-18; II Cor. 4:16-18; I Pet. 4:13)

THIRD QUARTER, LESSON 8

THE WRITER OF HEBREWS EXPLAINS THE NEW COVENANT

Lesson Text: Hebrews 8:1-10:18
Printed Text: Hebrews 9:11-22
Devotional Reading: Hebrews 9:23-28

King James Version

Hebrews 9:11 *But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;*

12 *Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.*

13 *For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:*

14 *How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?*

15 *And for this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*

LESSON EXPOSITION

(By Hilland H. Stewart)

The book of Hebrews is a never ceasing source of delight to the Bible student who likes to study the Old Testament offerings. This book is especially helpful in the study of Exodus and Leviticus. So it is with real joy that we turn to Hebrews for this profitable study. We are especially happy to present in this issue of *Grace and Truth* a number of articles that will greatly facilitate the study and presentation of this lesson.

Three superiorities come before us in this lesson: I. The Superiority of the Heavenly Tabernacle over the Earthly (Heb. 9:11); II. The Superiority of the Blood of Christ over that of Goats and Calves (Heb. 9:12-14); III. The

4. What is the teaching of the Word in regard to gossip? (I Thess. 4:11; II Thess. 3:11-12; I Tim. 5:13; I Pet. 4:15)

5. In all his suffering can the believer be sure of the Lord's presence and of His power to strengthen him? (Ps. 23:4; 46:1; 73:26; II Cor. 12:9)

6. Does God desire humility in the believer? (James 4:6, 10; I Pet. 5:6)

7. Where are we to place all our burdens? (Ps. 55:22; I Pet. 5:7)

8. What design does Satan have against the believer? (Ps. 37:32; I Pet. 5:8-9)

9. What is God's purpose in permitting suffering? (Job 5:17; 23:10; Prov. 3:11-12; I Pet. 5:10)

10. Does God use everything to perfect His plan for the life? (Ps. 138:8; Rom. 8:28)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

I wonder if we know what the word "suffering" means. When we suffer, we endure hardship. Often our friends make fun of us because we are Christians and because we talk about the Lord Jesus Christ. A sweet Christian who does not fight back, but smiles just the same, truly suffers for and with Christ. Often we have physical pain too, and then we can really suffer for Him!

God promises us a reward if we suffer for His dear Son. He tells us in our lesson that we shall share the glory of our Saviour. In other words we shall share His honor and His praise. Any suffering would be worth that!

Let us resolve that, come what may, we will live only for the Lord Jesus Christ, enduring for Him and with Him whatever might come our way.

Yours in His love,

Aunt Anna

SUNDAY, AUGUST 24, 1941

Golden Text: "And being made perfect, He became the author of eternal salvation unto all them that obey Him (Heb. 5:9).

16 *For where a testament is, there must also of necessity be the death of the testator.*

17 *For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.*

18 *Whereupon neither the first testament was dedicated without blood.*

19 *For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,*

20 *Saying, This is the blood of the testament which God hath enjoined unto you.*

21 *Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.*

22 *And almost all things are by the law purged with blood; and without shedding of blood is no remission.*

Superiority of the New Covenant over the Old (Heb. 9:14-22). Of course our readers will recognize that in a discussion of the tabernacle, the blood, and the covenant, it will be impossible to avoid some overlapping in the various points of our outline.

I. THE SUPERIORITY OF THE HEAVENLY TABERNACLE OVER THE EARTHLY

Hebrews 9:11

First of all we should like so say a word about the contrast between the earthly and the heavenly tabernacle. The King James calls the heavenly a more perfect tabernacle. In the first place, the English word *perfect* does not submit to comparison—a thing either is perfect or it is not. In the

second place, to so use the expression *a more perfect tabernacle* implies that the heavenly tabernacle was not perfect. A better translation would be "a more excellent tabernacle." This is exactly what we would expect, for the heavenly tabernacle is more excellent than the earthly, for it is perfect.

The earthly tabernacle was a figure of the heavenly (Heb. 9:9). Of course by the tabernacle the Spirit of God had special reference to the Holy of Holies which is designated "holiest of all" in verse eight. The instructions concerning entrance into the earthly tabernacle were very specific and were of real significance. Inasmuch as this procedure was discussed in the first lesson for this month under point 5, "The Propitiation for Righteousness," we will not repeat. Let us bear in mind that the requirements for entrance prefigured the entrance requirements of the heavenly tabernacle. Only the high priest could enter. He must go in with the blood and make atonement for the sins of the people and for himself. All of this pictured Christ, our High Priest, going into the heavenly tabernacle with His own blood to make atonement for the sins of the people. God was in this graphic manner making it very clear to man that he could not enter heaven without being cleansed and that this cleansing must be a work of God and not of his own efforts. Heaven is a prepared place for a prepared people, and the preparation consists of accepting the work of our High Priest Who entered this heavenly tabernacle with His own blood there to make atonement for the sins of the people.

II. THE SUPERIORITY OF THE BLOOD OF CHRIST OVER THAT OF GOATS AND CALVES

Hebrews 9:12-14

It sounds almost sacrilegious to make a comparison between the blood of animals and the blood of Christ. However, God did use the blood of these innocent victims to prefigure the blood of Christ. Throughout the centuries the blood of innocent animals was offered as a covering for sin and God did use it as such. When a person offered a sacrifice for sin and the blood was shed, God was satisfied. The sin was under the blood. But this was only temporary. God could never have been satisfied with this as a permanent means of answering for sin, for by this blood, sins were merely covered over. "For it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4). They merely were a means of pleasing God until the real sacrifice for sins should be made. Finally when the fullness of time was come, God sent forth His Son. He then shed His blood and this precious blood expiated all sin—past, present, and future. The blood of goats and calves prefigured and temporarily covered, but Christ's blood fulfilled that which animals' blood typified, and permanently washed away sin.

In addition to the above, the blood of animals had another function. It was used ceremonially as a means of purifying the flesh. If an individual became defiled in some manner such as touching a dead body, or a grave, or even a bone, he could be purified only by being sprinkled by the "water of separation" (Num. 19). Thereby he was restored to full communion with the congregation. While in defilement, he was separated from it, and all he came in contact with was likewise rendered unclean. Now all this sheds light on the expression, "sanctified to the purifying of the flesh." But if this blood could make one ceremonially clean, how much more shall the blood of Christ purge the defiled conscience from the guilt of sin? "The blood of Jesus Christ His Son cleanseth us from all sin."

III. THE SUPERIORITY OF THE NEW COVENANT OVER THE OLD

Hebrews 9:15-22

In this section we have before us the New Testament (Covenant) and the first (vs. 15). We prefer the word covenant to testament, for we think the word nearer correct and more frequently used to designate this truth. The reader should turn to Hebrews 8:6-10 for further discussion of these two covenants.

There are a number of contrasts in these two covenants which we shall call the "Covenant of Law" and the "Covenant of Grace." (1) The first covenant was a covenant of law or works; the new covenant is a covenant of grace. (2) The first covenant God made with man; the New Covenant God made with Himself. (3) The first covenant was conditional; the New Covenant is unconditional. (4) The

first covenant was written on tables of stone; the New Covenant is written on the heart. (5) The first covenant is a ministration of death; the New Covenant is a ministration of the Spirit.

There are also some similarities between these two covenants: (1) Death was connected with both of them, and (2) both were dedicated with blood.

One reason we have chosen to designate these two covenants as the Covenant of Law and the Covenant of Grace rather than the first and the New Covenant was that the law covenant was not God's first covenant with man. The Holy Spirit only uses the expression to distinguish it from the New Covenant. We make this word of explanation because we wish to refer to a covenant of grace which antedated the law covenant. It was the covenant God made to Abraham.

The Abramic Covenant was vitally connected to the New Covenant. The Abramic Covenant was the promise of which the New Covenant was the fulfillment. We shall now consider these two as one though we do recognize a distinction between the promise made to Abraham and the fulfillment in the Seed of Abraham.

As we have already observed, this covenant is a covenant of grace. God made this covenant with Himself. It was not conditional on human merit. The oriental custom of binding a covenant was for the contracting parties to pass through a bloody pathway of dissected animals. The significance was this—if either person broke faith let his body be treated as the animals were. Abraham prepared the animals and thought he would pass down that bloody pathway with God. But when the time came, he fell into a deep sleep, and a smoking furnace and a burning lamp (fire signifying the presence of God, Hebrews 12:29) passed between those pieces. (See Genesis 15:8-17.) By this procedure, God wished to indicate that the keeping of the covenant did not depend on man's faithfulness but on His own. This was an unconditional covenant. Had God placed one condition on man's salvation, we are sure that none would be faithful in the least thing apart from the strength of Christ. Therefore God placed it on the basis of grace. Concerning God's making this unconditional grace covenant with Himself, Louis Sperry Chafer said: "Grace on the part of the First Person, secured and made righteously possible by the Second Person, and administered by the Third Person, has been and must continue to be the attitude of the Triune God toward lost men until the divine purposes in grace are realized." This covenant was ministered by the Spirit, and God writes the laws on the hearts of those who accept God's grace. Love, not compulsion, becomes the motive for loving service to God.

Now after God had made an unconditional promise to Abraham of all these blessings He desired to bestow on mankind through the Lord Jesus Christ, the people were not satisfied. The natural man has ever felt that he could rely on himself more than on the immutable promises of God. So God gave them a covenant of law or works. He placed His blessing on the basis of human merit. Therefore it was a conditional covenant. The laws were written on tables of stone, and death was the penalty for infraction. To all this Israel readily agreed. Their motive we have already observed—they were so proud that they preferred to believe in their own merits rather than in God's goodness and faithfulness.

Now as to God's purposes in this, we find light in Galatians 3:19: "Wherefore then serveth the Law? It was added because of transgression, till the Seed should come to whom the promise was made." Also Galatians 3:24: "Wherefore the Law was our Schoolmaster to bring us unto Christ, that we might be justified by faith." After Israel refused to believe God's promises, God gave them His irrefragable requirements for salvation by law-keeping. By this God wished to make clear how utterly impossible it would ever be for any person to be justified any other way than by faith of Jesus Christ. The Law should have been a schoolmaster to turn people to Christ. Israel, blinded by conceit, agreed to accept the Law. However, God kept His Grace Covenant promises, and men were saved just as Abraham was, whenever they claimed God's promises.

So we see the contrasts between the two covenants. There is no question as to the superiority. In II Corinthians

3:6 Paul says, "the letter (the law) killeth but the Spirit giveth life."

However, we have mentioned two similarities—death and blood. Inasmuch as a great deal of the ritual of the law prefigured the work of Christ, we would expect these two evidences. Under the law, death was always demanded for sin. It took the death of Christ to satisfy God's righteous demands for sin (Ezek. 18:4). "And almost all things are by the law purged with blood." So it took the shed blood of Christ to atone for sin. "Without shedding of blood is no remission."

THE LESSON ILLUSTRATED

"And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:22).

A missionary had roped off his space and had begun to make preparation for his stay among the Africans. The little black children gathered around in open-eyed wonder at the vision of a man working with a pair of hands that were absolutely white. By and by one little fellow mustered up courage to crawl under the ropes. Then he crept across to the grass where the man was working. Then the man felt the touch of little fingers upon the leg of his white trousers. Little by little, they crept up the trouser legs, and then they took hold of that wonderful white hand. A moment they clutched fast. Then a childish voice piped out, "Oh, Missionary, won't you please tell me the name of the river where you washed your hands?" Friend, will you tell me the name of the river where you washed your sullied soul? Was it called Law, or was it called Grace? Can the commandments wash away the deep-dyed stains of a sinner's soul? Surely not. Only the blood of Jesus Christ can do this.

—J. H. McConkey

POINTED QUESTIONS ON THE LESSON

1. Was the earthly tabernacle patterned after the heavenly tabernacle? (Exod. 25:40; Heb. 8:5; 9:8-9, 23-24)
2. Is Christ set forth as the High Priest? (Heb. 2:17; 3:1; 5:5-6; 8:1; 9:11)
3. How does our High Priest differ from the Aaronic priests? (Heb. 4:15; 7:11-17, 24-28; 10:11-14)
4. Was the blood of animals used to typify the perfect Sacrifice? (Exod. 12:13; Lev. 14:52; 16:18-19; Heb. 9:7, 13, 19-21)
5. Why was Christ's blood superior to that of animals? (Heb. 9:12; 10:4, 10, 14; I Pet. 1:18-19)
6. What was God's purpose in giving Israel the Law Covenant? (Rom. 3:20; Gal. 3:24)
7. Does the fulfilment of any of God's promises depend upon man's sufficiency? (Ps. 111:5; 119:89-90; II Cor. 1:20; 3:5; I Thess. 5:24)
8. Contrast the writing of the Law Covenant with that of the Grace Covenant. (II Cor. 3:3, 7; Heb. 8:10)
9. What is the inevitable result of sin? (Ezek. 18:4; Rom. 6:23; James 1:15)
10. In our churches and Sunday-schools can we dispense with teaching on the blood? (Lev. 17:11; Eph. 1:7; Heb. 9:22; I Pet. 1:18-19; I John 1:7; Rev. 1:5)

THIRD QUARTER, LESSON 9

JOHN URGES CHRISTIAN LOVE

Lesson Text: The Epistles of John
Printed Text: I John 3:13-18, 4:7-21
Devotional Reading: Hebrews 13:1-8

King James Version

I John 3:13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

15 Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

When we read God's Word, we find that He had a plan made whereby everyone who would believe in the Lord Jesus Christ as his or her Saviour would be saved from the penalty of sin, and given an eternal home in heaven with God Himself. Have you accepted this plan for your life?

In the Old Testament, God planned that once a year, the priest of the tabernacle would offer a blood sacrifice to God for the sins of the people. He first made an offering for himself, and then for the people, showing us that even the priest had to make an offering. In the record of the Old Testament, we find that this offering was made once a year. Each year the priest would bring the blood into the very holy of holies, and sprinkle it upon the altar before God. God accepted this as a covering for man's sin. Remember, it merely covered man's sin for that year.

Now when we read the book of Hebrews, we find that God tells us that those offerings back there were not sufficient to cleanse a soul, but merely to cover over. But when Jesus died on Calvary's cross, He shed His precious blood for all people. This was God's perfect sacrifice. This sacrifice need not be made every year, for God said, "Nor yet that He should offer Himself often, as the high priest entered into the holy place every year . . . He (the Lord Jesus Christ) . . . put away sin by the sacrifice of Himself" (Hebrews 9:25-26). When Jesus shed His blood on Calvary He put sin away, while the priest's offering for the people only covered over the sins of the people for that year.

We know that when people die, they leave a will. In the will they name the people they wish to have their possessions. But as long as a person lives, their will is not of benefit to others. They may know that they will be remembered, but until the person dies, they do not possess it. Now Jesus has remembered us, for He has given us eternal life if we will but take Him as our Saviour. He has remembered us in His will. After His death on Calvary, His will becomes our possession. Had He not died, then we could have nothing to claim. Here are some of the things which He has given to us. He has promised us eternal life. That means a life that shall have no end. This life will come to an end some day, but even after we die, we will go to heaven and live forever with our blessed Saviour. Then another promise He has made is that He will make us His children. In Galatians 3:26 we read these words: "We are all the children of God by faith in Christ Jesus." The Lord Jesus is God's dearly beloved Son, and when we take Jesus as our Saviour, we then become children of God, because we belong to Jesus. Another promise is ours too. In Philippians 4:19 God has told us that "He will supply all our need according to His riches in glory by Christ Jesus." Remember, every promise is given because of Christ Jesus our Lord. Here God has promised to meet our every need according to His riches in Christ Jesus.

Do you possess all of these blessings in Jesus? God has given them to you in Jesus. If Jesus is yours, then all these blessings are yours too. Perhaps in this life you will not have many possessions, but if you are trusting in the Saviour, you will be rich in the things which He has given you. All this is yours because Jesus died for you.

Yours in His love,

Aunt Anna

SUNDAY, AUGUST 31, 1941

Golden Text: "My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:18).

16 Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

I John 4:7 Beloved, let us love one another; for love is

of God; and everyone that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him.

10 Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us.

13 Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.

14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.

19 We love Him, because He first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?

21 And this commandment have we from Him, That he who loveth God love his brother also.

LESSON EXPOSITION (By the Editor)

The amount of space devoted by the Holy Spirit to the subject of love indicates to us the importance of this attribute in the realm spiritual. We shall discuss the subject under six headings of pertinent facts.

I. Love Is Opposed by the World (I John 3:13)

II. Love Is More than Words (I John 3:14-18)

III. Love Emanated from God (I John 4:7-8)

IV. Love Wrought Redemption (I John 4:9-17)

V. Love Casts out Fear (I John 4:18)

VI. Love Causes Us to Love (I John 4:19-21)

I. LOVE IS OPPOSED BY THE WORLD I John 3:13

"Marvel not, my brethren, if the world hate you."

The world dominated by Satan in the large is the opposite of God. God is love and love's antithesis is hate, therefore it is reasonable that the world, or world system, should glorify hate. Adolph Hitler regards the Jews as his enemies. Capitalizing on a natural German dislike for Jews, he fanned this into the flame of hate until the whole world knows what anti-semitism has done to the Jew in Germany. Wholesale murder, mass concentration in prison camps, and confiscation of Jewish property were the natural outgrowth of this hate. It mattered little to Hitler that God's Word says to love your enemy. Hitler's creed is "hate your enemy."

The discussion of our Saviour on the subject of hate is most enlightening. In John 15:18 to 20 we read these words: "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you. The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept my sayings, they will keep yours also." Now it is easy to understand why Hitler hates the Jew. The Jewish nation was chosen by God for the mission of telling the world about God's love. Satan hates God, and Jew-hate is but one of the planks in his campaign platform against Jesus Christ. Applying in his own experience, it is easy to see why Christianity, and we who have embraced it, are not popular; but may we add that it is a high compliment for a Christian to be hated by the world, for that is a sign that our relationship or citizenship is recognized.

II. LOVE IS MORE THAN WORDS I John 3:14-18

"Let us not love in word, neither in tongue; but in deed and in truth."

The gist of these verses is simply that a Christian must be practical in his every-day conduct. It is not sufficient for a Christian to talk about love, but he must love his brethren (verse 14); he must be free from hate (verse 15); he must lay down his life for the brethren (verse 16); and he must share his worldly goods with the brother who is in need (verse 17). As verse eighteen so clearly says, he must not only love in word and say so with his tongue, but he must love in deed and in truth. A hypocrite is one who professes one thing and then practises the opposite. God hates hypocrites and sharply rebuked the Pharisees many times for their unequalled hypocrisy.

III. LOVE EMANATED FROM GOD I John 4:7-8

"God is love."

The truth of God being love as presented here is very beautiful. A great many people have been led astray by false interpretations of this fact. Unprincipled teachers who did not love the truth pulled this phrase from its context and taught that a God of love would never have permitted to exist such a terrible place of punishment as hell.

Looking at the context, we find the story of redemption in verse nine and how redemption is appropriated in verse fifteen. God is love but He is also just (Deut. 32:4). God's love provided a substitute on the cross. His wisdom recognized our power of choice (Joshua 24:15) in accepting or rejecting the substitute. His justice compels Him to punish those who refuse to accept the substitute. God loves all the world (John 3:16), but He cannot and will not make all the world love Him.

Again John admonishes the people to love each other because love is a godly thing. He even makes it a mark of distinction from the world so that those who have true love are born of God; and those who do not love, but hate, are not born of God. This is a true statement, but needs clarification. A truly born-again man can manifest the love of God. In his standing, it is not possible for him to manifest anything else; but in his state, like just Lot, he can camp toward Sodom and finally live there vexing his righteous soul with wicked things. It is possible, sad to say, that a Christian can backslide and even hate, but in so doing he is dishonoring the Lord Who bought him, and is like the prodigal son. On the other hand an unbeliever can exhibit a brotherly love which looks like Christian love; however, it is only a substitute, for true love comes from God and resides in the born-again man. "Love is of God" (verse 7).

IV. LOVE WROUGHT REDEMPTION I John 4:9-17

"God sent His only begotten Son into the world."

So much of man's good will toward his neighbor is dictated by selfish motives. He rushes down to buy a birthday gift for So-and-So because they gave him one on his birthday. He gives a wedding gift or Christmas gift and measures its size not by love, but by what he will receive. When God saw Adam's self-willed rebellion and resultant fall, He decided to help him. It was not compulsion, for God owed Adam nothing. On the contrary, it was love that caused God to think thus. Love causes one to act when the recipient is undeserving.

We are told in God's own Book that love wrought redemption. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). Another famous verse on this phase of love is John 3:16. What more can be said on this glorious subject except to pile the evidence higher and higher. Thank God for the bridge of love between God's justice and man's guilt.

V. LOVE CASTS OUT FEAR I John 4:18

"Perfect love casteth out fear."

The Scripture employs one word to designate two different attitudes. This word is "fear" and it is applied to a "whole-

some respect" of God in some passages, while referring to "cowardice" or "unbelief" in others. In the Old Testament, the expression "fear of the Lord" always meant "reverential trust." "The fear of the Lord is clean, enduring forever" (Psalm 19:9). "The fear of the Lord prolongeth days" (Proverbs 10:27). The fear of unbelief sometimes manifested in fear of God, death, or man, is seen in Isaiah 14:3; Luke 21:26, "Men's hearts failing them for fear"; and Hebrews 2:15, "And delivered them who through fear of death were all their lifetime subject to bondage."

It is this latter fear that God seeks to eliminate through love. We can only have love when we are born again—then we get our love from God—possession of it means that we love and trust God—therefore perfect love casteth out fear. The result of fear being cast out is trust (Prov. 3:5-6; Ps. 37:3-5).

VI. LOVE CAUSES US TO LOVE

I John 4:19-21

"We love Him because He first loved us"; "He who loveth God loveth his brother also."

Just as we expect a stalk of wheat from a grain of wheat so do we expect the fruit of love after God has planted the seed in our hearts. (1) We love God because He loved us (I Peter 1:8). The first and primary object of our love is God because He did more for us than anyone else in the world. Even our mothers have not equaled the gift of love on the cross. (2) We love man because God loves man. We should emulate God. And since He loves sinful men, then we should love them too. We do not mean to love their sins, but to love their souls. That is surely why Jesus said, "Love thy neighbor as thyself"; "Love your enemy" (Luke 6:27); and "Love one another" (John 15:12). True brotherly love is a logical sequence of the new birth that cannot be regarded as an inviolable test. As stated above, a Christian can fail to love and yet be saved. Love is fruit, but some souls yield very little fruit. God alone, being sovereign, can tell who are not saved.

THE LESSON ILLUSTRATED

Men and women of kindly impulses are found everywhere, and it would be unjust to cast discredit on friendly souls all over the world who lend a helping hand out of pure friendliness and human kindness. But a test of any good thing is its enduring quality. Jane Addams of Hull House, Chicago, some time ago in an interview with a newspaper reporter, when she was asked upon whom she relied for volunteer unsalaried workers—"creedless altruists or church members"—was quoted as saying in reply: "They are all Christians from evangelical churches. I have had a good many 'altruists' try it, but I never knew any slum worker to stand the wear and tear of our work for over three weeks unless inspired by Christian love."

—1001 Illustrations for Pulpit and Platform

POINTED QUESTIONS ON THE LESSON

1. What is the attitude of the world toward the Christian? (Matt. 10:22; John 15:18-19; II Tim. 3:12; I John 3:13)
2. Is mere verbal love sufficient? (Rom. 12:9; James 2:15-16; I Pet. 1:22; I John 3:18)
3. What is the origin of true love? (Exodus 34:6; I Thess. 4:9; I John 4:7-8)
4. How is the depth of God's love manifested? (John 15:13; Rom. 8:32; I John 4:9)
5. Has God been gracious even toward the unlovely and undeserving? (Rom. 5:6-8; Col. 2:13; Titus 3:3-6; I John 4:10)
6. Should love result in perfect trust? (Ps. 37:3-7; II Tim. 1:7; I John 4:18)
7. Should the Christian love God with all his heart? (Mark 12:30; II Cor. 5:14-15; I John 4:19)
8. Does a realization of the magnitude of God's love affect our attitude toward others? (Gal. 5:13; Eph. 4:32; 5:2; Col. 3:12-14; I John 3:16; 4:11)
9. Do men judge our relationship to Christ by our treatment of others? (John 13:35; I John 3:17; 4:20)
10. Does God desire that the Christian shall walk in love? (John 13:34; 15:12; Eph. 5:2; I John 4:21)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

John was one of the disciples, and the Scripture speaks of him as the "disciple whom Jesus loved." John was near to the heart of the Saviour, and in our lesson today, he is teaching us that we should love as Jesus loved.

John 3:16 says: "God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." The Heavenly Father so loved the world, that He gave Jesus to die on the cross for them. Jesus so loved the world, that He laid down His life and died in their place. But what should we do because of that great love? Can we let the Saviour show His love for us without showing how much we love Him?

In John's writings he says, "We love Him because He first loved us" (I John 4:19). The Lord Jesus comes to dwell in our hearts when we take Him as our Saviour. Then we in turn can show forth His love to others, because Jesus shows His love to others through us.

When any one does wrong deeds and is arrested by the policeman, why is it that the policeman does not seem to show love toward the man who has done wrong? The policeman's job is to arrest those who do wrong. The person he arrests is only a man in his sight. But suppose in your home you did something wrong. Would your father send you to jail? No, he will correct you for your wrong doing and show his love for you, because you are his child. He is your father and you are his child. There is love between you. Your father loves you, and because he loves you, you in turn love him. Now that is what the Saviour is teaching us in His Word. "We love Him because He first loved us."

When Jesus loves, He gives to others. His love is shown toward us in that He gave Himself to die on the cross for us. How do we show forth His love to others? Have we learned how to give, or do we just live for ourselves? Your life belongs to the Lord the moment you take Him as your own. You are His child, and should be ready to do everything He bids you do. Many of your little chums do not know the Lord Jesus as their Saviour. You can win them to Him if you will. You recall the little song you sing in Sunday-school:

Jesus bids us shine with a clear pure light
Like a little candle burning in the night.
He looks down from heaven, sees us shine
You in your small corner, and I in mine.

Let your light so shine that each and every one of your playmates may know that you belong to Jesus. Tell them the sweet story of His love, and seek to win them to Him. Shine for the Lord where you are.

Yours in Him,
Aunt Anna

THE CRIMSON PATHWAY

(CONTINUED FROM PAGE 219)

Temple, the very place where the typical lamb would later be offered. They come to the mountain top. The father binds the young man. He is an old man and his son is young and strong. The son, however, does not resist his father, he meekly submits as his father binds him to the wood. The father takes the knife in his hand; he raises it. There is a flash as it hangs over the victim. Then suddenly out of heaven a cry, "Abraham, Abraham." The knife falls to the ground. As Abraham looks around he sees a ram. It is placed upon the altar. Once more the knife is raised and this time it finds a victim. Blood flows from the ram; it is substitutionary blood. It dies that another might go free.

Can anyone see that father walking up that hillside beside his son who was to die, and not remember that it is written, "God spared not His own Son but freely delivered Him up for us all"? Yes, God was in Christ reconciling the world unto Himself and the sacrifice of Mount Moriah prefigures that fact. Can anyone see that well beloved and only begotten son Isaac trudging up that mountain side bearing on his shoulders the wood of the altar upon which he was to die, and not think of the words, "And He bearing His cross, went forth to a place called Calvary"? Can we see that Son meekly submitting to be bound and not recall

the words, "Obedient unto death, even the death of the cross"?

V. THE PASSOVER LAMB

IN EXODUS 12:13 God says: "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you." The angel of judgment was to enter every home in Egypt and the firstborn would be slain. *The one way of escape* was by way of the blood. Their one and only hope of salvation from the impending judgment was that the doorposts and lintel be sprinkled with the blood of a lamb. "When I see the blood, I will pass over you." It is right here we see the value of a study of the types. Where in all the Word of God is there a more simple, forceful, and helpful illustration of the way of salvation than the sprinkling of the passover blood?

Notice—God did not say: "When I see your feelings, I will pass over you." It matters not what were their feelings inside that home, if only the blood was sprinkled on the door outside. It is not our feeling that saves us—it is the blood. "When I see *the blood*, I will pass over you."

God did not say: "When I see the lamb." If they had not killed the lamb, but had tied it up at the door alive they would have died. They might have said: "A beautiful little lamb, a white, innocent lamb is better to look at than blood on the door." If they had done so, the firstborn would have died. It was not a lamb God wanted. It was a lamb slain, and its blood sprinkled on the door.

There are those who preach about the beautiful life of Christ and whose whole message has to do with Christ as an example. My friends, God declares in His Word that we are justified by faith in the shed blood of Christ. Oh, let me ring this in your ears again and again, "When I see the blood, I will pass over you." Not once in the New Testament where it speaks of salvation from sin does it mention the earthly life of Christ. Not once. Always it is His death.

Peter says: "We are redeemed . . . with the *precious blood* of Christ."

John says: "*The blood* of Jesus Christ, God's Son, cleanseth us from all sin."

Paul says: "Being justified by faith in *His blood*."

The redeemed throng in heaven sing: "Thou was slain and hast redeemed us to God *by Thy blood*."

The Lord Jesus Himself said: "This is *My blood* of the new testament which was shed for many for the remission of sins."

As one has said: "Christianity is distinctly a religion of redemption and not of revelation. Christ came not to reveal but to redeem. One-third of the Gospels is devoted to the Passion week. If as much space were devoted to each week in the three years' ministry of Christ as is given to the last week there would be 4,000 chapters. If as much space were devoted to each day in that ministry as to that last day there would be 40,000 chapters. This clearly proves that the great emphasis was placed upon the death of Christ rather than upon His life, great and important though that life may be."

I was speaking about the passover lamb to one of our members in his home the other day, and he said he did not think that many of the Old Testament saints saw Christ in the offerings. God said if they offered a lamb they would be accepted and passed over. They offered the lamb; they sprinkled the blood upon the door; but, said he, "Although they trusted the shed blood for acceptance and deliverance, I do not think they saw Christ in that offering." No, perhaps not, but *God did*; God saw Christ! "When I see the blood, I will pass over you." They saw a lamb—God saw Jesus Christ. They saw a blood-sprinkled door post—God saw Calvary.

When the angel of judgment came to the door that night, what did he see? Blood sprinkled on the two sides of the door across; blood sprinkled up there on the lintel above and running down to the ground beneath. What is the figure there? It is the figure of a cross! And while the Jews saw only the blood of a lamb sprinkled cross-like on the wood of the door, God saw Jesus Christ nailed on a cross before that door as if saying: "I have died in the stead of those who are inside this home." It was the divine anticipation of the cross that enabled God to say: "When I see the blood, I will pass over you."

Did you notice that the Jewish calendar was changed at the Passover? "This month shall be unto you the beginning

of months." Their history began and their calendar was dated from the Passover. My friend, your life begins only when you come to Christ at the cross. If you haven't been to Calvary, you haven't begun to really live. All the years we spend in the service of the world, the flesh, and the devil, are wasted years. Have you been to Jesus for the cleansing power? Are you washed in the blood of the Lamb? If not, you are dead in your sins, and you have not yet begun to live. The joy, the power, the peace, the abundant life Christ came to bring you are yours only when you come to the cross.

VI. THE BLOOD OF THE ANOINTING FOR THE PRIEST

IN LEVITICUS 8:23 we read: "And Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot." Blood on the ear, blood on the hand, blood on the foot. What does it mean?

Blood on the ear. Uncleansed ears cannot hear God's voice. When God spoke once some men said it thundered; others knew it was God's voice and understood what He said. People say to me frequently: "How can the unsaved sit and listen to these messages and not be saved?" And I answer that they do not hear with sanctified hearing. Ears have they but they hear not. They hear, but they do not understand. "My sheep hear My voice," said Jesus, but to be His sheep we must be cleansed in His blood. Our uncircumcised ears need the anointing power of the Blood before we can hear God's voice.

Blood on the hand—that is for service. Those who work for God and ignore the blood are deceiving themselves. The works of an uncleansed sinner are called by God, "dead works." God says: "To him that worketh not but believeth, his faith is counted for righteousness." Mind you, if we are cleansed, we shall work for God and God will accept our service. But God accepts no service from unsaved men. Our hands must first be cleansed.

Blood on the foot—to walk with God, daily living in the power of the blood. God cannot walk with us unless we are cleansed with the blood. God walked with Israel out of Egypt, through the Red Sea, and across the wilderness, but He first put all Israel behind the passover blood. We cannot walk with God or work for God, or understand the things of God, until we come under the blood.

VII. THE SCARLET BIRD

ONE last picture in Leviticus 14:4-7: "Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop. And the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water. And he shall sprinkle over him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field."

These two birds represent our Lord Jesus Christ. There were two in order to illustrate the twofold aspect of His atoning work—Christ dying for our sins, Christ rising for our justification.

The birds must be clean, depicting Christ as the pure and spotless One. Was any stain ever found on His white life? His enemies were forced to confess, "I find no fault in this man."

The first bird was killed in an earthen vessel over running water. The earthen vessel is used in Scripture to describe the human body. Paul says, "We have this treasure in earthen vessels." We speak of our body as this house of clay. Jesus Christ was put to death in a mortal human body—in an earthen vessel. He came to earth in a human body because only thus could God die. The purpose of the incarnation was the cross. He was crucified in the weakness of a frail human body. Oh, my friends, how terrible a thing sin must be in the sight of God when His own beloved Son must come down from heaven, must enter a human body and hang upon a cross, a spectacle of shame before men, in order that we might be righteously forgiven.

The bird was killed over running water. We are told in John's Gospel that when Christ referred to running or living water He spoke of the Spirit. The Holy Spirit was operating in the death and resurrection of Jesus Christ, "who through the eternal spirit offered Himself without spot to

God." "Put to death in the flesh (the earthen vessel), but quickened by the spirit" (the running water).

The living bird is now dipped in the blood of the slain bird. It has thus upon its body the bloodstains of the bird that died, and with these marks of blood upon it, it is set loose and flies up into the open air.

What a picture of the twofold work of Christ. "He was delivered for our offenses and raised for our justification." When the law was satisfied, the living bird was let loose. Blood had been shed, the demands of the law met, and now the living bird was free. After Christ had died on the cross, after He had met the demands of the law upon us as sinners, He was loosed from the pains of death and up from the grave He arose. "And now Christ being raised from the dead dieth no more. Death hath no more dominion over Him."

And where did the liberated bird go but up into the blue heaven. The scarlet bird mounting upward, bearing upon its wings the marks of suffering, tells us of the risen triumphant Christ returning to heaven after the work of human redemption has been accomplished. "And as they beheld He was taken up and a cloud received Him out of their sight."

My friend, do you not see from this passage and these preceding Scriptures that the way of God from the very beginning of human history is the crimson way of the blood? There is no other way to God than by the way of the cross. We must believe in the blood or die. Others may dictate to God how He is to save them, but as for me I shall not be so foolhardy or presumptuous. If I am going to be mistaken about anything, it shall be about something less important than my soul's salvation. In the face of the divine principle that without the shedding of blood there is no remission of sins, and in the face of the shed blood of Calvary's Cross I am ready to say:

Just as I am without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come.

RIGHTEOUSNESS—ROMANS

(CONTINUED FROM PAGE 220)

stand, Abraham and David, who both testify that so far as they were concerned, they were justified not by works but by faith. This is fact No. 2.

"Even a by-faith-in-Jesus Christ righteousness of God." (Again I give the order of the Greek words.) This is the positive view. It is ours through simple faith in the Lord Jesus Christ. This is fact No. 3.

"Unto all and upon all them that believe." The first two words are not in the original Greek and are properly omitted in the Revised Version. It is true that this righteousness is offered unto all, but it is only efficacious upon them who by believing receive it. This is fact No. 4.

"For there is no difference"—no difference in fact of guilt, though there may be varying degrees of guilt. Two men are for all practical purposes equi-distant from the moon, though one is standing on the summit of the Rockies, and the other is in a deep valley at the base. Fact No. 5.

And the reason is then given for this "no difference." "For all have sinned and are coming short of the glory of God." The word "sinned" is in the aorist tense, indicating an event happening in past time, and it may mean that when Adam sinned, we all sinned, for the proof of the universality of sin is the fact of death; "so death passed upon all," and death is the wages of sin. Be that as it may—the fact remains that we have all sinned and are coming short of the glory of God, the approbation, the standard of God. Only One has met up with God's standard and completely fulfilled God's law. "In Him was no sin," and He was "crowned with glory and honor" in the holy mount. The transfigured Saviour entered into possession of a glorified body, the natural and suitable heritage of a sinless life, without the necessity of passing through death. Profound is the significance of the conversation that Moses and Elijah that day had with our Saviour. They spoke of "His decease which He should accomplish at Jerusalem." Once again He laid aside His glory and, submitting to His Father's will, went to the cross for us, and "tasted death for each man." Fact No. 6.

"Being justified freely by His grace." Some one has said that to be justified is to be just-as-if-I'd never sinned. This

is a judicial term; it does not mean to make righteous, but to declare righteous, to absolve from guilt. And this is freely bestowed because it is by His grace. Anything is by grace that we do not merit, that we do not earn, and cannot earn. This is fact No. 7.

"Through the redemption that is in Christ Jesus." The one and only reason throughout all time why a holy God can deal in mercy with a sinful man is "the redemption that is in Christ Jesus." The fact that "Jesus died for all mankind and Jesus died for me" is the fountain head of all blessing and salvation. Fact No. 8.

"Whom God hath set forth as a propitiation through faith in His blood." Please note that God has set forth Jesus in His BLOOD—not His character, as the object of our faith. The word translated "propitiation" is the same word rendered "mercy seat" in Hebrews 9:5. What a flood of glory light bursts upon us! It was the blood-sprinkled mercy seat that formed the meeting-place between God and man, as it is written: "There I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony" (Exod. 25:22). Fact No. 9.

And why has He set forth Jesus as a propitiation? "To show His righteousness." His own character as righteous, on account of His passing over sins done aforetime. I have read it from the Revised Version. Here is the third time the word "dikaioisune" (righteousness) is used in our passage, this time with the article "the." It is the backward look from the cross to the fall of man. God apparently passed over sins committed in Old Testament times awaiting the coming of the great Anti-type of all that blood-shedding. But because He seemed to permit men to go on sinning, He was in danger of being misunderstood by man, that He did not care if men sinned. But do we want to know what God thinks of sin? Let us look at the cross where

No other could our place have taken,
Highest of the high though He be;
The loved One on the cross forsaken
Was One of the Godhead three.

Jesus on the cross not only provides for man's justification, He provides for God's justification too and saved Him from misunderstanding. Fact No. 10.

"To declare, I say, at this time His (own) righteousness." This is the forward look from the cross to the end of time. The one standing reason why God can be merciful to a sinful man is that He has been vindicated, His holiness preserved inviolate at the cross, and thus He is shown to be *dikaios* (righteous) every time He welcomes home a repentant believing sinner. Fact No. 11.

There are in this one sentence (Rom. 3:21-26) just 98 words—49 or 7 x 7 in the first fact, and 49 or 7 x 7 in the second fact. The words "Christ Jesus" are in the exact center of this passage, "Christ" being the last word in the first half, and "Jesus" being the first word in the second half. Behold the accuracy of Scripture, for the order of these two names is correct. It is "Christ" in the first half that justifies man before God (Rom. 8:34) and saves him from his sins; and it is "Jesus," God's absolutely perfect man, Who justifies God before man and saves Him from misunderstanding.

O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!

THE SEVEN FOLD MINISTRY OF THE BLOOD

(CONTINUED FROM PAGE 222)

many." Notice the word "ransom." It means a "loosing price," or a "ransom price." In these days of frequent kidnapping, we know the meaning of "ransom." The devil had kidnapped the human family but Jesus paid the "ransom." Thus by paying the "ransom," He has redeemed us from sin. Praise God!

Go back to the Exodus of Israel from Egypt and note the important part which the blood of the innocent victim had in that deliverance. What a contrast between the innocent lamb of the flock and the mighty monarch, Pharaoh. How

precious the thought that little is mighty when God is in it. It mattered not how great Pharaoh was; he was against God. It mattered not how small and insignificant the lamb might appear, it was God's appointed means of redemption for His people, Israel. The people overcame and were delivered, not by mighty works, but by the blood of the lamb. There is no comparison between the little lamb and the mighty Pharaoh. Neither is there any comparison between Pharaoh with all his splendor, and God. "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are: that no flesh should glory in His presence" (I Cor. 1:27-29). Israel could not boast—she could only thank God for deliverance through the blood. That is all any Christian today can do.

Second, we shall view the blood in its *atonement* ministry. Very often the word, "atonement" is used to signify the entire work of Christ in putting away sin. It is, however, strictly an Old Testament term meaning "a covering." God overlooked sin in the Old Testament when sacrifices were offered, not because there was merit in the body or blood of the animal, but because the offering of such a sacrifice spoke of faith in the Coming Lamb, Christ Jesus. Isaac's question on Mount Moriah is of supreme importance, "Behold, the fire and the wood: but where is the lamb for a burnt-offering?" That question is never answered until we read the answer given by John the Baptist, "Behold the Lamb of God, Which taketh away the sin of the world" (John 1:29). In the New Testament the word for "atonement" is replaced by the word, "propitiation." We read, "and He is the propitiation for our sins" (I John 2:2). The word "propitiation" is the same word as "mercy seat" of which we read so much in the Old Testament. The mercy seat was directly on top of the ark of the covenant in the Holy of Holies in the Old Testament tabernacle. Upon the mercy seat, the high priest must sprinkle the blood of the slain sacrifice. When he did this the sins of Israel were atoned for. Remember the place of the mercy seat was over the ark of the covenant and that in the ark of the covenant were the tables of the broken Law. Despite the fact that Israel had broken the divine Law of God, when the blood was sprinkled on the mercy seat by the high priest, Israel was forgiven. This is so now. We, sinners by nature, have broken God's Law in that we are naturally lawless toward God and have no desire for divine restraint. Yet when we accept, by faith, the merit of the shed blood of Christ on Calvary, God is propitiated or satisfied, and we are justified. We see also according to Exodus 25:22 that the mercy seat furnished a place of communion. Thus it is clear that the blood is needed for justification and for communion; justification for the unregenerated and communion for the saint. Christ is our propitiation. He satisfied God and met our every need. This is the meaning of "propitiation," i. e., satisfaction. Christ became the great divine Magnet drawing us to God.

In the third ministry of the blood we shall notice its *cleansing*. The blood cleanses. In Leviticus, the fourteenth chapter, we find the account of the leper. We learn how he was put to the test to determine whether or not he really had the disease and then when it was found that he was a victim, we learned how it was to be handled. Leprosy is a true biblical type of sin. We found that "atonement" meant "a covering" but that that was an Old Testament term, and we know that nothing in the Old Testament as concerns salvation was completed. Salvation was not completed except in Christ. There must be a cleansing and that was not accomplished until the blood of the Lord Jesus was spilt on Calvary. Cleansing now is a twofold work. First, we are cleansed, positionally, when we are born again by the Holy Spirit. Therefore, we read in I John 1:7: "And the blood of Jesus Christ His Son cleanseth us from all sin." Many have been led astray by a misinterpretation of this verse. They have been led to believe it teaches an absolute sinless life—a sinless perfection for here and now. The passage does not concern our earthly state but our heavenly position, in Christ. It is the same thought as Ephesians 2:6: "And hath (i. e., Christ has) raised us up together, and made us sit together in heavenly places in Christ Jesus." We are therefore cleansed, positionally, upon the acceptance of Christ as our Saviour.

The second aspect of the present work of cleansing is that work which is done daily in the life of the Christian by the indwelling Holy Spirit. Some Christians seem to forget that their bodies house the Holy Spirit. Listen to

the words of the Apostle, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (I Cor. 6:19-20). We must have a daily cleansing because the road along which the child of God must travel is a mighty dirty one. Some of the dirt is bound to contaminate us. Now the Holy Spirit must cleanse the believing Christian daily in order that he may live up to his spiritual privileges.

The instrument which the Holy Spirit employs for cleansing is the Word of God. "Now ye are clean through the Word which I have spoken unto you" (John 15:3). "Sanctify (cleanse or set apart) them through thy Truth: Thy Word is Truth" (John 17:17). Thus the blood of Christ cleanses the soul from sin. Leprosy is such a terrible and loathsome disease; it must be dealt with at its root. Even so, sin must be dealt with at its root. In other words, reformation will not do. Church membership is insufficient within itself. Observance of ordinances are not enough. Nothing will save a man from sin that will not give to him a new nature. A new nature is given to the believing soul and that new nature has the power to keep the old nature under control. The Christian is to reckon himself as dead to the power of the old nature (Rom. 6:11).

In the fourth place let us notice that the blood has a *sealing* ministry. "For when Moses had spoken every precept to all the people according to the Law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the Book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you" (Heb. 9:19-20). Moses sprinkled the blood on the people and on the Book of the Covenant. This was an act of sanctification or setting apart. The people and the Book were set apart for the Lord. The blood is found on every page of Scripture. In other words God has promised to back every one of the 3,000 or more promises in the Bible and as a pledge has signed His name with His own blood to every one of these promises. Therefore, O Christian, whoever you are, God cannot break a single promise, for He has signed everyone of them with His own blood. His blood is the guarantee. His blood applied to the heart by faith is the guarantee that that individual forever belongs to the Lord. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). The Christian has the divine seal upon him and Paul declares it will remain there, not "until" but "unto" the very day when our mortal bodies are redeemed at the coming of the Lord Jesus Christ. This sealing means "identify." The Lord knows His own and they will never be lost. Sealing means ownership. He has bought us and some day at His coming He will claim us as His own. Sealing means protection. No matter how the devil may work against us, he can never reach us to the destruction of the soul. We are in Christ and he can never reach into Christ and wrest us from Him. Sealing means blessing. How glorious, just to rest in the finished work of our Lord Jesus Christ. Sealed, the Father no longer sees us as sinners, but as sinners saved by grace. Saved by grace, we are fitted for heaven. This is not by works of righteousness which we have done but according to divine mercy (Titus 3:5).

The fifth ministry of the blood is the ministry of *dedication*. When the tabernacle or any part thereof was to be cleansed or prepared for worship it was sprinkled with blood (Heb. 9:21). This was an act of dedication to God or sanctification, i. e., separation unto God. Also the priests, God's appointed servants, must be sanctified by the blood for their ministry. "And he (Moses) slew it (the ram); and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot" (Lev. 8:23). This was done also to Aaron's sons. Thus they were sanctified or set apart for a God-called ministry. The blood upon the ear signified that the ear was dedicated to listen to the voice of God. The blood upon the thumb signified that the hands were dedicated to divine ministry. The blood on the great toe signified a dedicated walk. How important all this is today to the Christian. There are so many voices to hear that would deceive and lead astray. O, how much the ear needs this dedication to listen to the voice of God. There are so many temptations to do unwholesome service that the hands need to be wholly dedicated to minister in spiritual things. Then, there are so many pathways for us to walk that surely

the Lord must needs guide in the way we walk, else we will go astray. The believer is sanctified (set apart from sin and worldliness to God) by the blood of Christ. "Sanctified through the offering of the body of Jesus Christ, once for all" (Heb. 10:10).

In the sixth place, the blood performs a *pleading* ministry. In the Old Testament, when the blood was sprinkled by the high priest on the mercy seat, the applied blood made its plea for Israel. No matter what the sins of that people, no matter what their weaknesses and inabilities, the blood made its plea for them. Its plea was effective. It was effective because it was appointed of God as the only means of remission for sin. It was effective because it was administered by God's appointed servant. It was all by divine appointment. There was no exhibition of personal views and personal desires, but all was according to God's orders.

Beloved reader, if you are unsaved will you consider the fact that Christ is "set forth to be a propitiation through faith in His blood" (Rom. 3:25). This means that Christ is the divinely appointed One. He has died in the divinely appointed way. He has shed His own blood to perfect salvation according to the whole divine plan. The Scriptures declare plainly that Christ pleased God. If He satisfied God, it is certain He can satisfy you. The blood that He shed makes a constant plea for the Christian, so that no matter about the past, when once faith is exercised in Jesus Christ, the shed blood forever makes its plea. "But now once in the end of the world (age) hath He (Christ) appeared to put away sin by the sacrifice of Himself" (Heb. 9:26). His blood was spilt on Calvary to save us from our sin.

What is Christ doing for us now? Many folk do not know that Christ is doing something for us now. Some think that all He is doing is simply answering our prayers. He is doing that, thank God, but He is doing more: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24). He is constantly appearing in the presence of God for us; and the blood which He shed on the cross now makes its plea for us, and thus we are given power over sin to live a victorious life here and now. He is interceding for us; praying for us. The basis of His intercession is the shed blood. The object of His intercession is that every Christian might have victory in the every-day life. Dear reader, if you are saved, will you pause long enough right here to thank God for this ministry of the blood? If you are unsaved, will you put your trust in Christ here and now?

The seventh and last ministry of the blood is that it is the *living* or *life-giving* blood. Jesus said, "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day" (John 6:54). Many have encountered difficulty in this passage. A little thought, however, will throw much light on the message of the text here. In Leviticus 17:14, we are told, "For the life of all flesh is the blood thereof." All physical life is derived from the blood stream. Physically, then, where there is no blood there can be no life. Jesus had flesh and blood at the time He spoke these words. Because He had flesh and blood He had a physical life. Now, when we speak of eating and drinking, we mean "partaking." We partake of the food and the drink, and it becomes a part of us. Now, he that will partake of the life of Christ shall have life himself. He shall have more than physical life, he will have spiritual life. "Whoso eateth My flesh, and drinketh My blood, (become partakers of My life) . . . I will raise him up at the last day."

How do we partake of His life? We partake of His life by believing that He bore our sins in His own body on Calvary. In I John 5:12 we read, "He that hath the Son hath life; and he that hath not the Son of God hath not life." Jesus declared, "I am the Way, the Truth, and the Life" (John 14:6). Again He said, "I am the resurrection, and the life" (John 11:25). He is *life* itself. "He that believeth (not he that worketh) on the Son (Christ) hath (now, the moment he believes) everlasting life" (John 3:36). By the physical blood we live, move, and have our being. By faith in the shed blood of Calvary we live, move, and have our being, spiritually. Christ is the life of the Christian. Life must be sustained by life. Christ is the sustainer of the Christian life. "When Christ, *Who is our life*, shall appear, then shall

ye also appear with Him in glory" (Col. 3:4). Notice the words of Paul as he writes of this life to the Galatian saints, "And the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2:20).

How necessary then, beloved, to recognize the central place in the plan of redemption which the Bible gives to the blood. In this message we have found seven things about the blood. We have learned that we are (1) bought with the blood, (2) pardoned with the blood, (3) cleansed by the blood, (4) sealed with the blood, (5) sanctified through the blood, (6) secured by the blood, and (7) we live by the blood. There was suffering on the part of the Substitute in order to bring deliverance to the believer. Christ suffered as our substitute. We are delivered if we but believe on Him and receive Him as our Saviour; for "As many as received Him, to them gave He power to become the sons of God" (John 1:12). All is in the blood. We begin to live, spiritually, through the blood; we continue to live, spiritually, by the blood; and the blessings of all eternity are assured us on the basis of the shed blood of Christ on the cross.

Dear reader, if you have never received Christ as Saviour, will you just receive Him now? Bow your head and thank Him for dying for you. "For God so loved the world (put your name in the place of "world"; for He died for you as a part of the world), that He gave His only begotten Son (Christ Jesus), that whosoever (put your name in the place of "whosoever"; for that includes you) believeth in Him should not perish, but have everlasting life" (John 3:16).

Dear reader, if you have accepted Christ as your Saviour, will you thank Him again for the great work of grace in saving your soul from sin? Will you thank Him for this wondrous seven fold ministry of the precious blood of Christ?

THE BLOOD OF JESUS CHRIST

(CONTINUED FROM PAGE 223)

and the plague shall not be upon you to destroy you, when I smite the land of Egypt." All were safe under the blood; none escaped where the blood was not applied. Nothing but the blood of Christ will protect the sinner from the wrath of God in the day when He passes over to execute judgment.

2. The blood of Jesus Christ is *purifying* blood. It can be protecting blood because it is purifying blood. God's Word has emphatically declared: "Without the shedding of blood is no remission." "The blood of Jesus Christ His Son cleanseth us from all sin." Sin stains are all washed away in the fountain filled with blood, drawn from Emmanuel's veins.

3. The blood of Jesus Christ is *powerful* blood. We sing again and again, "There is power, power, wonder-working power in the blood, in the blood," but someone asks, "Where is this power?" God says in Hebrews 9:14, "How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" The blood is God's guarantee of forgiveness, it is His guarantee of release from the power of sin. The conscience is free from the fear of penalty, but in the final sense we cannot fully comprehend, but we can know, because we can experience. Thousands have experienced that power. John M. Wood came to the old Water Street Mission in New York and experienced it. He had been discharged from the United States Navy for drunkenness and chronic alcoholism, after he had been in the service thirteen years. He had been paid off with four hundred dollars and came over to New York and entered upon a wild debauch on the Bowery.

After his money was gone, he began to have delirium tremens, and finally imagined he heard a voice saying to him: "Now, John, you are no good; you will never be any good, so go to the river and drown yourself." He decided to follow the advice of this voice, and as he started for the river, he felt as if a hand were pushing him along. When

he came to the corner of Water and Roosevelt Streets, he stopped. Why? Because he heard sweet music coming from the old McAuley Mission. He again bent his ears to catch the sound: "There is a fountain filled with blood." Ah! His dear old mother used to sing that in his happy childhood days! He looked around at the saloons on the corner, and turning suddenly his eyes caught the bright glowing letters on the mission sign. He went in and took the back seat; came forward when the invitation was given; and gave his heart to God, and never touched a drop from that day to the end of his life. He later became chaplain of the Navy Yard. He was only one of *millions* who have experienced the power of the blood.

4. The blood of Jesus Christ is *petitioning* blood. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." "Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need." How wonderful the things that His blood has purchased for us. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" God delights to pour out abundant blessing on those who have boldness to enter the holiest by the blood of Jesus.

5. The blood of Jesus is *precious* blood. It is precious because it is protecting, purifying, powerful, and petitioning blood. Peter says: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot." It is precious blood, and it will only be when the eyes of our understanding are fully enlightened when we sing with that redeemed throng that we will fully comprehend how precious that blood really was.

How shall we apply the blood? It is through faith in His blood. "But God commendeth His love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him." It is through simple faith. Just trust Him tonight, and His blood will wash you whiter than snow.

My friend, are you sheltered by the blood of Christ? It is the only place of safety. You may listen, if you wish, to the modern theologians who scoff at the blood, but remember God says: "Of how much sorer punishment, suppose ye, shall he be found worthy, who has trodden under foot the Son of God and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

It is related that Bishop Cavanaugh was one day walking when he met a prominent physician who offered him a seat in his carriage. The physician was an infidel, and the conversation turned upon religion. "I am surprised," said the doctor, "that such an intelligent man as you should believe such an old fable as that."

The Bishop said, "Doctor, suppose years ago someone had recommended to you a prescription for pulmonary consumption, and you had procured the prescription and taken it according to order, and had been cured of that terrible disease, what would you say of the man who would not try your prescription?"

"I should say he was a fool."

"Twenty-five years ago," said Cavanaugh, "I tried the power of Jesus' blood. It made a different man of me. All these years I have preached salvation, and wherever accepted, I have never known it to fail."

THE BEREAN AFRICAN MISSIONARY SOCIETY

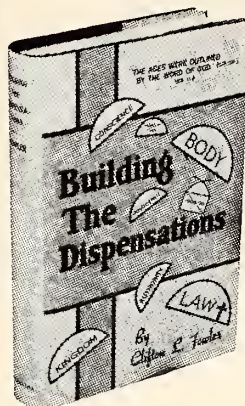
(CONTINUED FROM PAGE 228)

name on the sack! Anyway, it is full of bugs and will not rise in either baking powder biscuits or yeast bread. I guess this is part of our Congo life and it would not be real without it.

"We have had a very dry rainy season this year. It has been hard on our garden. We have tried to use garden

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foods as much as possible, but there has not been much that we could use lately except tomatoes, cucumbers, and beans. We have some cabbage, carrots, turnips, radishes, potatoes, beans, squash, and a few others things on the way, but they have not been growing fast because of the lack of moisture. I also have some very nice additions to my flower garden. I cannot name all the flowers right now, but I have nearly a score of different flowers; some of the flowers having several varieties also."

With prices soaring and the gardens not producing much on account of the exceedingly dry season, our missionaries will be put to additional expense in securing their foodstuffs.

We trust that this need may be upon the hearts of our supporters and that they shall make sure that their pledges are in our hands in time to be forwarded to our missionaries. We know that they are bound to suffer shortage and inconvenience, but we are eager to make things as comfortable for them as is possible under existing circumstances.

CONCERN FOR OTHERS

From time to time our missionaries have written that some of the missions on the field have encountered difficulties due to the fact that their funds have been cut off because of the present national situation. They have done and are doing all they can in order to be of help to other fellow-workers on the field. Mrs. Amie said, in a letter dated March 13, "I wish *Grace and Truth* could run a note about these conditions and if anyone is burdened to send money for missionary relief, Mr. Lindquist will see that it is sent to the proper place. We have invited one young woman to spend some months with us here and may ask a married couple to come later." We would certainly count it a privilege to forward any funds that come to us for relief purposes, and we know that it will be a real blessing to those who find themselves in difficulties and far away from home and loved ones. Shall we not do our part, first by prayer and then by giving as the Lord directs?

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 231)

"Haven't asked her," returned her companion stolidly. "Daddy said I could make my own decision, so it isn't necessary to ask mother. Don't you think I should begin to decide these things myself, if I'm ever going to? Now Mary, don't you really?"

"Well, yes, Melba, but you should make the right decision. Your father trusts you and expects you to do that. Don't you *know* what is right, Melba?"

But the young woman still clung to her bone. "What is wrong, Mary, about going, if I don't dance? It's just to be with the gang—and Glace."

"Your very presence, Melba, would seal your approval of the affair. Besides it would be saying to all who know you, that your father is also placing his approval upon the dance. You know how he stands on the subject. It would certainly grieve him, to say the least. Moreover, it would be a reproach to the name of Christ. Melba, dear, let me tell you how I learned to face these issues."

"Yes, you can tell me a lot of things, of course. You are five or six years older. Your—" Her tone was sarcastic and Mary interrupted.

"I'm sorry if I gave that impression. That is not the way I feel toward you, Melba. You are my friend and I am yours. We can speak frankly and understandingly, I'm sure. I know how real these questions are with all of us young people these days. I want you to know I'm sympathetic. I've been through all this. I know just where you are today, Melba. I love you and want to help. I'm not preaching at you."

"Oh, I'm sorry, Mary. What I said was mean."

"But, I'm not hurt, I just want you to understand, Melba, that's all. And I want to tell you something that has happened to me. I've become aware the last few months of my wonderful relationship with the Lord Jesus. When I accepted Him as my Saviour, He came to dwell in me by His eternal Holy presence—His Spirit—His other Self. I say it sacredly, Melba. That is what happens the moment any soul trusts Him as Saviour, but so few realize what He has done and what He is to them, therefore they do not permit Him to control the life. Since I've become aware of this wonderful fact of His presence, His life, His power—Christ Himself in me, and I in Him—oh, Melba, it is so thrilling—I haven't wanted any thrills from the world, and the 'good times' I used to think I had are so distasteful to me. He has made me desire His plan and only those things which please Him."

"Oh, Mary, you are so religious. I can't see things that way."

"Melba, please don't use that word. I hate it. Religious. Why, that means mere form and profession to me. I'm talking about Christ, the Living, Eternal Lord, and what He means to me. I know I fail Him so many times, and grieve Him, but He has wrought a purpose in my heart to be true to Him. But, I never realized that purpose in my experience until I surrendered everything to Him, and then believed in His infinite power to accomplish His will and plan in my life. I want to help others to see what He has shown me."

"Well, I guess the Lord loves you a lot and that's why—"

"Melba! Why, the Lord is no respecter of persons. He loves every child of His. He loves you just the same. You are one of His own. He has come to dwell in you. He has a plan all of His own just for you. But, He is grieved when you step aside from His plan and His will for you, His child. Now, I want to ask you a question, but please don't tell me what your answer is. Here is the question: 'Is it His will for you to go to the Senior Prom next Friday night?' Where is your Bible, Melba? Let's find out what God says and what His revealed will is concerning worldly things."

Melba rose reluctantly from her comfortable situation in the pillow of her chaise lounge, as Mary sat at her feet at the other end. Pulling her Bible from underneath a pile of school books on her desk Melba none too enthusiastically handed it to her companion who studied her every movement and wondered at her attitude.

Then glancing hastily at her watch, Mary realized the lateness of the hour. "Oh, I must be going, Melba. I have an appointment right after dinner. Thank you," she continued,

taking the Bible Melba handed her. "May I use this blank piece of paper here in your Bible, Melba, and can you produce a pencil?"

Melba was suddenly all efficiency, "Sure, here's a pencil."

Turning through the pages of the Book whose leaves she fingered ever so gently, Mary selected several references and wrote them down while Melba stood looking out the window, a far-away expression in her eyes.

"Here Melba," said Mary softly, "This is God's message on the subject under discussion. I'll be praying for you, and you'll do what He wants you to do, won't you?"

"But, I can't let Glace down now—I've promised him." Her voice was tearful.

"Do you prefer to let the Lord Jesus down? That's just the issue, Melba. You'll have to answer the Lord. Good-bye."

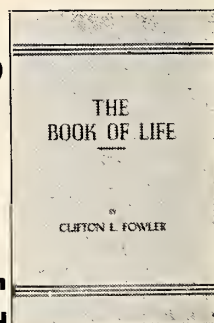
Mary left the room hastily and took her departure quietly from the house.

(Concluded in next issue)

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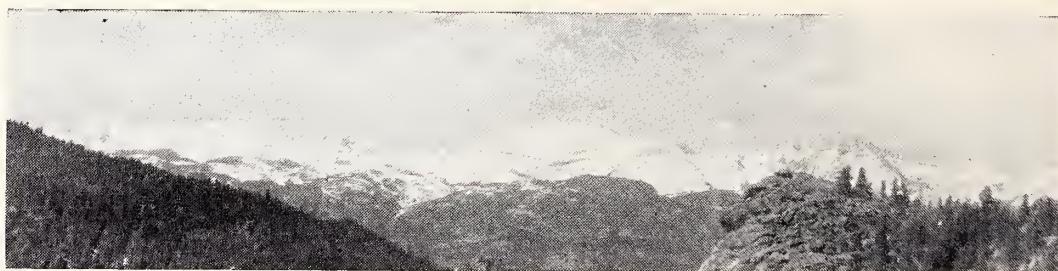
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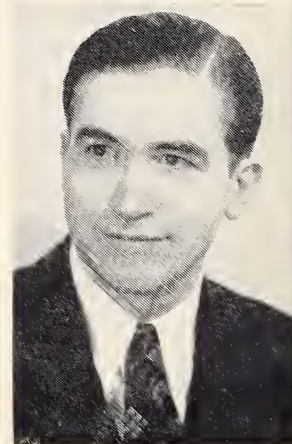
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Dr. Dan Gilbert, of San Diego, California, guest speaker

"Come ye apart and rest awhile"

GRACE AND TRUTH

*Tithing
Number*

August 1941

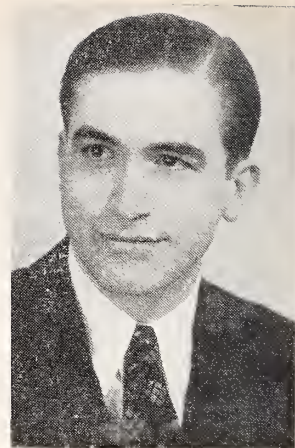
*"The Topical
Study Magazine
of America"*

OFFICIAL ORGAN OF
THE DENVER
BIBLE INSTITUTE



Recent Impressions of THE DENVER BIBLE INSTITUTE

By Dr. Dan Gilbert



ANDREW JACKSON said, "The Bible is the rock upon which our Republic rests." In this crisis, there is no greater need than the rebuilding of the biblical foundations of American life. And there is no greater agency in the Western states for accomplishing this task than the Denver Bible Institute. No company of Christian patriots are doing more throughout the length and breadth of America, to recall our people to the Faith of the Fathers, than are the graduates of D. B. I.

Denver Bible Institute has been providentially established as a Gibraltar of the Gospel, as a Fortress of the Faith, in the heart of the Rocky Mountain states. In the course of my evangelistic campaigns, I have visited virtually all of the Bible institutes and fundamental religious schools and colleges in America. When I came to Denver Bible Institute, two weeks ago, I was impressed at once with the superiority of its physical features. D. B. I. has a campus second to none in the entire nation. There is an almost limitless area for growth and expansion. This Institute can grow and grow—as the people of God supply the means. There is no reason why D. B. I. should not have an enrollment of 1000 students or even 3000 or 5000. It could well become the largest institution of its kind in the world.

The campus could readily accommodate an almost unlimited number of new buildings. There would be no danger of cramping or crowding. Every facility could be afforded for providing for the health and welfare of the students. This is in striking contrast to what I find in many eastern Bible institutes. Many of the well-known institutes in Eastern cities are already seriously overcrowded. They have neither the buildings nor the living quarters for the students. They have consequently been compelled to limit their enrollment. Students who want to study the Word of God and prepare themselves for Christian service must be turned away.

Think of the tragedy involved in limiting opportunities for Christian service in such a time as this! It is as though hospitals were limited and restricted in a time of epidemic! It is as though recruits and enlistments to the army were restricted in a time of national danger! Uncle Sam is not turning down any young men of sound bodies who enlist for army service. Uncle Sam needs more, not fewer, enlistments.

The cause of Christ should not be restricted or limited in this time of greatest need. Some of the Eastern institutes may be overcrowded—but God has provided D. B. I. to take care of the overflow!

Not only has D. B. I. the physical facilities, but God has also endowed it with a competent and consecrated leadership. Dean Lindquist is a man of youth and vigor; a man well qualified to head this institute. He is a born leader, a trained executive, a masterful teacher of the Word of God, and—above all—a man with a burning heart, a passion for souls. Every member of the faculty is a soul-winner. D. B. I. stands upon the fundamentals of the Faith without compromise and without qualification.

As General Secretary of the World's Christian Fundamentals Association, I recognize and recommend D. B. I. as an institution worthy of the support of every true believer. Funds invested in the work of the institute will yield a dividend in souls. There is room for expansion—there is need for expansion—of the facilities of D. B. I. In our day again, young people will be heeding the counsel of Horace Greeley, "Go west, young man, go west." Christian youths in the overcrowded areas of the East are turning their eyes West—in hope of finding here an opportunity for preparation and training in Christian service. D. B. I. can, with the help of the people of God, go a long way toward satisfying that hope by offering educational opportunities to Christian youths coming from all parts of the nation.

America needs soldiers of the Cross even more than she needs the military instruments of national defense. The Bible foundations of America must be reinforced. D. B. I. is making a genuine contribution toward that end.

I have been happy to have had the opportunity to attend this Bible Conference of the past two weeks. I go from this Conference with the prayer and hope that D. B. I. may prosper and progress, may expand and go forward as a Christian educational institution, as God's people respond to the opportunity which has been divinely set before this institute as it seeks to provide knowledge in the things of God for the youth of this generation.

Fall Term Begins September 17 -- Write for Catalog Today

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of the Denver Bible Institute
and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16, 17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6, 7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

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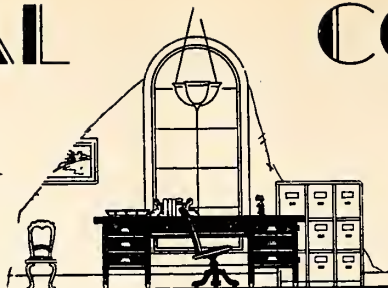
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TITHING NUMBER

"Will a man rob God?" We are greatly afraid that the answer is "Yes" in the case of the majority of Christians. Whether wittingly or unwittingly, we know not, but the results are the same. Everywhere Christian work is suffering for the lack of financial support.

Eternity alone will reveal the dreadful loss of rewards on the part of these Christians who might have accomplished much in this ministry.

God asks such a little—only one-tenth. There are those Christians who say that a person only gives to the Lord that which he gives over his one-tenth, for say they, "the tithe belongs to the Lord." We agree that the tithe belongs to the Lord, but we believe that God is mightily pleased with that Christian who will faithfully set aside the tithe. Our admonition to such a person is this—"Be doubly sure you give to the Lord His tenth before you talk of giving more."

And how God would like to take the tithe and demonstrate what He can do when Christians will allow Him His way!

We do pray that the Tithing Number will greatly stir Christians to definite action. We are happy to present to our readers some exceptionally challenging articles on Christian giving. May God use this issue mightily!

FORMER EDITOR IMPROVING

IT WAS the privilege of four members of the D. B. I Staff—Editor Ernest E. Lott, Mrs. Lott, Miss Freda Cassens, and Miss Rose Encinas—to pay a visit to Rev. Clifton L. Fowler, Founder of D. B. I. and former Editor of *Grace and Truth*. They found him happy in the Lord and much improved by the warm Florida climate. Since the change to sea level, he has experienced very little disturbance from his heart ailment. However, the arthritis is still quite bad, giving him considerable pain in both arms as well as in the shoulders. But we are encouraged to believe that the arthritis will also show improvement in time to come.

"Is Brother Fowler doing any preaching at all?" is the question that has been put to us over and over again. The answer is, "Yes." Invitations to preach or to teach Bible classes

come to him continually. (It was amazing to see the interest in Bible study in the South.) But he finds himself so exhausted after preaching and teaching that he has been forced to decline some of the invitations. But his love for the preaching of the Word and his enthusiasm for the things of the Lord are the same as ever before, so it is hard for him to subject himself to his physical limitations.

Our sincere prayer to God is that the sojourn in the South shall benefit his arthritis to the extent that he may be able to continue once again his written ministry. We know that our readers will pray with us to this end.

—R. E.

COLORADO EVANGELISTIC ASSOCIATION 1423 Curtis, Denver

A railroad man from far off Mississippi was idling around among his industrial brethren at their convention at the City Auditorium, Denver. Gloom and despair dogged his trail. The "straight and narrow way" seemed so hard and his associates were seemingly such ungodly men. Off across the street a beer sign attracted his attention and taunted and enticed him. "It's wrong," said his conscience, "you're a Christian." "What's the use, anyhow," said Satan. Satan's persuasion seemed the stronger. Off he started toward the "beer joint."

Just before he reached the place the sign on the adjoining building arrested his attention—Colorado Evangelistic Association, "Gospel services every night." Shame and confusion swept over him and he faltered a moment and then turned into the Gospel hall. There he met big Ed Clark and told him his story. After an encouraging conversation and a season of prayer with Mr. Clark the man left, confident that he was saved and confident that it pays to live for Jesus Christ. Satan only thought that he had the victory—the Lord cares for His own.

Day after day and night after night, Rev. and Mrs. Clark are holding out down on Curtis Street bringing the Gospel to the man on the street. On the opening night of the mission two railroad men slightly intoxicated drifted in. But the Gospel preaching soon sobered them and at the close of the service one of them re-

were accompanied with messages that brought much encouragement and blessing to our hearts. We were made to realize in a fuller way that this testimony was on the hearts of God's people; that Christians with very little of this world's goods were willing to give out of the abundance of their poverty in order that God's work might go forward without this hindrance. One man, who has a wife and child, came to us upon receipt of the appeal, with an offering of \$100.00. We knew he was what the Apostle Paul called "a hilarious giver" but we were amazed at the size of his gift. We knew that his salary was only a little over \$50.00 per month, and that already he was giving regularly much more than a tithe. When questioned as to the advisability of giving so largely, he said, with tears in his eyes, that he could never repay the Lord for the blessing that had come to his life through the testimony of D. B. I.

With spirits like these backing the testimony of D. B. I., we cannot help but go forward. God will multiply and honor such prayerful and sacrificial giving, and will bring complete victory to the praise of His name.

To date \$1900.00 has been received. We have set September 1 as the date when all gifts and pledges should be in. Have you sent in your gift? If not, send it at once in the name of the Lord, so that you, too, may share in the reward that shall be given all those who participate in the furtherance of God's work.

THE OPENING OF SCHOOL

WEDNESDAY, September 17, is scheduled as the day of registration for the 1941-42 term of the Denver Bible Institute. The opening event of the school year will be the annual Fellowship Supper which will take place on Tuesday, September 16, in Chapman Dining Hall. Inquiries and applications received during the summer months give prospect of a fine group of consecrated young men and women enrolling in the classes this fall. Much prayer is being offered in behalf of these young people who, without a doubt, will be the special targets of satanic onslaught as they leave all to wholly follow the Lord. We bespeak the prayers of our *Grace and Truth* readers for God's blessing upon the faculty, staff, and students as we enter another year of fellowship and study in God's precious Word.

SIXTH ANNUAL BIBLE CONFERENCE

THE Sixth Annual Bible Conference closed Sunday, August 24, after fifteen days of rich blessing under the ministry of Dr. Vincent Bennett, Dr. Dan Gilbert, and Dr. John Linton. Dr. Gilbert's messages of the informative type awakened many hearts to the serious conditions

in our own country and the need of Christians being alert and on the job for Christ. Dr. Bennett and Dr. Linton gave such Bible messages as would prepare people to better meet the problems of life and win the lost to the Saviour.

One hundred and twenty-four house guests were entertained in the Institute dormitories. This group of guests came from fourteen different states and included missionaries from two foreign countries. Nebraska was the best represented with twenty-three visitors and Missouri ran a close second with twenty.

The fellowship of this group meant much in the hearts and lives of all and we are even now looking forward to next year when like precious times will be enjoyed, if the Lord tarries.

UNDER THE SURFACE

SOME of the greatest proofs to me of Bible inspiration do not come from that which is obvious in Scripture, but from that which is found under the surface. More valuable often than direct evidence is that which is seemingly incidental or accidental.

I was having lunch one day with a Baptist Deacon, now in heaven. He had come upon a problem that day in his daily reading in Genesis twenty-two. It declares that Abraham "rose up early in the morning" and went three days journey to offer Isaac in sacrifice to God. "That," said the Deacon, "is unnatural for any father to do." He could understand Abraham's willingness to offer Isaac, but to rise early in the morning to do such a thing—that was beyond him.

It happened that I had just been studying the passage, and I said, "Deacon, what is a mystery to you is a wonderful corroboration of other Scriptures. Abraham rose up early, because, as far as he was concerned, Isaac was dead. God had asked Abraham the day before to offer Isaac. Abraham faced the issue then, and that night before he retired, he made the great surrender. He took his hands off Isaac. He handed him over in intention to God. The decision was made; the battle was won; Isaac was dead.

Of course, he rose early the next morning to carry out his intention. Why delay? Whatever struggle there had been was over. Lo, he rose early to do in effect what he had already done in intention."

Hebrews eleven tells us that Isaac rising from that altar was a picture of resurrection from the dead. When did he rise? Three days after he (in symbol) died.

Thus the incidental mention of Abraham having risen up early to offer his son gives corroborative proof that Christ, of Whom Isaac was a type, would rise from the dead on the third day.

—John Linton

The Lord's Tithe

by W. B. Riley D.D.

"Bring ye the whole tithe into the storehouse."

God has appointed a tithe. No good student of the Scriptures would ever call that into question. The language of the law is this, "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's. It is holy unto the Lord And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." "Remember the Sabbath Day to keep it holy" is no more an express command of God's than is the tithing system the plain teaching of His Word. The men who deny that, or who neglect it, practically deny the divine ownership, and thereby dispute the teaching of Scripture. "All the earth is Mine" (Exod. 19:5). "The silver is Mine, and the gold is Mine" (Haggai 2:8). "Every beast of the forest is Mine, and the cattle upon a thousand hills" (Ps. 50:10). "The earth is the Lord's and the fulness thereof" (Ps. 24:1).

Now, if God is the owner of all, it is His right to appoint His own rental; and with a generosity beyond that which is accustomed to characterize the conduct of men, He has asked of earth's occupants but a small proportion of the increase of the land, namely, one-tenth. The apostles and prophets never disputed this, nor yet did they neglect it; whether rich or poor, they regarded God's request and paid their tithe. As early as Cyprian's day, in the third century, he excoriated those Christians who forgot their obligation, "Some of us do not even give tithes of our patrimony, and when God commands us to sell, we purchase and amass." Chrysostom, "the golden-mouthed," cried, "O what a shame! that what was no great matter among the Jews should be pretended to be such among Christians. If there was danger then in omitting tithes, think how great must be the danger now!" Ambrose, in the fourth century, said, "The Lord commands our tithes to be paid every year. He has given you nine parts, but He has reserved the tenth for Himself; and, if you give not the tenth part to Him, He will take from you the nine parts. Whosoever is not willing to give those tithes to God which he has kept back fears not God and knows not what true repentance and confession means." John Calvin declared that the

A challenging presentation of truth. A section of Dr. Riley's book, "The Crisis of the Church"

heathen contributed more to their idols to express their superstitions than Christian people are giving to the great cause of Christ. Knox reminds us that our Lord in the Gospels, speaking to the Pharisees of the payment of tithes, said, "These ye ought to have done." It is only another instance of the great Apostle's teaching that, "Whatever was written aforetime was written for our learning," and another confirmation of the fact that the Old and New Testament are not opposing books, but counter-parts of one great volume, and that the mandate of the one is the moral law of the other. Paul, in his epistle to the Corinthians, called upon the Greek converts to, "Lay by them in store, on the first day of the week, as God had prospered them." Yes, God has appointed a tithe.

God has also appointed the measure of the tithe. "One-tenth of all shall be holy unto the Lord." It sounds like a little measure, and yet never once has it been adopted by a church without utter amazement as to results. The Wesley Chapel, of Cincinnati, a part of whose people adopted the tithe system in 1895, has illustrated what it would mean, for at the end of a few years it was revealed that the tithers, in proportion to their number, had given just twenty-four times as much for everyone adopting it as those who contributed by other means. As a result of their return to the divine order, that church, located in the heart of the city, regarded as dead and ready to be deserted, was suddenly and splendidly revived and became an ensample to every Methodist church in that section of the country. The Pastor, making a report at one of their conferences, uttered these remarkable words, "I have not had to devote five minutes of time to the consideration of the finances of the church during the six years of my pastorate. My time, instead of being occupied with officials planning suppers and lectures, concerts, soliciting donations, or selling tickets, has been given wholly to the spiritual work of the church." All merchandise has been swept out and the place for prayer and praise restored. And while the church had in it even plain and many poor people, it had not a single pauper, illustrating the fact that God was bestowing

(CONTINUED ON PAGE 276)

God's Tenth

SYSTEMATIC GIVING

By A. J. Gordon, D.D.

Dr. Gordon brings to light a wealth of truth about the blessing of scriptural giving

IN TOUCHING the question of giving, we touch the most vital point pertaining to the consecration and spiritual power of the Church. In saying this, we speak from experience, as we certainly speak according to Scripture. "*Bring ye all the tithes* into the storehouse . . . and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Here, plainly, the giving of tithes is made the condition of an abundant outpouring of the Spirit. Prayer, testimony, effort, self denial—how often do we hear these duties mentioned as summing up and fulfilling the requirement of tithes! But "tithes" means money or other property of equivalent value; and the effusion of God's Spirit is here made contingent upon bringing in these tithes, and paying up these dues to God.

A tenth of his income was required of the Jew to be set apart, and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the first-fruits, not the dregs and leavings. And while the amount is not specified in the New Testament, the same principle is carried over. "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2). Here is *consecrated giving*—laying by in store—a certain sum set apart, and made sacred to God's use, and which thereafter one should no more think of using for himself than he would think of taking the same sum from his neighbor's pocket. And here is *proportionate giving*—"as God hath prospered him." Ought the proportion to be any less under the Gospel than under the Law? Surely not when we remember that we have as our exemplar One Who, "*though He was rich, yet for our sakes He became poor*, that we through His poverty might be rich"; and that we have the precept of this exemplar, which no ingenuity can explain away, "*Whosoever he be of you that forsaketh not all that he hath cannot be My disciple*." In the light of such high standards, who can say that at least we ought not to give one tenth of our income to the Lord?

If any Christian who has never tried it will make the experiment, conscientiously following it through to the end in prosperity and in adversity, we predict for him two surprises. First, he will be astonished at the increased amount which he is enabled by this method to give to the Lord; and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For observe that here is an instance where the Lord actually makes a challenge to His people, and sets up a test case, saying, "*Prove Me now*." Taking this Scripture in connection with others, we find that there are two points to be demonstrated.

1. That faithful and proportionate giving will be rewarded with superabundant spiritual blessing. The statement does not require proof, since experience has stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity will find the widest inlet for the Spirit. The health of a human body depends upon its exhalations as well as upon its inhalations. It is reported that a boy who was to personate a shining cherub in a play, on being covered over with a coating of gold-leaf, which entirely closed the pores of the skin, died in consequence before relief could be afforded. Woe to the Christian who gets so gold-leafed over with his wealth, that the pores of his sympathy are shut, and the outgoings of his charity restrained! He is thenceforth dead spiritually, though he may have a name to live.

2. That faithful and proportionate giving will be rewarded with abundant temporal prosperity. This is a saying hard to be received, but it has the emphatic support of Scripture. "Honor the Lord with thy substance, and with the first-fruits of all thine increase: *so shall thy barns be filled with plenty, and thy presses shall burst out with new wine*" (Prov. 3:9-10). This is but one specimen of many from the Old Testament. "*Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom*" (Luke 6:38). Do we believe these words of our Lord? and can we question that

they refer to abundant temporal returns in recompense for abundant giving?

Let us now throw light upon this subject from a few inserted leaves from a pastor's note-book.

One says:

"I knew a widow of limited means who was remarkable for her liberality to benevolent objects. But a sad change came into her by an unexpected legacy which made her wealthy, and then her contributions began to fall below the amount of her straitened finances. Once she volunteered: now she only gives when importuned, and then it is as meagre as if the fountains of gratitude had dried up. Once when asked by her pastor to help a cause dear to her heart in her comparative poverty, and to which she gave five dollars then, now she proffers twenty-five cents. Her pastor called her attention to the surprising and ominous change. 'Ah!' she said, *'when day by day I looked to God for my bread, I had enough to spare: now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means: now I have the guinea means and the shilling heart.'* It is a fearful risk to heart and soul, to become suddenly rich. This is one of the reasons why God lets many of His best children acquire wealth so slowly, so that it may not be a snare to them, may not chill their benevolence; that, when wealth comes, the fever of ambitious grasping may be cooled, and that benevolence may overtake avarice."

Now, the only way to avoid this peril is to cultivate two habits, and let them grow side by side—the habit of economy and the habit of charity. If one's economy grows steadily and alone, it will tend to dry up his charity. If one's charity grows steadily, it will dry up his means, unless balanced by the other virtue of economy. Therefore let both grow together, then our giving will increase just in proportion to our getting.

But let us introduce another illustration furnished from a pastor's observation:

"A parishioner, who was a dear friend, read his pastor a page from life's history to this effect: When a small boy, he gave his heart to Christ. He was engaged in a brickyard to carry clay, often on his head, for twenty-five cents a day. Then he vowed that one tenth of his income he would give to his God. This he conscientiously did, and prosperity followed until his income was \$10,000; and then the trial of his life came, in which he went down in financial disaster. He would not give one tenth of \$10,000. Here his faith balked. He said, 'After disaster had swept all away, I learned what I had not known before—that it is easier to give one tenth of \$72 than of \$10,000. A man is truer to God who works for twenty-five cents a day, and has less temptations and more strength to meet them, whose income is \$6 a month, than \$833.33.' He regained wealth, but it was in strict compliance with the vow of his youth, which his disaster enabled him to fulfil until his death."

Here is an instance of negative proof; viz., that "there is that withholdeth more than is meet, and it tendeth to poverty." The positive proof would no doubt fill volumes, were it written out.

There is a Christian league in this country, banded together to promote systematic giving. It brings every member into covenant to keep a strict account with the Lord, and to render Him one tenth of the income. An annual report is made by each member, giving a statement of his business and spiritual prosperity. The secretary recently told us that the results have been surprising even to the most sanguine advocates of the tithing system; that not only has the income of the missionary societies receiving the funds been greatly increased, but that, out of thousands entering into this league, all but two or three have reported greatly increased business prosperity. Are there not some things to be proved which we have not yet dreamed of either in our philosophy or our mathematics?

We give another instance from a well-known life. We find the statement in print, and believe from what we have heard, that it is substantially correct:

"Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along, he met an old neighbor, the captain of a canal-boat,

and the following conversation took place, which changed the whole current of the boy's life:

"Well, William, where are you going?"

"I don't know," he answered; "father is too poor to keep me at home any longer, and says I must now make a living for myself."

"There's no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

"William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home."

"Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go."

"They both kneeled down upon the tow-path (the path along which the horses which drew the canal-boat walked); the dear old man prayed earnestly for William, and then

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A Nickel for the Lord

YESTERDAY he wore a rose on the lapel of his coat, but when the plate was passed today he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid in the fight against the world, the flesh, and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill, he handed it to the lad and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is He? Why, the man worships Him as Creator of the universe, the One Who put the stars in order, and by Whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the cause of his Creator.

And the man knew that he was an atom in space, and he knew that the Almighty was without limitations, and knowing this, he put his hand in his pocket, and picked out the nickel, and gave it to the Lord.

And the Lord, being gracious, and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

The nickel hid beneath a quarter that was given by a poor woman that takes in washing for a living.

It Pays!

ONE CHURCH'S EXPERIENCE

A BAPTIST church in Oklahoma had a membership of one hundred and an indebtedness of about \$11,000. The property was advertised to be sold to satisfy a judgment, and of course the congregation was very much discouraged and unhappy. But a tithers association was formed which grew to forty-eight members, near half the membership of the church. Money began to come in. There was plenty to pay current expenses, and liberal gifts to missions. In

less than four years all of the indebtedness had been paid but \$600, and they had paid out \$5,000 for improvements. So they had raised \$15,000 besides paying all current expenses and making large offerings for missions. They were relieved of the burden of raising money by un-Christian means, and gave their attention to evangelism. In this period they added 287 members to the church.

—*Watchman-Examiner*

A Personal Testimony

By REV. I. D. McBAIN, *pastor of the First Baptist Church, Limon, Colorado*

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

TITHING is a privilege and a duty taught in both the Old and the New Testaments. It is my conviction that the Christians today are not practising this as they should.

I have seen a great many churches closed because they could not pay expenses. Before giving up, they invariably try church suppers for charge or raffles or anything else to make money. In my experience I have found that any church or individual Christian, who depends on God with a true faith and tithes, will prosper. A church supported by "tithing Christians" will prosper without any money-making schemes.

It should not be the selfish motive, but Malachi 3:10 plainly shows that we will prosper individually if we tithe as believing Christians.

We must believe in Jesus Christ as the all-sufficient Saviour and then give back to Him the tenth which He asks of all the blessings He gives us.

The church, of which I am now pastor, has grown from a "self-supporting" organization to a God-led fellowship in a little more than two years. We not only are making our own expenses,

but have cut down our allotment from the state missions and increased our own mission giving. Our members have grown in grace and knowledge of the Lord Jesus Christ.

A short time ago I asked the people who were having difficulty with their giving to come and see me as their pastor. I also asked the tithers to come and give me their opinion. Without an exception the tithers testified to a joy which they had never experienced before starting to tithe.

We need perfect assurance that this is God's church and that He is able to supply the needs of His own church. What the Christians and church members need today is a living, active faith in the only true God and Jesus Christ Whom He has sent. That is, actively living the faith that we profess to believe.

All the churches that I have served will testify, without an exception, that a real blessing is given when one gives freely and willingly.

I believe that it is often necessary for an individual to get low in his personal finances and give from that which he feels he really needs for himself before he will see the hand of God. The woman who gave her only mite felt the blessing of God much stronger than did the rich man who had much more.

It is necessary that we bring all the tithes into the storehouse before we will receive the blessing of God.

She Loved and Gave--

The Poor Widow

BY ED C. CLARK

The kind of giving that God can multi-multiply

"Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury" (Mark 12:43).

THIS photograph, depicted for us by our blessed Lord Jesus, is a scene which was enacted in the temple at Jerusalem—the collection is being taken! This is a part of Christian worship, and will continue to be until the Church is taken from earth to heaven. The blessed Man in the glory is still interested in our giving.

Some church people say: "I wish those mission folks and missionaries would stop talking about money." Christ had more to say about money than He had to say about repentance, however vital that question may be. He had more to say about giving than He had to say about the New Birth. He had more to say about giving than He had to say about heaven or hell.

Money can be used to build night clubs and destroy the youth of our land and send them on their way to hell; or money can be used to clean up society and build character. Money can be used to build city missions and Gospel centers where shattered and broken lives can be rebuilt through the power of the Gospel of Jesus Christ (Romans 1:16).

The Church projects itself into eternity; and I believe men that I have known, who loved their Lord and gave for Christ and the lost, have been welcomed into eternal habitations by those who have been rescued from lives of sin, drunkenness, and crime, made possible because of their gifts to rescue missions and Gospel centers. The recent home-going of dear "Mel" Trotter brings this truth strikingly before us. It cost about five dollars to open and heat the Pacific Garden Mission, 67 West Van Buren Street, Chicago, Illinois, the night "Mel" staggered in on his way to the Chicago River—a cold night in January, 1897. But that night, Christ came into his life. For forty years, "Mel" stood between the least, the last, the lost, pointing them to the cross of Calvary

and "the Lamb of God Which taketh away the sin of the world."

The collection plate tells what we are in our hearts. We judge ourselves. If our gifts are permeated with the sacrifice of Calvary, then they are sweet-smelling and acceptable to our God Whom we love and serve.

Just what met the view of our Lord as He sat that Sabbath day in the temple at Jerusalem? They were not all poor in that day. There were many rich. Thank God, there are rich men today who love God and give largely for His church. "Many that were rich cast in much."

There was a poor widow who did not cast in much—two mites, which make a farthing. It was her day's living, and she evidently went without necessary food for one whole day that she might have to give. Our Lord said: "This

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Givers Are of Seven Kinds

First, those who give spontaneously and generously, but only to themselves—auto-givers, they might be called.

Second, those who give thoughtlessly, without any real or high motive—givers of the occasion, as it were.

Third, those who give as a sop to conscience and self-esteem; in a species of atonement for the evil they do—penitential givers.

Fourth, those who give as a matter of display, to win public applause for their generosity—theatrical givers.

Fifth, those who give because others give, because they are expected to give, and are ashamed not to give, and therefore give grudgingly—conventional givers.

Sixth, those who give because they feel they ought to give; who give through a sense of duty, and not through love—moral givers.

Seventh, those who give in the spirit of Jesus; who give because they love their neighbor as themselves, and above all things, desire to help him—spiritual givers.

To which kind do you belong?

—Selected

Tithing Under Grace

by the Editor

A truth about tithing that every Christian should know

MOST Christians are quite willing to leave such problems as the location and appointments of heaven to God. They do not presume to dictate to Him how He shall run His business. This same heavenly Father has outlined a plan of giving for heavenly rewards and yet men seem so slow even to give it a try.

God has a right to ask a tithe, which is the method of giving planned for us. All that we possess—our life, our breath, our daily sustenance, and our possessions—are not our own; for we did not make them. The One Who made them lends them to us and asks but a tenth in return. This is not exorbitant; for even in

farming the owner of the land gets one-third or two-fifths from the tenant. If any man doubts that he is but a tenant and God the owner let him declare how much he brought into the world and how much he will take with him when he dies. Paul's answer will be echoed by us all:

For we brought nothing into this world, and it is certain we can carry nothing out (I Tim. 6:7).

God in the tithe has made it easy for us to give. Has it ever occurred to us how difficult it would be to give directly to God an offering? If we had a celestial offering how would we transport it to heaven? God knows how im-

(CONTINUED ON PAGE 277)

Divine Department Stores and Heavenly Lunch Stands

By Clifton L. Fowler

THE question of church bazaars and dinners comes up just about often enough to keep the churches in a constant stew, or a boil, or a fry. It is an acknowledged fact that the Lord's work must have money to carry it on. It is acknowledged that the money must be raised. It is not acknowledged that the way to catch the money is by setting a trap and baiting it with ice-cream and pen-wipers, or oyster stew and fudge. This modern system of teasing the reluctant nickels from the hard-clutched pockets of believer and unbeliever alike cannot be too severely castigated.

While it can be proved from Scripture that the Lord loveth a cheerful giver, it cannot be proved that the Lord loveth either a cheerful ice-cream peddler or a cheerful ice-cream buyer when the transaction is entered into to prevent His work from going by the board.

It can be proved from Scripture that the early Christians laid by them on the first day of the week as the Lord prospered them, but it cannot be proved that on Friday night they got together to run a Heavenly Lunch Stand.

When God's people become so depleted in the power of the Holy Spirit that they are compelled to ask the world of unbelievers to come and help the Lord pay the pastor's salary, or help in laying a sidewalk, it is time for that band of so-called believers to close their doors and give the place to the bats, or else turn from their worldliness and once more trust God.

When the minister of God's Word drifts so far from the teaching of the Book of books that he dares encourage his people in the opening of a Divine Department Store instead of letting the money come in the only scriptural fashion—voluntary offerings—it is time for him to enter another business (rag-picking, for instance), or else get down on his knees and confess his sin to God.

The assemblies of the Living God and Crucified Saviour are not commercial institutions.

"Make not My Father's house an house of merchandise" (John 2:16).

"Wherefore come out from among them, and be ye separate, saith the Lord" (II Cor. 6:17).

THE BLESSEDNESS OF GIVING

A man whose Christian experience is monumental in the realm of walking by faith leaves for us this challenging discussion on giving

by George Mueller

MANY of the children of God lose, in a great measure, the privilege and also the blessing to their own souls of communicating to the Lord's work and to the necessities of the poor, for want of a regular habit of giving. They may not be covetous, they may not be gain-loving, "loving this present evil world"; and yet they scarcely in any degree act as stewards for the Lord, but as if they were already owners, because they give only from feeling or particular circumstances; and thus life is gone before they are aware of it, without good use having been made of that one brief life here on earth, in using their means for the Lord as they might have done.

"How then," the Christian may say, "shall I act in order that I may best use my means for the Lord?" My reply is this:

1. Seek to keep before you that the Lord Jesus has redeemed us, and that, therefore, we are not our own, because we are "bought with a price," even "the precious blood of Christ." All, then, that we have and are, belongs to Him, and we have to look on our possessions as a faithful steward would who is entrusted with goods or money by a rich proprietor.

2. The habitually using of our means, the regularly communicating as the Lord prospers us, is next to be attended to. As far as practicable, we should seek to do this weekly, according to that word:

Upon the first day of the week let every one of you lay by him in store, as God has prospered him (I Cor. 16:2).

This point cannot be too much considered by Christians in the fear of God. It is God's principle, most plainly laid down in God's Word.

3. It is to be noticed, also, that the injunction of the Holy Ghost, by the Apostle Paul, is not only that one or another should do so, but viz., the rich, those of the middle classes, and even those of the poorer classes.

4. With regard to the amount to be given, no rule can be laid down, because what we do ought to be done, not in a legal spirit, but from the love and gratitude to that blessed One Who died for us. God would have us act in the spirit

of sonship, and as constrained by the love of Christ to us. He therefore gives no commandment with regard to this point to those whom He has redeemed and forgiven, and whom He has made His children, His heirs, and joint-heirs with Christ.

But take heed, dear Christian reader, that you do not lose the blessing, because it is not said you must give the tenth part, or the fifth, or the third, or half, or three-fourths of what God gives you. The writer would set before himself nothing less than to say, "Lord, all I have is Thine; use it as Thou pleaseth." On this principle he has, by God's grace, been enabled to act for forty-four years, and the unspeakable happiness and blessedness, resulting from thus acting, he is unable to describe.

If, however, the reader says, "I cannot do this," the reply is: Then do what you can and have grace for. Give the tenth part, or the fifth, or the third, or the half, or what God gives you, even as you now have light and grace on the subject; only fix even the smallest amount you purpose to give of your income, and give this regularly; and as God is pleased to increase your light and grace, and is pleased to prosper you more, so give more. If you neglect an habitual giving, a regular giving, a giving from principle and upon scriptural ground, and leave it only to feeling and impulse or particular arousing circumstances, you will certainly be a loser. The smallest amount which is fixed to be given may be continually gone beyond; but it is well that you should fix this lowest amount, lest you should do nothing at all, or scarcely anything.

In connection with this subject, let us remember:

1. There is such a thing as "sowing" and "reaping," according to II Corinthians 9:6. Teaching children; visiting from house to house, for the sake of benefiting persons naturally or spiritually; giving money, bread, clothes, etc., to the poor; using our money in any way for the Lord's honor and glory is called, according to this passage, "sowing"; and the recompense given by the Lord to him who sows in

(CONTINUED ON PAGE 277)

The Church Financed --

An Unwelcome Subject

BY MATTHEW FRANCIS

What to do about the "itching ears"

Speak unto us smooth things (Isaiah 30:10).

A REBELLIOUS people, the people of God, for whom God had done so much, demanded that the prophets should prophesy to them smooth things—things that are not rough, rugged, turbulent—things that are convenient, comfortable, agreeable, pleasant, flattering.

The solemn paragraph has been written to perpetuate the record of the awful, sinful rebellion of a people who would paralyze the prophet of God and put to silence divine utterance. "Now go, write it . . . note it in a book, that it may be for the time to come for ever and ever" (Isa. 30:8). Let us bear in mind that "these things were written for *our* admonition" (I Cor. 10:11). The human heart is forever the same. It hates to be disturbed. It hates to be shown its deep-rooted sinfulness. It hates to be told what it *must* do. It loves to hear that which is agreeable. It loves to hear that which flatters it in its sin and sinful ways.

The teacher of the Word may discourse on almost any subject found in revelation and he will be listened to gladly. But, somehow, when the duty of Christian giving is taught, there is on the part of many a turning away from the truth. "Reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they (who? professing Christians) will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they (professing Christians) shall turn away their ears from the truth" (II Tim. 4:2-4). Is not that time upon us? Anything that is called "purely doctrinal," that which may be received by nothing more than a mental effort, as the rules of arithmetic are received, will find a ready hearing.

Truth that is practical receives scant attention. It is turned away from. The question is pertinent. Is there any truth of divine revelation that is not practical in itself or does not lead to a practical issue? What of the Incarnation, Salvation, Regeneration, the Atonement, the Glorious Appearing of the Great God and our Saviour Jesus Christ? Are these transcendent truths nothing more or better than problems in which men may find pastime or

upon which they may perform intellectual gymnastics? Divine truths are profoundly ethical, in their essential nature and are calculated to produce a moral and spiritual character, a life well-pleasing to God. The revelation does not put truth in water-tight compartments labeled "doctrinal; practical." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17). "And without controversy," the Bible teaching on the duty of saints in money matters is intensely practical.

Though it be an unwelcome subject, it must be taught diligently.

Ministers who are fearlessly faithful in other lines of biblical instruction are driven from their course by the shallow cry of covetous souls, "Ministers always talk of money." Coming out of a meeting at a convention for the deepening of the spiritual life, where the speaker, a preacher of no mean power, grace, and knowledge of the Word, had given a very illuminating Bible reading, faithfully delineating the duty of saints regarding money, I was accosted with the remark: "Why do convention speakers choose such horrid subjects for their meetings, etc.?" The remark was made with no little annoyance, and that by a "believer." We believe the preacher had chosen "such a horrid subject" in much prayer. In fact, he told the congregation that he had spent months in prayer seeking the Lord's guidance for a message for the convention. Certainly his Bible reading was most biblical, and much blessing attended the greatly needed instruction. But there is sad reason to think that instances of believers rejecting the truth are not uncommon. One minister found after preaching on the Bible system of giving to the Lord that some of his flock left the church annoyed with the teaching in finance. Is it not the ancient cry, "Speak unto us smooth things?"

"The pulpit, it is said, 'is for the preaching of the Gospel of redeeming love and pardoning grace. The duty of the minister is to preach Christ and Him crucified. That is what Paul did, and preachers should follow his noble example.'"

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BOOK



Conducted By
L. E. McClellan and Others

REVIEWS

THE COMING WAR AND THE RISE OF RUSSIA

Dr. Harry Rimmer presents another book in the series of *Shadows of Things to Come*. In this book, *The Coming War and the Rise of Russia*, he points out from Scripture the evidence of a coming war, more terrible and awful than any war we have ever had. He also firmly presents the fact that he believes this war will come hand in hand with the rise of Russia. He uses several passages from God's Word, and adds the vision of the prophet Ezekiel as proof for his viewpoint.

The Coming War and the Rise of Russia, by Harry Rimmer, D.D., Sc.D. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 87 Pages. Price, 50c, cloth. —G. B. M.

THE COMING LEAGUE AND THE ROMAN DREAM

This is the third book in Dr. Rimmer's series on prophecy. He takes the same position in his statement that he is a student of prophecy and not a prophet. Many have disagreed on topics dealing with the future, and many men of God have taught for years that there was to be a revival of the Roman Empire. Dr. Rimmer disagrees with the popular school of thought and states plainly, and tries to prove from Scripture and research, that this is but a dream, and not Bible facts at all. His arguments bear attention, although we disagree with his conclusion that the Roman Empire will not be revived.

The Coming League and the Roman Dream, by Harry Rimmer, D.D., Sc.D. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 87 Pages. Price, 50c, cloth. —G. B. M.

SEVEN WAYS OF GIVING

The Careless Way—

Give to every cause without inquiring into its merits.

The Impulsive Way—

Give from impulse as often as love and piety prompt.

The Lazy Way—

Offer to earn money for benevolent objects by festivals, etc.

The Self-denying Way—

Save the cost of luxuries and apply them to benevolent purposes.

The Systematic Way—

Lay aside, as an offering to God, a definite portion of our income.

The Equal Way—

Give to God just as much as we spend ourselves.

The Heroic Way—

Limit our expenditures to a certain sum and give away the rest of our incomes. This was John Wesley's way.

—Dr. A. T. Pierson

MODERN SPIES IN THE LAND OF ISRAEL

Mrs. Barbara M. Bowen gives us another book on the land of Palestine. This time it is on the customs and real identity of the people there. Her revelations as to who the "Arabs" really are prove to be very interesting. She presents the dress, customs, and ideals of the people of Palestine in a very unusual and real manner.

Modern Spies in the Land of Israel, by Mrs. Barbara M. Bowen. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. —G. B. M.

ALL THINGS NEW

This is one of the most interesting, practical, true-to-life, challenging Christian fiction books that we have read. If you want to get a heart-rending picture of a lost soul and its problems; if you want to get a glimpse once again of what a Christian whose life, tongue, and thoughts are not wholly yielded to the Lord Jesus Christ can do to those about them; if you want to be refreshed by a sparkling testimony; if you want to see another manifestation of God's great grace —don't fail to read *All Things New*.

All Things New, by Ann Harvey. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 183 Pages. Price, \$1.00, cloth. —G. B. M.

BORN OF THE SPIRIT

This book is unique in that it takes the story of Nicodemus in John three and applies it to people living in this day and age, presenting the same problems that came to Nicodemus. It gives a clear, concise view of God's plan of Salvation.

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Born of the Spirit, by T. E. P. Woods. Publishers, Wm. B. Eerdmans Publishing Company, 234 Pearl St., N.W., Grand Rapids, Michigan. 56 Pages. Price, 50 cents, cloth. —L. E. M.

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Studies in First and Second Kings and First and Second Chronicles, by Grace Saxe. Publishers, Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Illinois. 112 pages. Price, 35 cents, paper. —E. G. L.



The Berean African Missionary Society

The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary



FIELD SECRETARY'S ILLNESS

An editorial appeared in last month's issue of *Grace and Truth* regarding the illness of Rev. Irving M. Lindquist, Field-Secretary-Treasurer of the Society. The first cablegram, received July 8, said,

"IRVING ILL. COMPLICATIONS WIRE EXTRA MONEY."

Cablegrams are quite inadequate, so we were at a loss to know the actual character of his illness, but we sent as much money as we could without neglecting some outstanding orders for goods to be shipped to the field. Another cablegram was received on July 15, which said,

"FORTNIGHT IRVING CRITICAL IMPROVING SLOWLY."

We were glad for this later word. A prayer request was sent to several churches concerning Mr. Lindquist's need. These letters went out in time to be received for the morning service of July 13. It is interesting that two days after many friends had unitedly remembered our missionary in prayer, the second cablegram came stating that he was improving. We thank God for His willingness to work in answer to prayer.

We were in the dark as to the real nature of Mr. Lindquist's condition until a letter came about August 15. This letter was written by Mrs. Amie on July 1, before she sent the first cablegram. She said that Mr. Lindquist had not been feeling well for several weeks. He had been unable to hold anything in his stomach for many days, but finally was able to hold Klim milk. Finally, on June 29, he came down with a high fever. He was afraid that he had contracted malaria while in Elizabethtville. To Mrs. Amie it looked like something more serious, perhaps Blackwater fever. So without the knowledge of Mr. Lindquist, Mrs. Amie drove 5 kms. to where the state agricultural man was working, and consulted with him. They both came to the conclusion that they should get a doctor to come and examine him. They drove all night to the nearest mine, which was 135 kms. away and presented the case to the doctor. The doctor came on Monday, June 30, and after examination diagnosed the case as Acute Bright's disease with complications.

Before Mrs. Amie's letter was received at the Home Base, we had become quite concerned about Mr. Lindquist and cabled for further news both regarding the exact nature of his illness and his present condition. It was gratifying to receive a cable on August 19, signed by Mr. Lindquist himself, which read as follows:

"ACUTE BRIGHTS WITH COMPLICATIONS CONVALESCING SLOWLY."

We realize the seriousness of Mr. Lindquist's condition, but the very fact that he sent the cablegram himself encourages us to believe that he is improving. We thank our dear friends and co-laborers for their prayers and bespeak their continued intercession at the throne of grace that God's servant may be quickly strengthened for the work He has given him to do in that needy land. We are deeply conscious of the fact that "effectual fervent prayer . . . availeth."

We were much encouraged by the beautiful spirit of helpfulness shown by individuals and groups. Forty dollars was received to help toward the expenses of this illness, which will no doubt cost considerably. The previous illness that took Mr. Lindquist the long journey to Elizabethtville cost around \$400.00, and we know that Mr. Lindquist was low on funds to begin with, because of having used every cent he could spare of his personal allowance on the needs of the station. (This spirit characterizes all our mission-

aries.) So we are grateful for those whom the Lord has touched to stand by at this time. Perhaps He will deal with others to help meet his need.

MUSUKU STATION

We received a letter from Musuku dated May 14, and were happy to learn that Mr. and Mrs. Jansen are keeping well. Mrs. Jansen stated that they have remained well even during the most severe times of sickness among their natives. We thank God for this.

HAND SEWING MACHINE PURCHASED

Some time ago we mentioned the need of another sewing machine for Musuku because of the tremendous amount of sewing that Mr. and Mrs. Jansen had to do to keep their boys and girls clothed. Some of our friends were impressed with the need and contributed toward the purchase of a machine. While the full amount (\$25.00) did not come in, Mr. Lindquist felt that he should purchase a machine for the station at once, and it has been put to good use for the past few months. Mr. Jansen says, "We have got a little hand sewing machine out here at Musuku and have taught one of our mission boys how to sew. He began by patching shirts and pants for the boys, and then, after he had become used to the machine and knew how to oil it, etc., we taught him how to make new clothes. Within less than three months he had made twenty-three shirts and twenty-six pants. I am looking around for a treadle from an old machine and if I get one I will take the crank off the machine and fix it so our boy can run it with his feet as it is rather slow and cumbersome to run it by hand. Mrs. Jansen and I are saving part of our tithe and as soon as we have enough tithe money saved we will have Miss Encinas buy and ship us an economy model treadle machine from Ward's. This will give us two machines without adding any extra expense to the General Fund and at the same time it will take the load of sewing for the girls from Mrs. Jansen.

TESTAMENTS NEEDED

"We have a real need of more Testaments to sell to our people. Although we do not have any translation in their language, there is a translation in Kingwana, the trade language used here, and we have been distributing Testaments in the Kingwana. But they are hard to get now. About a year ago we ordered a hundred copies from the British and Foreign Bible Society, and we have just recently received fifty. They wrote they were unable to fill the entire order as much of their stock had been destroyed in the air raids. Of my share of those fifty I have only two copies left. I want to keep them on hand, as in the past we have had visitors from distant villages coming to buy copies of the Word and I have had to tell them that we were out of them. Too bad, we cannot supply the needs for the Bread of Life.

EVANGELISTIC ACTIVITIES

"This is vacation month and all of my Bible School boys are out in distant villages carrying the Word to their own people. We, ourselves, do not seem to be able to get out into the out villages much since the other missionaries have gone to Ikozi, as there are so many things on the station that need attention. So we are doing the next best thing by teaching young men in school for three months and then sending them out for a month so that they can put into practise some of the things they have learned. However, we ourselves need to get away some, and if possible I shall see if I can tear myself away for a little while during this vacation period.

GARDEN WORK

"Here on the station, during vacation, we are busy laying
(CONTINUED ON PAGE 280)



In the HARVEST FIELD

Conducted by
Myrtle Stewart

Mrs. Hannah Roach ('30), of the South American Mission, writes of the Lord's blessing upon the work in Contamana. She and Miss Wheeler find the medical work especially heavy.

We quote from her letter: "So you see that Contamana is still on the map. And although she is like the desert in the wilderness, some day perhaps this desert will spring forth into many blossoms and many will praise the name of Him Who died on Calvary."

Surely we should remember these faithful missionaries in prayer as their words and their lives tell of Christ.

As Camp Pastor at the Western Colorado Assembly, Rev. Norman D. Renn ('34) of Palisade, Colorado, conducted the morning watch at 6:45 A.M. and also the outdoor vesper services at 7:00 P.M. The assembly was held at Grand Mesa, Colorado, July 14 to 20.

Mr. and Mrs. Ray Edwards of Kodiak Island, near Alaska, would appreciate our prayers for them. Mrs. Edwards (Marguerite Meyer, a former student) has been ill for about two months. Mr. Edwards, although occupied at the air base, conducts a Sunday-school and church service every week.

Rev. and Mrs. James E. Hanson and son have moved to Great Falls, Montana, where Rev. Hanson now has a pastorate.

At the Crescent Lake Bible Camp held near Rhinelander, Wisconsin, two of our graduates were included in the faculty. Rev. Elmer Seger taught on "Missionary Journeys of Paul" during the week of July 14 to 21. From July 21 to 28 Rev. Ambrose Badow was the teacher of "Missionary Journeys of Paul" and of "Steps to Better Living."

CAMPUS NEWS FLASHES

July has been an especially enjoyable month because of the visits of many friends and relatives. We were happy to fellowship with the following visitors: Rev. and Mrs. Paul Hutchens and their daughter, Pauline, who stopped on their way to Loveland, Colorado, where Rev. Hutchens is acting as supply pastor; Rev. and Mrs. Haskell Cooper of Stillwater, Oklahoma, and Miss Christine Cooper, Mr. Arthur Cooper and Mr. Richard Smithers of Ponca City, Oklahoma; Mrs. G. H. Sellers of Hayden, Colorado, who spent a few weeks with her daughter, Mrs. Leland McClellan; Mr. and Mrs. Mansfield and their two children, with Mrs. Mansfield's sisters, Fern and Faye Arbutnot ('39) (the Mansfields are engaged in mission work in the neglected districts of Arkansas); Lawrence and Kenneth Ellis, brothers of Mrs. E. G. Lindquist ('40) and Miss Doris Ellis ('44); Miss Anna Eld of St. Joseph, Missouri, who came with Dean and Mrs. Lindquist and visited a few days at the campus before going to Institute Park to attend the Christian Conquerors Youth Conference; Rev. and Mrs. J. M. McKnight and their two sons of Norfolk, Virginia; Mr. and Mrs. William Geck and William, and Mr. and Mrs. Herman Waespi and Jacqueline and James of St. Louis, Missouri, relatives of Miss Alma Waespi ('29); Mr. C. G. Benthien, who spent a few days here with his sister, Miss Anna Benthien ('29), before leaving for military duty in the Philippines, and Mrs. C. G. Benthien and little son George, who will make their home in Denver during the absence of Mr. Benthien; Mr. and Mrs. John Sunderland and Judith Ann, Mr. W. W. Moore, Mrs. H. L. Ward, of Kansas, and Mrs. Edith Saylor and Billy, of Boulder, Colorado, all relatives of Mrs. E. G. Lindquist ('40) and Miss Doris Ellis ('44).

Dean and Mrs. C. Reuben Lindquist ('27) recently returned from their deputation trip which was mentioned in the June issue. En route to Chicago they held services in Kansas City, Missouri, and in St. Louis, Missouri, and East St. Louis, Illinois. They were happy to meet many friends, including Rev. and Mrs. Joseph Wright ('28) and the relatives and friends of a number of students and staff members. At the Norwood Park Tabernacle, Chicago, of which Rev. V. F. Anderson is the pastor, they spent an enjoyable and profitable two weeks. There they enjoyed fellowship with many of the graduates and former students.

Miss Violet Anderson returned from Holdrege, Nebraska, where she visited with relatives. She is now employed in Denver.

Staff members who were vacationing during July were Miss Grace Crooks ('33) and Miss Neita Smith ('30). Miss Crooks spent part of her time with relatives in Broomfield, Colorado, and the remainder of her vacation at the Christian Conquerors Youth Conference. Miss Smith enjoyed a visit in Michigan.

Miss Nell Owens ('41), after completing some work here, returned to her home in Ohio.

Miss Virginia Strouse, along with her parents, enjoyed a vacation in Michigan. Miss Verna Van Wingerden traveled with them to Detroit, where she will remain until fall.

Rev. John Finley, who has been in Chicago with his parents, has returned to work at the school.

Miss Ruby Grove, of Limon, Colorado, who plans to enter school, is helping in the work this summer.

Miss Katherine Harder, a former student, who spent two terms in Africa, visited at the campus and at Institute Park for a few days. Although her health will not permit return to the foreign field, Miss Harder plans to continue in Christian service. She will engage in visitation work and child evangelism in Kansas City, Missouri.

BORN

To Rev. and Mrs. C. Raymond Olander (nee Elfrieda Timler, '36), of Holmen, Wisconsin, a son, Raymond Bruce, August 1.

To Mr. A. D. Weber, and Mrs. Weber (Edith Cook, former student), a son, David Lee, July 15.

MARRIAGE

Mr. Marlin Olsen, a former student, and Miss Gladys Evelyn Tobiasson were married in the Trinity Lutheran Church of Longview, Washington, on Sunday, August 10. The couple will go to China as missionaries.

CHRISTIAN CONQUERORS YOUTH CONFERENCE

Songs of praise again filled the chapel and dining hall as enthusiastic young people met for the third Christian Conquerors Youth Conference at Institute Park. During the nine days of the Conference, fifty-one young people enrolled.

Dr. Vincent Bennett, the guest speaker, proved to be a special blessing to everyone, even to those who were permitted to attend only one or two services. While numbers was not the objective of the Conference, those who were praying will be glad to know that three gave testimony of conversion, that some became burdened for friends and loved ones and immediately wrote letters to present Christ to them, and that twenty consecrated their lives.

Distinct progress was made in the building program at Institute Park this summer. Within a period of about four weeks, Rev. Charles Johnson ('36), with Mr. J. M. McKown, Donald Reader, Paul Osborn, Clarence Clark, and Joe Bird, built a fine retaining wall around the dining room and kitchen and almost completed the boys' and girls' dormitories. The girls' building was used during the Young People's Conference and with very little more work the boys' dormitory will be ready for occupancy. These dormitories were made possible through the generous gift of Mr. and Mrs. J. R. Haynes of Springfield, Illinois.

The conference expenses were fully met. At the closing meeting, August 3, \$200.00 was raised to care for the conference and to put cement floors in the dining room and dormitories. This is cause for real thanksgiving to God.



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

THE GREATEST TEXT

John 3:16

- I. The Greatest Lover—"God"
- II. The Greatest Degree—"So Loved"
- III. The Greatest Company—"The World"
- IV. The Greatest Act—"That He Gave"
- V. The Greatest Gift—"His Only Begotten Son"
- VI. The Greatest Opportunity—"That Whosoever"
- VII. The Greatest Simplicity—"Believeth"
- VIII. The Greatest Attraction—"In Him"
- IX. The Greatest Promise—"Should not perish"
- X. The Greatest Difference—"But"
- XI. The Greatest Certainty—"Have"
- XII. The Greatest Possession—"Everlasting Life"

PRAYER

Matthew 6:6

- I. The Period
"When thou prayest"
- II. The Place
"Enter into thy closet"
- III. Privacy
"Shut thy door"
- IV. The Person
"Pray to thy Father"
- V. The Promise
"Thy Father... shall reward thee"

—C. W.

PROGRESSIVE JOY

"Behold, I bring you good tidings of great joy" (Luke 2:10).

- I. Joy
Gal. 5:22
- II. Great Joy
Luke 2:10
- III. Exceeding Joy
I Peter 4:13
- IV. Exceeding Great Joy
Matt. 2:10
- V. Abundance of Joy
II Cor. 8:2
- VI. Fulness of Joy
John 15:11
- VII. Unspeakable Joy
I Peter 1:8

THE WAY

"I am the Way" (John 14:6).

- I. Jesus Is the Way OUT
Out of the wilderness of sin
The way out for the world and for us
- II. Jesus Is the Way THROUGH
"Lo, I am with you always"
- III. Jesus Is the Way IN
The door into the Father's house
- IV. Jesus is the Way UP
Up to Heaven and to God
Jacob's ladder a type . . .

WHAT HAVE YOU?

"What is that in thine hand?"

Exodus 4:2

- I. Moses had a rod, and it became a wand
- II. David had a sling, and used it to slay a giant
- III. A Jewish maid had a little voice, and used it to tell of the man of God (Naaman . . . Elisha)
- IV. A little lad had his lunch, and Jesus used it to feed a multitude
- V. A widow had two mites, but millions have been inspired by her giving
- VI. Dorcas had only a sewing kit, but used it in a big way to help the poor

"What is that in *thine* hand?"

HIS NAME "JESUS"

Matthew 1:21

- I. A Great Person—He, "Immanuel," "Jesus"
- II. A Great Promise—Shall save
- III. A Great People—His People
- IV. A Great Power—Their sins

—H. K. D.

PETER'S DOWNWARD STEPS

"Peter followed afar off"

Luke 22:54

- I. Self-Confidence
"Though all men shall be offended"
"Though I should die with Thee"
Paul: "Let him that thinketh he standeth . . ."
- II. Relaxation
Asleep in Gethsemane
- III. Desertion
"All forsook Him and fled"
"Peter followed afar off"
- IV. Bad Company
"Sat with the servants of the high priest"
See Psalm 1:1
- V. Denial and Profanity
"Denied with an oath"

GOD'S "BUTS"

Acts 5:12-32

Man's "buts" generally lead to something detrimental, or to some disparagement; God's "buts" always open the way to something better.

- I. "And laid their hands on the apostles" (vs. 18); *but* "the angel" (vs. 19); deliverance of apostles.
- II. "And when they heard" (vs. 21); *but* ". . . the officers" (vs. 22); defeat of officers.
- III. "And the keepers standing" (vs. 23); *but* "we found no man" (vs. 23); dismay of officers.
- IV. "And came . . . and told" (vs. 25); *but* "without violence" (vs. 26); deceit of officers.
- V. "And they brought them" (vs. 27); *but* "Peter answered" (vs. 29); defiance of apostles.

—E. O. S.

AT THE FEET OF JESUS

"Sitting at the feet of Jesus"

Luke 8:35

- I. The Place of Pardon
Luke 7:38
- II. The Place of Healing
Matt. 15:30
- III. The Place of Learning
Luke 10:39
- IV. The Place of Prayer
Mark 5:22-23
- V. The Place of Thanksgiving
Luke 17:16
- VI. The Place of Rest
Luke 8:35
- VII. The Place of Comfort
John 11:32
- VIII. The Place of Worship
Rev. 1:17

GREAT CONFESSIONS

"I have sinned"

Luke 15:18

- I. Pharaoh
Exod. 9:27
- II. Balaam
Num. 22:34
- III. Achan
Josh. 7:20
- IV. Saul
I Sam. 15:24
- V. David
II Sam. 12:13
- VI. Judas
Matt. 27:4
- VII. Prodigal
Luke 15:18

—J. A.

SENTENCE SERMONS

Live so the preacher can tell the truth at your funeral.

We stop multiplying when we stop distributing.

The more we pray the more we want to pray. The less we pray the less we desire to pray.

If we would have God's leading, we must be obedient to the voice of God in the things already known.

The lark loses its song as it gets close to the earth.

A hearse is a poor vehicle in which to ride to church. Why wait for it?

A lie has no legs; it requires other lies to support it.

Don't think the Bible is dry because it is dusty outside.

A man is also known by the company he keeps out of.

Some people fall for everything and stand for nothing.

H E L P S

FOR
GOD'S
WORKMEN

HITLER AND GOD

Most people do not know that Herr Hitler considers his anti-semitism as helping the Lord. We quote from "Mein Kampf," pp. 83 and 84:

From a feeble cosmopolite I had turned into a fanatical Anti-Semite . . . By warding off the Jews I am fighting for the Lord's work. Forgotten is God's statement in Genesis 12:3, "And I will bless them that bless thee and curse him that curseth thee." Even now the Russian campaign has begun to backfire. Will God use Stalin to do the cursing?

NOTABLE SAYINGS ABOUT THE BIBLE

Abraham Lincoln: "I believe the Bible is the best gift God has ever given to man. All the good from the Saviour of the world is communicated to us through this Book."

George Washington: "It is impossible to rightly govern the world without God and the Bible."

W. H. Seward: "The whole hope of human progress is suspended on the ever growing influence of the Bible."

U. S. Grant: "The Bible is the sheet-anchor of our liberties."

Andrew Jackson: "That book, sir, is the rock on which our republic rests."

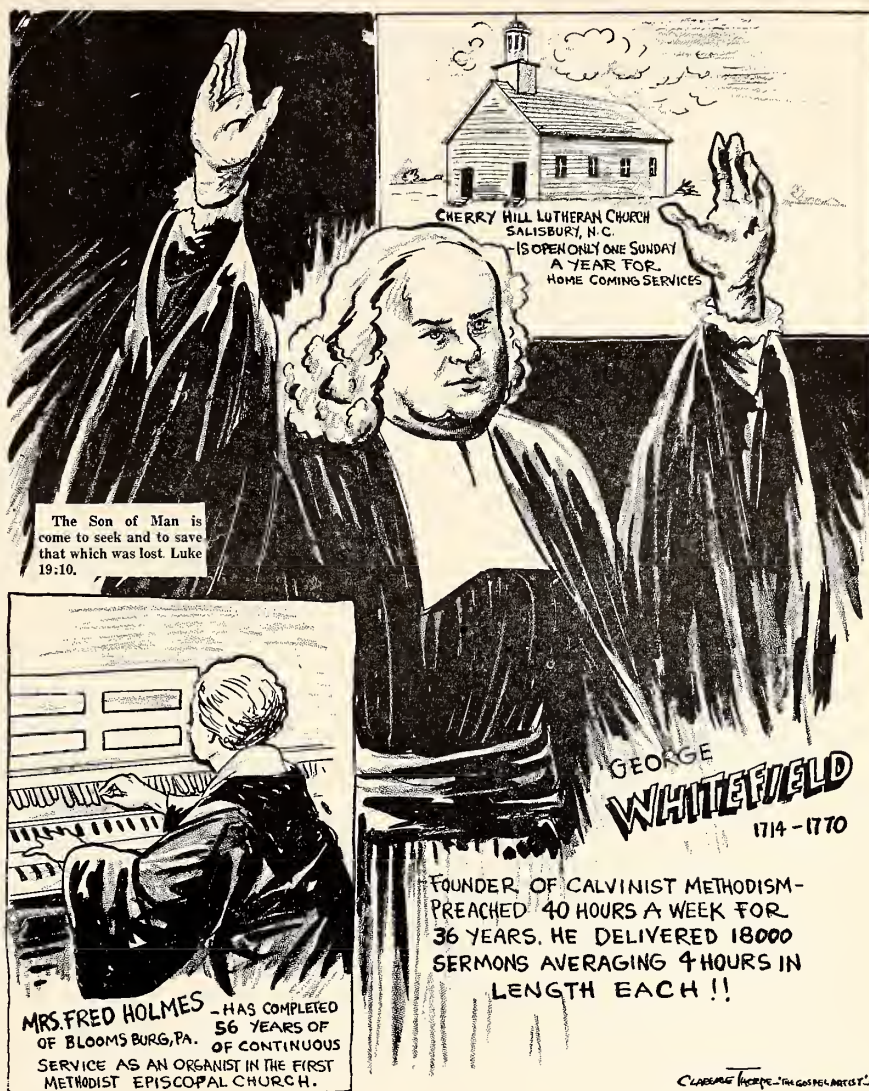
Robert E. Lee: "In all my perplexities and distresses, the Bible has never failed to give me light and strength."

Horace Greeley: "It is impossible to enslave mentally or socially a Bible-reading people. The principles of the Bible are the ground-work of human freedom."

John Quincy Adams: "So great is my veneration for the Bible, that the earlier my children begin to read it, the more confident will be my hope that they will prove useful citizens of their country and respectable members of society." "I have for many years made it a practise to read through the Bible once every year."

Goethe: "Let mental culture go on advancing, let the natural sciences progress in ever greater extent and depth, and the human mind widen itself as much as it desires; beyond the elevation and moral culture of Christianity, as it shines forth in the Gospels, it will not go."

Unusual Experiences -- BY THORPE



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The Days of Youth

Stolen Affections

By Florence Taft Fowler



Chapter Two

For a moment after Mary Covington left the room, Melba sat stunned at her friend's sudden departure. And the question Mary had thrown at her was burning in her soul. Melba had never known Mary to be so abrupt. But gentle, quiet, lovely Mary had thrown a bomb. "Do you prefer to let the Lord Jesus down? That's just the issue. Goodbye." Bomb-like, it tore her asunder. Bursting into tears Melba flung herself upon her face into the cushions of her couch. The tears flowed without restraint, and fitful sobs shook her girlish form. She was thinking only of herself and her uncontrolled desires and hurt feelings. Giving herself over to pent-up emotions which for days she had repressed, she let go to thoughts she had been afraid to express. Couldn't she be left alone to make her own choices without interference? Couldn't she ever have what she wanted? Why did people object to Glasson Scott when they must know she cared so much for him? Why, when he had assured her of his love and deepest devotion, why did people make her so miserable? Why could she not have unrestricted freedom to be with him as she desired? Other girls had their good times, and their parents and friends did not interfere. Why was she a preacher's daughter, anyway? Oh, if only she—

Suddenly there stole into her consciousness a memory—a memory of the years before—before she had become a minister's daughter. Startled by the remembrance, she sought to push it aside, but the picture pressed itself upon her mental vision. She lived again the terror of that day. Alone in that hotel room, she felt the anguish of those long hours of imprisonment. Then she visualized the future, the uncertainty of life alone, and no one near to care. The very thought was a sickening dread. The agony of that past experience and a fear of the future closed in on her soul. Frenzy took hold upon her as frantically she paced the floor and finally threw herself upon her bed where she wept until she fell into a troubled sleep.

As she slept, she saw herself again as a little child. Misty shadows were about her and she was cold and alone. The shadows deepened, and a large hotel bedroom loomed before her vision. She was standing at the door crying to go with two people whose faces wore no smile but were hard and ugly. She could hear their scolding as the key clicked in the door and was withdrawn. She tried to open the door but it was securely fastened. With her little fists she beat upon the barrier and screamed at the top of her voice, but no one came to her rescue. She raced to the window to look out, but only the tops of buildings were visible—roofs, roofs, roofs everywhere. Then screaming with terror, she rushed

again to the door. Her scream awakened her. It was a dream—a dream of reality, a horrible nightmare of the past. Stupefied by the remembrance which she had hitherto repressed, and worn from weeping, she lay wondering where she was and trying to extricate herself from the mist and fog which seemed to envelope her.

"Melba, oh, Melba dear!" The voice seemed far away. She opened her eyes. Where was she now? Oh, it was her own room, of course. It was cheerful and cozy but she was so tired. With an exhausted sigh, she turned on her bed and drifted off into slumber.

When she awakened sometime later, it was growing dark. She switched on the boudoir lamp above her head and looked at her watch. It was eight o'clock. Then she discovered a note on her pillow.

Melba, dear: Daddy and I have gone out to make some calls. It is 7:15 now. We will be back in a couple of hours, I think. You were sleeping so soundly you did not waken when I called you for dinner. Your warm food is in the oven and your favorite dessert is in the refrigerator.

Love,
Mother

Melba rose and refreshed herself, splashing cold water into her face and eyes, which were red and swollen from weeping. Her pent-up emotions had spent themselves and now she felt a little ashamed that she had given herself so completely to her feelings. After all, she did have wonderful parents. She did love them. When they were away she wanted them near. Why couldn't the people she loved always be near? And Glace—would he go away? What would she do without the good times? He loved her, she was sure of that. Again and again he had assured her of his love. It was so wonderful to be with him. Her whole being thrilled with the thought of his nearness. She could feel his caresses. Thrills! Oh boy! Love! This was love, and she was in love! And the good times he gave her—fun; boy, he was a lot of fun! He was plucky too. She liked him for that. In lots of ways he had not had the opportunity other boys had. She felt sorry for him. He had tried to make something of himself anyway—well, maybe he hadn't done anything yet but graduate from high school, but he would some day if he were given a chance. He was always telling her what his plans were. And he, well, what if he were not a Christian? She could win him if she married him, she was sure of that.

In the midst of her reverie as she sat dreamily by the open window, the summer breeze fanning her face, Mary's question flashed into her mind like the keen edge of a knife: "Do you prefer to let the Lord Jesus down?" And another that Mary had asked pressed upon her heart. "You'll do what He wants you to do, won't you?" Fiercely she pushed aside the thought. Then it seemed that Glace was near telling her of his love. She wanted love. His hands were stroking her hair and he was building castles for their future—a little home on the outskirts of the city, a car, frequent trips to the city, a little of the bright lights and gaiety. Yes, that was what she wanted—and Glace. Thrills! That would be more fun! And the Senior Prom—she had almost forgotten it. Of course she would go. Why had she let the matter upset her? How silly she had been! She was old enough to make her own decisions.

As she sat thus, carried along by the spell which thoughts of Glace always cast about her, a gust of wind blew open the cover of her Bible which lay on her desk nearby. Some slips of paper blew across the room. Instinctively she chased them, scarcely thinking what she was doing, her thoughts dwelling upon the anticipated Senior Prom and Glace. As she picked them up from the floor she felt a little startled by the writing on one of them. It was her father's. She had forgotten to look at it before. The words seemed to stand out in bold relief:

Which pathway will please my Lord? "Choose ye this day whom ye will serve."
Romans 12:1-2; II Corinthians 6:14-18

She had seen the question at a glance and the statement from the Scriptures. The citations, she wouldn't bother about. The note made her uncomfortable, so she hastily folded the two pieces of paper together and tucked them within the pages of her Bible, laid a paper weight on the cover, and

went downstairs. Guess she better eat some dinner; she was getting a bit hungry.

Sitting at the table, Melba wondered how she could most effectively break the news to her parents concerning her decision to attend the Prom. But the opportunity soon presented itself. Everything seemed to be working in her favor. In a few minutes Dr. and Mrs. Farrington were home and almost immediately the telephone rang. Dr. Farrington answered, "Yes—yes, Melba is right here." Turning to his daughter he merely said, "Melba," but Melba failed to catch the tone of sadness in her father's voice as he spoke her name.

It was a gay and foolish chit-chat, and when it was over Melba whirled airily into the next room where her parents were waiting. They knew her answer, for the Melba-end of the conversation had told them. They looked at each other and at Melba as she pranced into their presence exclaiming, "Oh, we're going to have the swellest time. Boy, it will be grand! I've decided to go Friday night, Daddy."

"Yes, dear, I am quite sure *you* have decided."

"Well, Daddy, didn't you tell me I was to make my own decision?" Her tone was accusing but nonchalant.

"When our daughter learns to make her own decisions in the light of true realities and not by the emotional pull of wrong influences, we shall be very happy, won't we, Mother?"

Mrs. Farrington nodded assent but did not speak; her heart was too full. Her husband took her arm and led her toward the stairs. "Guess it is bed-time for this family," said he, and the resonance seemed to leave his voice and the spring went out of his step as he wearily climbed the stairs.

"Melba, did you have your dinner?" asked her mother.

"And did you find the special dessert Mother made for you?" her father inquired.

"Oh, was it special, Mother? It was 'scrumptious'; you can do it again, anytime."

They were at the head of the stairs and Melba kissed her parents goodnight and went to her room. But she could not sleep. She felt troubled over her father's response to her decision. And though her mother had said nothing, she knew she disapproved. She did love them and they were so good to her. But, why should she feel so miserable when she decided contrary to their desires? It must be because she had always done as they had asked—in almost everything, and this matter of her own choosing was new to her in certain realms. So she soliloquized, and drowned the voice of her conscience. She must not get upset again. She had told Glace already and she must keep her promise to him. She tried to sleep, but she only rolled and tossed. She switched on her light and tried to read, picking up one book and then another. Nothing was interesting. She went downstairs and turned on the radio, dialing for station after station—only trashy jazz! She hated it. Then a sense of loneliness pressed in on her spirit and she crept silently back to her room. She did not wish her folk to know she was up. How horrid it was to be up alone in a big house in the middle of the night. When the light of the morning began to break, she dropped off to sleep.

So the days passed, and Melba in her restlessness sought every possible opportunity to be with Glace. Sometimes even he disgusted her. But anticipation of the coming Prom kept her spirits up, except when she was too much alone, and finally the night came—the wonderful event for which she had waited. Her parents said nothing more. They were exceedingly kind and sometimes she wished they were not so gracious.

The affair—well, it was not the gala occasion she had hoped. To be sure the girls were all out in formals, but it was not the formal social function she had thought it would be. The decorations were pretty. There was gaiety, and she was gay. However, considering the fact that it was the principal social event of the school year, it was not so grand—only a dance. Some of the music was horrid. To be with Glace was the real high-light. That night was the pinnacle of his assurance of love and his attentions to her. For several days thereafter she lived in the thrills that had come to her that night.

After that they were more and more together. They argued at times and Glace was always so sure of himself.

Melba sought to persuade him to go to church with her but he was full of excuses. Finally they quarreled. Melba told him never to see her again. She was through. Though she wept over the broken engagement and her heart was crushed with disappointment, she began to wonder why she was disappointed. Now that Glace was out of her sight and her feelings were subdued—the thrills that had come when she was with him—she wondered. She was losing the thrills. Why had she cared so much for him? Glace was not really extraordinary. Though he was a clean boy morally—she was sure of that—his ideals were materialistic and wholly selfish. Ideals—could "ideals" be selfish? Then they were not ideals. It startled her as she thought that she had wanted to marry him. She began to make comparisons. Her father was so far above Glace in every respect that there was *no* comparison. Why had she been so blind? She had not even appreciated her dear Dad. Why, *he* was a Christian gentleman in every sense of the word. Glace did not possess the qualities of her father. It must mean something to be a Christian—something she had failed to comprehend. How could she have fallen so hard for Glasson Scott? She felt disgusted with herself that it had been true.

In the midst of her quandary, one evening she slipped to the door of her father's study. She was sure he was alone. Gently she tapped. Perhaps he would not hear her if he were absorbed in study, then she would not disturb him. But there was a cheerful "Come right in!" and Melba stepped inside to meet the radiant faces of her father and mother as they sat together on the sofa in a cozy corner of the room.

"I'm glad you've come, Melba. Now our circle is complete," smiled her father.

"Here, dear," said her mother, shifting her position to the end of the sofa so Melba could sit between them. "Sit here, then there will be three Farringtons in a row."

"But I'm not a Farrington. Maybe I would be different if I were."

"But heredity is not everything," answered her father with assurance. "The Lord is greater than human descent."

"What is the matter, Melba? Have some problems?" questioned her mother gently.

"I *am* a problem; I came in to get solved." Melba was serious, but her father and mother laughed heartily.

"Shall we begin with the unknown quantity—X?" questioned Dr. Farrington.

"That's all you have to begin with. That's just the way I feel. I'm so disgusted."

"What are you disgusted about, child?" asked her father seeking to draw her out.

"With myself—with Glasson Scott; but mostly myself, that I fell for him so hard. What is love anyway?"

Her parents exchanged understanding glances and an expression of joy swept over their countenances. Dr. Farrington waited for his wife to answer.

"My dear, I believe you will understand when I say that we have been very sure all along that the feeling you had for the boy was not love. Love is much greater and grander and more wonderful than mere emotional thrills and desire for someone to show us a gay time. It is quite possible for our emotions to deceive us, Melba, especially when we step out of the Lord's pathway. Has the Saviour been precious to you of late, or do you suppose there may have been some places where you stepped aside from His will for you, dear?" Her mother seemed to get very much to the point of the matter, and Melba knew it was because she knew and understood. She decided that probably her parents knew more about such things than she had given them credit for knowing. What a chump she had been!

She was silent for a moment and then responded, "Well—I guess there were a lot of places where I was out of His will—Glace, himself, in the first place. I knew you didn't want me to go with him—and the—the Senior Prom. Yes, Daddy, that was *my* decision all right and I've been miserable ever since."

"But, do you see, Melba, that we were not wanting you to do what *we* wanted, but what *He* wanted?" questioned her father tenderly.

(CONTINUED ON PAGE 279)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by E. E. Lott & H. H. Stewart
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist
Childrens Talks by Anna Benthien

THIRD QUARTER, LESSON 10

SUNDAY, SEPTEMBER 7, 1941

REVELATION--A MESSAGE TO PERSECUTED CHURCHES

Lesson Text: Rev. 1-3
Printed Text: Rev. 2:1-7

King James Version

Revelation 2:1 Unto the angel of the church of Ephesus write; These things saith He that holdeth the seven stars in His right hand, Who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted.

4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

Golden Text: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

LESSON EXPOSITION

It would take too much space to conduct a thorough study of each one of the Seven Churches, so we will have to confine ourselves primarily to the one church, Ephesus. However, for those who would like to study the other six, we will make a few observations.

The first mention of the seven churches is in Revelation 1:11. In the previous verse (ten) John tells where he was when the vision for the churches came—"the Lord's day." Carelessly read, this would appear to be Sunday, and so have many thought. A comment by the most widely read authority on Revelation, Joseph Seiss, will be helpful:

What is meant by the Lord's Day? Some answer Sunday, the first day of the week; but I am not satisfied with this explanation. Sunday belongs indeed to the Lord, but the Scriptures nowhere call it "the Lord's Day." None of the Christians writing for one hundred years after Christ ever called it "the Lord's Day." But there is a "day of the Lord," largely treated of by the prophets, Apostles, and fathers, the meaning of which is abundantly clear and settled (Isa. 2:10-22) (Vol. 1, pp. 20, 21).

The term "Lord's Day" or "Day of the Lord" is used to describe the thousand year Millennium in some places, the last two dispensations as one (Kingdom in Violence—Tribulation; and Kingdom in Peace—1000 year Utopia), and the specific event of the Second Coming of Christ at the end of the Tribulation age. Whatever John meant, it was future, beyond the Rapture (closing event of this age).

There are three different approaches to the first three chapters of Revelation. One is that everything here has already been fulfilled in the past, nothing left for the present or future. Another position, and one which is very widely held, is that these churches represent the Body of Christ. We believe that both of these positions do not go far enough; so we quote W. Leon Tucker who seems to have ably grasped the situation:

Indeed, we never read the message to the Church at Laodicea that we do not see the declension and spiritual decay of the present church in bold relief. Unquestionably the Seven Churches are applicable to the Church of the present dispensation, featuring seven epochs of its spiritual history. We are more and more inclined to believe that not only, as with Thomas Newberry, do these Seven Churches recall epochs of the past national history of Israel, and the

seven stages of the present Church dispensation, as do the majority of students; but also that they will have final fulfilment in seven assemblies and synagogues yet to be located in Asia Minor after the Church of this present dispensation is gone. It does not seem wise to either place these Churches wholly in the past, in the present, or in the future. These Seven Churches not only show the things which have been, and the things which are, but the things also which shall be hereafter. To read the record of these seven assemblies in the light of the coming tribulation days is equally as interesting as is the reading of them in the light of the events of the present Church age. There is no violation of the law which has prevailed throughout prophecy in this point (*Studies in Revelation*, pp. 89, 90).

This approach seems to harmonize with verse ten.

There is a remarkable similarity among all of the seven letters. As Dr. Tucker observes, they all follow the same general outline:

I. THE REVELATOR (His person) "... Saith He that holdeth the seven stars in His hand," or the six other personal representations, whichever they may be.

II. REVIEW AND RECOGNITION—"I know thy works, and thy labors," etc.

III. REPREHENSION—"Nevertheless I have a few things against thee" (as found in each epistle).

IV. REPRIMAND AND REPROOF—"Remember and repent, or else I will ..." (As the case may be in the different epistles. With Philadelphia it was reproof of outsiders.)

V. THE RICHES—(His Promise) "To him that overcometh I will ..." (Salvation as a free gift in every letter, and rewards for good works in second and fourth letters).

We will consider the letter to Ephesus under the following outline, which is a restatement of the above: I. Christ's Commendation (Rev. 2:1-3); II. Christ's Condemnation (Rev. 2:4); III. Christ's Correction (Rev. 2:5); IV. Christ's Counsel (Rev. 2:6-7).

I. CHRIST'S COMMENDATION

Revelation 2:1-3

One of the first things that we like to know about a letter is who wrote it. As we begin to read this epistle to

the church at Ephesus, the name of the author but not his identity is withheld. He is described as the one "that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." This is the same description given to the Son of Man, namely Jesus Christ, in Revelation 1:13. Further study reveals that the salutation of each of the other six letters contains some special portion of the description of Christ found in Revelation 1:13-18. This is a rather unique method of referring to the author; but it is characteristic of the figurative and symbolic description found in the whole book. All of the symbols have a definite meaning—they are word pictures of real, tremendous events which are yet to take place.

There is satisfaction in hearing an earthly boss commend our work and labor, but that cannot be compared to the joy at hearing God say, "well done, thou good and faithful servant." The first thing that the Ephesians are commended for is being *busy* instead of idle. God does not like lazy people. Christ labored as a carpenter in His youth; Paul made tents; the man with the one talent who hid it in the ground was rebuked because he had not made use of it. God's Word admonishes us to be "diligent in business, fervent in spirit, serving the Lord." In verse three, we discover that the labor, in order to please God, must be done in His name. Since "it is God that worketh in you both to will and to do of His good pleasure," then it is dishonest to give anyone else but Him the credit for our work. To labor in His name means that He gets all of the glory.

Another special virtue which received God's endorsement was *patience*. This principle of patience is an important link in the Christian life. Note Romans 5:3-4: "But we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope." Paul, in his letters alone, speaks of patience eighteen times. A few of these occurrences are Romans 15:4; I Timothy 3:3; I Timothy 6:11; Hebrews 10:36.

The third thing for which the Ephesians received special mention was *spiritual discernment*. Wicked men who claimed to be apostles had come into their midst, but they had applied the test of the Word of God and had proved them to be liars. If the Christians in the various religious organizations of our day had been as careful to apply the test of the Word of God to their pastors and leaders, we would not now have missionaries, pastors, and preachers who deny the virgin birth, blood atonement, vicarious sacrifice, and second coming. We do not say that they would not still believe their atheistic philosophy but they would be on the outside of the church, instead of on the inside drawing fat salaries and giving men a false hope of heaven. Peter warned, "... there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them" (II Peter 2:1).

II. CONDEMNATION

Revelation 2:4

In spite of these three commendable things in their midst, there was a spiritual let-down. The Weymouth translation has it, "that you no longer love Me as you did at first." The King James version calls it "first love," meaning love for God. Love is a reciprocal emotion. A lover must receive love from the one loved. So it is with God. "We love Him because He first loved us." Christ asked Peter three times, "lovest thou Me?" A profound fact—that the God of Heaven, the creator of the universe, should want our love. He is a jealous God, too: He wants *all* of our love. "Ye cannot serve God and mammon." In Matthew 10:37 we are reminded again that God will not play second fiddle to anyone or anything. He must have our primary love or none.

III. CHRIST'S CORRECTION

Revelation 2:5

In this verse, we have an earnest plea for repentance. God is no more willing for the wayward child to continue in sin than He is for the sinner to perish. "He is not willing that any should perish but that all should come to a knowledge of repentance." A law without a penalty is not worth much. God pleads for a change of heart, but promises chastening if He does not get it. One of the best passages in the Word concerning chastening is Hebrews twelve. Let us analyze it.

1. Divine Chastening demonstrates God's love.

"Whom the Lord loveth He chasteneth" (vs. 6).

2. Divine Chastening indicates Divine Sonship.
"If ye endure chastening, God dealeth with you as with sons" (vs. 7).
3. Divine Chastening deserves our respect.
a. Parental chastening brought respect (vs. 9).
b. Divine chastening should bring respect (vs. 9).
4. Divine Chastening produces pleasant fruit.
a. Chastening at first seems to be grievous (vs. 11).
b. Chastening finally yields peaceable fruit to those who pass through its training (vs. 11).

IV. CHRIST'S COUNSEL

Revelation 2:6-7

After the exhortation to repent, Christ pleads with them to give an ear to the Spirit of God. He does not want just an ear, but the ear that will hear and respond. We should be as sensitive to the Spirit as a compass needle is to its magnetic pole.

The guarantee is given to them that repentance will save their lampstand, representing testimony. Conversely, failure to repent would cause them to lose their testimony, and, consequently, the rewards that would have been gained. In two of the letters, second and fourth, an additional reward is promised for faithfulness.

In the Smyrna letter, a crown of life is offered those who are faithful unto death (Rev. 2:10). Other "crowns" are seen in I Thessalonians 2:19; II Timothy 4:8; James 1:12; and I Peter 5:4.

In the Thyatira letter, power over the nations is the reward for good work (Rev. 2:26). This is the same reward as the one discussed in Revelation 20:4.

The commonly-held view of the "overcoming" in each letter is that this represents faithfulness, and hence that which is received for it—rewards. In every-day usage, one who overcomes sin and Satan would fit this idea. However, we must study closely to see if God's usage agrees with this preconceived notion. Turn with us to I John 5:5: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" According to this verse, an overcomer is one who has placed his faith in Christ for salvation. Further investigation of the close of each letter reveals that, aside from the two rewards already discussed, there is a clear statement of salvation in each one.

1. "Eat of the tree of life" (Rev. 2:7)
2. "Not be hurt of the second death" (Rev. 2:11)
3. "A new name written" (Rev. 2:17)
4. "I will give him the morning star" (Rev. 2:28)
5. "I will not blot his name out of the book of life" (Rev. 3:5)
6. "Pillar in the temple of my God" (Rev. 3:12)
7. "Will I grant to sit with Me in My throne" (Rev. 3:21)

These are not rewards, because salvation is a gift (Eph. 2:8-9; Rom. 6:23). There were evidently unsaved people in these churches, and Christ was pulling for them. In Revelation 2:14, there is evidence of these unbelievers. Christ is not willing that any should perish, so He sounds the evangelistic note to every church. We too should cast the net constantly as good fishermen.

THE LESSON ILLUSTRATED

"Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

I have a friend who was in the Crimean War. He told me that he had that day received a medal with "Inkerman" upon it, for that was his battle; but he said the most touching part of it all was the experience of a friend of his who fought by his side. A cannon ball took off one of his legs, but the brave fellow sprang up immediately, and, taking hold of a tree, drew his sword, and was ready to fight even to death. Immediately another cannon ball came crashing past and took off the other leg. They carried him wounded, bleeding, and (as they supposed) dying, to the hospital. Strangely enough, he came back to life again. When the day came for the awarding of the medals, they carried him upon his stretcher before her majesty, the Queen. To the other soldiers she had simply given the medals by the hands of her secretary; but when she saw this man carried in on a stretcher,

his face so thin and pale, she rose from her seat, stooped down by his side, and with her own hands pinned the medal upon his breast, while the tears fell like rain upon the face of the brave soldier.

Thus I trust it will be with many of us. We shall come into His presence, stand face to face with Him, and He will rise from His throne, coming forward to receive us. As we look into His face, thrones will vanish away and crowns will be as nothing, for to see Him in all His beauty will be the full reward.

—J. Wilbur Chapman

POINTED QUESTIONS ON THE LESSON

1. What is God's attitude toward a lazy soul? (Prov. 6:9; 19:15; 20:13; 6:10; 24:33; I Tim. 19:15)
2. How must work be done in order to be pleasing to God? (Luke 17:10; Rom. 12:11; I Cor. 10:31)
3. Who rightly deserves the credit for all the work we do? (Phil. 2:13; Matt. 10:20; Rom. 4:20; Gal. 6:14)
4. Should we accept the teaching of everyone? (Matt. 7:15; I Tim. 4:1)
5. Is it true, as some say, that "everyone has a right to his own belief"? (Prov. 16:25; Jer. 12:6; I John 4:1)
6. Why is God not willing to have anything but first place in our lives? (Isa. 44:22; Matt. 20:15; II Cor. 6:16-18; I Cor. 6:19)
7. By what power can we overcome Satan in our lives? (Gal. 5:16; I John 5:4)
8. Does one act of righteousness cover up other weaknesses? (I Cor. 13:1-3)
9. What are the "first works," of which God speaks in Revelation 2:5? (Matt. 6:33; Mark 12:29-30)
10. What does God remember concerning His children, and what does He forget? (Ps. 9:12; 78:39; Isa. 43:25; 44:21-22; 49:15; Jer. 31:34; Luke 12:6-8)

THIRD QUARTER, LESSON 11

THE ETERNAL GOD, THE SOURCE OF HELP

Lesson Text: Revelation 7:9-17

Devotional Reading: Isaiah 41:8-14

King James Version

Revelation 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever. Amen.

LESSON EXPOSITION

(By Hilland H. Stewart)

An interesting and profitable study is before us in this material assigned in the book of the Revelation. This Scripture furnishes the answer to several questions that frequently come up concerning things yet future. Among them we might mention: "Will there be anyone saved in the Tribulation?" "If so, will those who accept Christ be immediately put to death?" "Will those who are martyred for Christ's sake in the Tribulation be immediately raptured?" etc.

While the lesson title, "The Eternal God, the Source of Help" is true to the material, we feel that it is "the Great Multitude" which demands the emphasis in this lesson.

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear Boys and Girls:

Sometimes when we read the Bible we cannot seem to understand it. It makes us a little discouraged if we do not remember that every passage in God's Word has a message to us. We can look through all the descriptions and instructions and take a special blessing to our own hearts. No one will ever understand all the Bible because God wrote it, and if we could understand it, then we would be as great as He is. After all, one of the things we are so thankful for is the fact that God is greater than we are and can solve every problem. But great as He is He does not forget us, and has a message for us in His Book.

Our lesson for this Sunday is a message to a church. Through this message we can draw out truth for ourselves. Let us see what we can find. First of all, the Lord Jesus Christ, through angels, talks to the church of Ephesus. The first thing He tells the people is about the fine things they have been doing for Him. Then He tells them where they have fallen short, and what they have done that is wrong. Next, He pleads with them to give their all to Him and to let Him rule their lives, and clean them up so they will be beautiful lives. Can you find a lesson for yourself here?

The Lord Jesus *never* forgets what we do for Him—He always remembers every little thing that we do in His name. That is a very precious truth for us to remember. He can also see where we fall short. He is very faithful and always tells us what we can do for Him that we have not done. He can see our hearts and knows their true condition, and is willing to clean them up for us. Then, too, the Lord Jesus always has an appeal and a challenge for us. He wants us to come closer to Him, to really love Him, and then we cannot help but live better lives, and then our lives will be filled with His joy and peace and love.

As you read the Bible every day, look for a verse that reaches down into your heart and makes you love your Saviour more.

Yours in His Word,
Aunt Anna

SUNDAY, SEPTEMBER 14, 1941

Golden Text: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Revelation 4:8).

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

We observe five things about "the Great Multitude" in this lesson: I. The Description of the Multitude (Rev. 7:9); II. The Praise of the Multitude (Rev. 7:10-12); III. The Identity of the Multitude (Rev. 7:13-14); IV. The Occupation of the Multitude (Rev. 7:15); V. The Blessing of the Multitude (Rev. 7:16-17).

I. THE DESCRIPTION OF THE MULTITUDE

Revelation 7:9

Two significant things are here noted about the group: their great number, and their universality.

The King James says, "a great multitude which no man could number." Weymouth renders this "a vast host . . . which was impossible for anyone to count." So the thought

evidently is not that this multitude was greater than could be numbered, but rather that it was too great for any one person to count.

Then the inspired writer tells us that this group was not made up of any specific people but there were some from every nation, tribe, people, and tongue. It is wonderful to know that at that great gathering there will be representatives from all parts of the world.

II. THE PRAISE OF THE MULTITUDE

Revelation 7:10-12

Volumes of praise well up in the hearts of these redeemed ones and they cry with a loud voice, "Salvation to our God Which sitteth upon the throne, and unto the Lamb." This scene at the very throne room of God, of which John had a glimpse, is the antitype of the scene typified on the day of Christ's triumphal entry into Jerusalem. On that day the multitude went before and strewed the pathway with garments and branches from trees, and cried, "Hosanna in the highest." This was the one time in our Lord's earthly ministry when He was publicly acclaimed as the heaven-sent King of Israel and the only One Who could save, for the word "Hosanna" means "save now." So in this heavenly scene there is full realization of what was only anticipation at the triumphal entry. With palms in their hands symbolizing joy and victory they herald their triumph over death, hell, and Satan, and ascribe all glory and honor to the Lamb. For salvation is of God, and He deserves all the glory.

And all the angels join in this glorious praise service. A multitude of the heavenly host heralded the birth of Christ with their praises—"glory to God in the highest," but now all of the angels join in for they know now as we shall know in that day that all "blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might" should be accorded to God.

III. THE IDENTITY OF THE MULTITUDE

Revelation 7:13-14

Now one of the elders comes forward with a question that has been on every heart, "What are these which are arrayed in white robes? and whence came they?" This same elder then brings forth the answer: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

The first thing we observe is that this group have come out of the Great Tribulation, for the Greek has the definite article, hence should be rendered "the great tribulation" or "tribulation, the great one." This was the same period of time our Lord was speaking of in Matthew 24:21. In this passage the King James translators made the same error and failed to include the definite article.

Now we are ready to face some of the questions that were raised in the introduction: First, "Will there be any saved during the Great Tribulation?" This group cannot belong to the church, for the church will have been raptured before the Tribulation began. So without doubt, there will be a great multitude from every nation and tribe and tongue who will wash their robes white in the blood of the Lamb during the Tribulation. Thank God, many, many will be saved.

Now for the second question: "Is this group of saved men composed of martyrs?" and "do they include all the saved of the Tribulation?" We believe that they are martyrs. We believe them to be the group under the altar spoken of in Revelation 6:9-11.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held:

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

We offer no proof that these groups are identical other than the fact that they are both groups which are saved in the Tribulation; hence we believe them to be one and

the same. This being the case, then, the great multitude is composed of martyrs, for this passage before us says, these "were slain for the Word of God and for the testimony which they held." Now as to the question, "Are all the saved included in this group of martyrs?" We answer, "No." In the verses in the seventh chapter of Revelation just before today's lesson we find one hundred and forty-four thousand sealed Jews. These are all saved and have the testimony of God. But they are spared martyrdom because God seals them and permits nothing to harm them as they go over the world and fearlessly proclaim the Gospel of the Kingdom. And this great multitude is the fruit of their labor though God does not so miraculously protect them as He does the one hundred and forty-four thousand. We believe that likely there may be more saved who will live in out-of-the-way places where they will escape the Antichrist's cruel persecution.

Now for the last question: "Will those martyred be raptured immediately?" The answer is "No." This group under the altar is told to wait until all who are to be so slain shall be fulfilled. Evidently this will end at the close of the Tribulation. So the saved who die in the Tribulation must wait until the resurrection at the close of the Tribulation for their release.

Much more might be adduced from the Scriptures as to the identity of this great multitude but we believe this answers the outstanding questions.

IV. THE OCCUPATION OF THE MULTITUDE

Revelation 7:15

It is significant that this group are occupied—"they are before the throne of God, and serve Him day and night in His temple." It is clear that heaven is not a place of idleness. There will be work to do, but after all, work is a source of real joy if properly done. In heaven there will be no failures, mistakes, and insurmountable barriers, but it will be a time of blessed, fruitful labor.

V. THE BLESSING OF THE MULTITUDE

Revelation 7:16-17

Only a small picture of the blessings of heaven are portrayed here. Of course God is so good to His own now that we have already tasted of some of the heavenly blessings, but it is only over there that we can enter into the fullness of the blessing. Some of us know very little of hunger. But we are told that in India, for instance, children are born into the world, grow into adulthood, and live to old age, and never know what it is to have their hunger completely satisfied. "They shall hunger no more." Hunger is only a small part of the misery and heartache of the old earth but heaven shall know nothing of this, "for the Lamb Which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

THE LESSON ILLUSTRATED

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14).

A man dreamed that he stood beside the guarded gate of heaven, when the spirit of a rich man came and sought admittance on the ground of his wealth and local fame. He was reminded that those things belong to time only, and turned away in despair. Another sought entrance on the ground of his integrity, but he was repulsed by the angel, saying: "By the deeds of the law shall no flesh be justified." A third pleaded his denominational zeal, fervent prayers, and deep feeling, but was refused with the remark, "There is no name given under heaven, or among men, whereby we must be saved, but the name of Jesus." At length, a spirit was seen winging its way through the air, all the while crying, "The blood of Jesus cleanseth from all sin." To it the gates of heaven flew wide open, and the angel said: "An abundant entrance is ministered to you into the everlasting kingdom of our Lord and Saviour Jesus Christ."

—*New Cyclopedia of Illustrations*

POINTED QUESTIONS ON THE LESSON

1. Has God provided salvation for all nations or for

only a few people? (Isa. 55:1; Luke 2:10; 3:6; John 3:16; Rev. 7:9)

2. Is it only through Christ that salvation is possible? (Matt. 1:21; John 14:6; Acts 4:12)

3. Is the Lord worthy of all praise? (II Sam. 22:4; Ps. 117:1-2; Rev. 5:9; 14:7; 15:1)

4. Since Christ was victorious over all things, can we also be victorious? (Rom. 8:37; I Cor. 15:57; I John 4:4; 5:5)

5. How do we know that this multitude is composed of saved people? (Rev. 7:14 with Isa. 1:18; Titus 3:5; Rev. 19:8)

6. Should the Christian be willing to be martyred for Christ if necessary? (II Cor. 5:1, 8; Phil. 1:21; Rev. 14:13)

7. Is service a part of God's plan for men throughout the ages? (Gen. 2:15; Ps. 100:2; Heb. 9:14; Rev. 7:15)

8. Is faithfulness in service pleasing to the Lord? (Matt. 25:23; I Cor. 4:2)

9. How do the blessings of Christians compare with their testings? (Rom. 8:18; II Cor. 4:17-18; I Pet. 1:6-7)

10. What are some of the blessings which await the Christian? (Rev. 7:15-17; 22:3-5)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear Boys and Girls:

It is especially interesting to learn that God does not give us new truths or pictures of Himself until He has cleaned out our lives and hearts. Notice that in last Sunday's lesson that is exactly what the Lord Jesus did. Before He gave a revelation or picture of Himself and future events to the churches through John the Apostle, He asked them to make themselves ready with cleaner hearts. We can never expect to understand the Lord Jesus Christ, nor what He

wants us to do unless we are willing to come nearer to Him.

Our lesson today, then, deals with a special picture, and a very rare and precious picture it is, too. It is a picture of heaven. So many folks wonder what heaven looks like, and someone is always trying to picture it. God does not see fit to tell us all about heaven, for it is too wonderful for us to understand. Human language cannot describe it; it is better than any words can say. He gives us a picture here and there, and these make us want very much to go there, and we know that if we have accepted the Lord Jesus as our Saviour that we shall indeed go there when we leave this life.

We see a great multitude before a throne, and the multitude is divided into various groups. Each group—the angels, the elders, the four beasts, and the multitudes clothed in white robes—all worshipped God. We know, then, that when we get to heaven that we shall worship God with that great throng of beings, so we had better get acquainted with Him here through reading His Word, praying, and living daily for Him.

The most dear and the most important thing about our picture is that we see a Lamb there. The Lamb is the very center of the picture. It is He Who feeds the multitude and gives them drink. They do not need any sun; for He it is Who is the Light. Then, the very last line tells us something that is very wonderful. He, the Lamb, Who is none other than the Lamb of God Which taketh away the sin of the world, the Lord Jesus Christ, Himself, shall wipe all tears from their eyes. Heaven does not have sorrow and tears, but is filled with joy and peace, all because the Lamb is there. Does not that make Jesus mean more to you than ever before? He can take the sorrow and tears from your life, too.

Yours in His love,

Aunt Anna

THIRD QUARTER, LESSON 12

SUNDAY, SEPTEMBER 21, 1941

OVERCOMING THE ADVERSARY

Printed Text: Rev. 12:7-12; 15:2-4

Devotional Reading: Ps. 27:1-6

King James Version

Revelation 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb,

Golden Text: "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death (Rev. 12:11).

and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Rev. 15:2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints.

4 Who shall not fear Thee, O Lord, and glorify Thy name? for Thou art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest.

LESSON EXPOSITION

(By Hilland H. Stewart)

As we again go into the book of Revelation for a Sunday-school lesson, we are treading on new ground as far as this series of studies is concerned. Dr. Smith, editor of *Peloubet's Select Notes on the International Sunday School Lesson*, says that this is the first time in the history of International Sunday School System that any lesson has embraced the chapters assigned for today's lesson. So, while we feel that this lesson will be a very profitable one and of special significance in these times, it will doubtless necessitate extra preparation on the part of the teacher. Therefore we are giving special emphasis to the interpretation of this passage.

In the first place the book of Revelation does not belong

to the Church primarily. It is a Jewish book and deals with the Tribulational period, the age which follows immediately after the Church age. We shall not adduce any proof for our statement other than to say that all Bible commentators agree to this. There is a difference of opinion as to the first three chapters belonging exclusively to the Tribulation, but all agree on the last nineteen chapters belonging to that period.

In the second place, the book of the Revelation is a highly symbolical book. Because of this symbology, though, it is not necessary to spiritualize the whole book. We must distinguish between fact and symbol. That which is symbol needs to be interpreted. That which is fact needs to be believed. But someone may say, "How can I distinguish between symbolical teaching and literal teaching?" Someone has said: "If the literal sense makes good sense, then we

should take it literally." But some may object, saying that this gives every person a right to accept what appeals to him as reasonable and spiritualize the rest. This should not be so. Common sense is able to guide us to a certain extent. When our Lord said, "I am the door," no one would be so crass as to think Christ meant that He is a literal door, but rather figuratively, that He is a way of entrance. But on the other hand when we are told that Elijah was fed by ravens, why should we spiritualize that? It is just as good sense to think that God used ravens to bring him food as any other means. Besides good sense guiding us in distinguishing between fact and symbol, the Scriptures very often indicate what is symbol and what is fact. In our lesson for today this chapter opens by saying, "And there appeared a great wonder (Greek, *sign*) in heaven." The fact that the Spirit of God says that God is placing a sign in heaven is indicative that symbolical teaching is to follow.

With this in view we shall now proceed to examine the text. For our outline we have: I. The Conflict (Rev. 12:7-12); II. The Triumph (Rev. 15:2-4).

I. THE CONFLICT Revelation 12:7-12

In this twelfth chapter of Revelation, we have the account of the conflict between Satan and the children of God in the Great Tribulation. The Dragon is specifically named as Satan in verse nine of our lesson, so that symbol offers no problem. The woman which the dragon persecutes is the nation of Israel. Throughout the Scriptures the good woman symbolizes Israel (Jer. 6:2), and the evil woman (the harlot), Babylon (Rev. 17:4-5). Of course all satanic hatred is directed against God, so Satan especially directs his efforts against God's chosen people Israel in the Tribulation. However, all Christians, whether Jews or Gentiles, are abhorred by Satan, so all Christians will eventually suffer his persecutions. We see much anti-Semitism now in the godless countries but ere long this will be more inclusive and be anti-Christianity. Therefore, in the Tribulation, the dragon will persecute the nation of Israel (the woman) in particular and all Christians in general ("the inhabitants of the earth"—vs. 12).

The place where the things depicted in today's lesson take place is on the earth. At this present time Satan has access to both earth and heaven (Job 1:6-7) and, in addition to his other evil doings, he stands before God and accuses the brethren (Rev. 12:9-10). But at the opening of today's lesson, he is cast out of heaven to earth (vs. 12), and the rest of his activity is confined to earth.

The time this terrific persecution starts, when Satan is cast out of heaven, is the middle of the Tribulation. The Tribulation is a seven-year period in which the Antichrist (a Roman prince)—the second person of the satanic trinity composed of Satan, the Antichrist, and the False Prophet—enters into a covenant with Israel (Dan. 9:27). In the middle of the week (Hebrew, *seven*), or the seven-year period, he breaks his covenant and starts severely persecuting them. Undergoing severe persecution in Russia, Germany, and other places in this present time, the Jews will hail the Roman leader who professes to be their friend as a real benefactor and saviour. He will guarantee to give to them the land of Palestine, drive out the Arabs, and restore the temple worship. At the present time the Mosque of Omar (a Mohammedan mosque) stands on that hallowed temple site of Mt. Moriah. Thus obtaining the kingdom by flatteries (Daniel 11:21), he will gain their complete confidence. Then in the middle of the week, he will cause the sacrifice and the oblation to cease and will place in the temple his own image ("abomination of desolation"—Daniel 9:27, Matthew 24:15, and Revelation 13:14-15). Then he will put all people to death who will not fall down and worship him. Thus he will turn out to be the most terrible anti-Semite in the world. Were it not for God's miraculous preservation of His people and the brevity of time, no flesh would be saved (Matt. 24:22 and Rev. 12:12). The exact length of the short period which we have already indicated to be three and one-half years is also stated in our lesson—1260 days (vs. 6). Other references to this same period of time in the Scriptures are: Rev. 13:5—Duration of Antichrist's power (forty-two months); Rev. 11:2—Duration of Jerusalem's being down-trodden by the Gentiles (forty-two months); Rev. 11:3—Duration of the testimony of the two witnesses (1260 days).

We have now observed the participants, the place, and the time of this conflict. Let us consider the method of Satan's persecution. We have already mentioned some of his machinations, but they will bear repeating and reemphasizing. In verse nine of the lesson we read how "Satan deceiveth the whole world." His program is always one of deceit. He always allures people away by deception. Just as he now tells people that money, influence, honor, prestige, pleasures, etc., will satisfy when only God's blessings will, he will in the Tribulation at first try to convince people that his program for the earth will satisfy. And just as these aforementioned things Satan offers bring mockery and heart-ache, so will his program which he offers the world during the Tribulation bring destruction to those who embrace it. Those who will accept him as their saviour and follow his pernicious ways will face the wrath and judgment of God. Those who resist him will suffer cruel persecution at his hands. But God will succor and aid those that turn to Him. This brings us to our last point.

II. THE TRIUMPH Revelation 15:2-4

Satan is the strong one, but Christ is the stronger One and victory is assured to those on the side of Christ.

As we view the account of the triumph of God's people, we need again consider some symbols.

The "sea of glass mingled with fire" and the beast call for some discussion.

This group of victorious Christians are standing on the sea of glass mingled with fire. As to the significance we quote from Dr. H. A. Ironside's book, *Lectures on the Revelation*:

These are said to stand upon the sea of glass, which is here represented as mingled with fire. The sea of glass answers to the brazen sea in Solomon's temple (1 Kings 7:23), and the brazen laver in the court of the tabernacle. It is a type of the Word of God needed for cleansing here, in heaven, crystallized, a glassy sea upon which the glorified saints take their stand to praise Him Who has redeemed them to Himself, and made them forever clean. The glass is seen here as mingled with fire because of the fiery trial through which these martyrs have passed.

As to the identity of the beast, the thirteenth chapter of Revelation clarifies that. There are two beasts described in that chapter—the Antichrist and the False Prophet. It is the Antichrist over whom this group of saints have been victorious, for he is the one who had the image, the mark, and the number.

The praise and glory all belong to God. There is no possibility of victory over Satan and his blasphemous cohorts, the Antichrist, and the False Prophet, apart from the strength of Christ. During the Tribulation God has seen fit to spare some from death and keep them safe to testify for Him. Others He permits to die a martyr's death in order to testify of His sustaining grace. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (vs. 11). Whether by life or by death, those in Christ overcome, for all will stand triumphant in glory, for Christ is Victor over hell and death.

THE LESSON ILLUSTRATED

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear thee, O Lord, and glorify Thy name? for Thou art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest" (Rev. 15:3-4).

I was reading of the battle of Agincourt, in which Henry V figured; and, it is said, after the battle was won—and gloriously won—the king wanted to acknowledge the Divine interposition, and he ordered the chaplain to read the Psalm of David, and when he came to the words, "Not unto us, O Lord, but unto Thy Name be the praise," the king dismounted, and all the cavalry dismounted, and all the great host of officers and men threw themselves on their faces. Oh, at the story

of the Saviour's love and the Saviour's deliverance, shall we not prostrate ourselves before Him today, hosts of earth and hosts of heaven, falling upon our faces and crying, "Not unto us, not unto us, but unto Thy Name be the glory?"

—T. De Witt Talmage

It is related of Peter Mackenzie, the Durham miner, who became the noted Wesleyan preacher and lecturer, that when he first started out on his career as an evangelist his purpose was to get a crowd of people together, and then get somebody to speak to them. But one day he had a large crowd but no speaker, so they forced him into speaking. He said, "If I must preach, give me my subject," and they said, "Preach about heaven." "Very well," said Peter Mackenzie, and thereupon launched out in a characteristic description of heaven. Right in the middle of his sermon someone shouted out, "Peter, what do they do in heaven?" He paused for a moment, and then said: "One thing they do is to sing. I expect one day to walk the streets of the eternal city, and come face to face with David playing an accompaniment on his harp to his own great song: 'The Lord is my Shepherd, I shall not want.' I expect some day I shall lead the choir in heaven, and if ever I do, there are two songs I am going to give out. One is No. 749 in the Wesleyan Hymn-book, 'My God and Father, While I Stray'; but if I ever give out that song in heaven, half the angels in the choir will say, 'Peter, you are in heaven, and you cannot stray.' Then I will try another, No. 651: 'Though Waves and Storms Beat o'er My Head'; and then, not half the angels, but the whole choir will be on their feet, saying, 'Peter Mackenzie, this is heaven; there are no storms here.' Then I think I shall stand in wonder and amazement, and say, 'What shall we sing?' and from every angel in the skies will come the answer, 'Sing the New Song! Sing the New Song!' Then all the redeemed in heaven, from the least unto the greatest, will join in singing an ascription of praise unto Him Who hath loved us and washed us from our sins in His Own precious blood."

—J. Wilbur Chapman

POINTED QUESTIONS ON THE LESSON

1. Whom does the dragon represent in the Scripture? (Rev. 12:9; Rev. 20:2)
2. Is Satan in heaven now? (Zech. 3:1; Rev. 12:10)
3. How shall the Antichrist obtain his kingdom? (Ps. 55:21; Dan. 11:21, 23, 34)
4. Shall the Antichrist change his policy in the midst of the tribulation? (Dan. 9:27; Rev. 13:6-7, 16-17)
5. What will be the duration of this period of persecution? (Rev. 11:2-3; 12:6, 13, 14; 13:5)

THIRD QUARTER, LESSON 13

THE FULFILMENT OF HISTORY--THE NEW JERUSALEM

Lesson Text: Rev. 21:22

Printed Text: Rev. 21:1-7, 10-12, 22-24

Devotional Reading: Isa. 11:1-9

Revelation 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful.

6 And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

6. What attitude shall the Antichrist manifest toward God? (Dan. 11:36-37; Rev. 13:6)

7. What method does Satan always use with men? (II Cor. 11:14; II Thess. 2:9)

8. Does God have blessings in store for those who overcome the adversary by the blood of the Lamb? (Rev. 2:7, 17, 26; 3:5, 12, 21)

9. Is human strength sufficient to meet the adversary? Eph. 6:11-12; I Pet. 5:8)

10. Has God provided victory for every believer? (Rom. 8:37; I Cor. 15:57; II Cor. 2:14; I John 5:4-5)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear Boys and Girls:

Did you ever feel as though everything you did was wrong, and that you seemed to even think backward? Have you ever criticised one of your friends for doing something sinful? Have you ever been punished for being disobedient? Have you ever felt that the whole world is wrong and wondered what is the use of trying to do anything right? Of course you have. Everyone has. The reason for it is very clear. Satan wants every man and woman, every boy and girl to question things, and to accuse the Heavenly Father, even though we do not really want to criticise Him, and do not realize that we are blaming Him for the off things in our lives. Satan is the enemy of our souls. He is our accuser, and makes life miserable for us and everyone around us if we do not have a remedy. He makes our hearts sick and dirty, and we need help.

The Bible has some very good news for us. Our lesson today tells us that Satan is going to be cast into the lake of fire, and that the kingdom of the Lord Jesus Christ is to be set up. Won't that be a wonderful day? Remember in last Sunday's lesson we saw that the Lord Jesus will wipe away all tears? It is Satan that causes tears and sorrow, and today we see how the Saviour will do away with Satan, and all the evil that He causes.

We can well look forward to the time when we shall be in heaven, and be rid of all of Satan's schemes, but do we realize that the same Jesus can protect us and help us here on earth to defeat our soul's enemy? Let us live ever so close to Him and let Him wipe the tears from our eyes here, whether they be tears of sorrow or tears of repentance. Let us let Him be King in our lives.

Yours in His care,

Aunt Anna

SUNDAY, SEPTEMBER 28, 1941

Golden Text: "He that overcometh shall inherit all things; and I will be his God, and he shall be My son (Rev. 21:7).

7 He that overcometh shall inherit all things; and I will be his God, and he shall be My son.

10 And He carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

LESSON EXPOSITION (By Hilland H. Stewart)

The Bible is a book which is written to man, and deals primarily with the time between creation and the end of the Kingdom. There are a few things in the Scriptures to indicate a little of what occurred before the creation of man. Just so, we have only a faint glimpse of eternity future, even though more complete than eternity past. So as we go into this lesson, we bear in mind that we are not given a very complete picture of the future.

We view the New Jerusalem under three aspects: I. The City—Its Blessings (Rev. 21:1-7); II. The City—Its Description (Rev. 21:10-21); III. The City—Its Light (Rev. 21:22-24). Our reader will note that we are employing a little more of the lesson text than the printed text; namely, verses thirteen to twenty.

I. THE CITY—ITS BLESSINGS Revelation 21:1-7

The blessings which come with the New Jerusalem are the presence of God, the abolition of sorrow, the water of life, and the inheritance of all things.

"The tabernacle of God is with men and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Words fail utterly when we try to express the blessing of the personal presence of God with men. How often we have heard someone express the wish that he might have been on earth and walked and talked with Christ. How much more blessed, though, will be His presence with men throughout eternity. To have been with Christ on earth might have been to have gone through an experience like Thomas'. Even the disciples were inclined to doubt a great deal. The presence and guarantee of Christ Himself did not prevent doubt and unbelief. This was because doubt is not caused by a lack of evidence but by sin in the heart of man. The scriptural name for this faith-destroying entity is the old man or old nature. But when the New Jerusalem comes down and God dwells with men, there will be only fulness of joy; for all sin will have been done away with forever.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Ever since God pronounced the curse on the ground and said to Adam, "in sorrow shalt thou eat of it all the days of thy life," sorrow has been the lot of men. Funeral homes located conspicuously over the cities tell the story of sorrow. Hospitals filled with sufferers tell the story of sorrow. War-torn, desolated, famine-stricken, tyrannized countries tell the story of sorrow. These sorrows are those which come to the godly in this life. These do not begin to sum up the sorrows that come into the lives of the ungodly. But when this glorious celestial city is lowered from heaven, all sorrow will be done away, for the curse of sin will be removed.

"I will give unto him that is athirst of the fountain of the water of life freely." We are reminded of our Lord's promise to the Samaritan woman at the well, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing into everlasting life." Is not this a promise that we can fully partake of that water now? It certainly is. But again we have to contend with inherent sin in the life. Just as sin prevents a complete walk of faith, just as sin finds its toll in suffering even in the godly, so also sin now prevents a full entering into the blessings of the water of life. One day we enjoy perfect fellowship, and then the next day sin mars and robs us of the blessing. But in that celestial city, the thirsty may drink to entire satisfaction.

"He that overcometh shall inherit all things." All things are the believers' that glorious day when we shall be in the presence of the eternal God. Now we are the sons of God and joint heirs with Christ, and all things are the believers'. But the full appreciation and appropriation of these things can come only in eternity.

II. THE CITY—ITS DESCRIPTION Revelation 21:10-21

As we mentioned in the introduction, we are employing a great deal more of the text than the lesson text. However, we shall not go into a lengthy discussion of this passage.

The reason we are giving very little comment on the Scripture will be obvious to our readers. These verses, while supplying many details as to its beauty, fail to give one a very clear view of what the city will be like. Doubtless, finite mind would not comprehend if God should have depicted it more completely. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (I Cor. 2:9).

As to the shape and size of this city, we should like to make a few comments.

The Scriptures say that the city is foursquare—the length, the breadth, and height equal, and the measurements being twelve thousand furlongs. Now there is a difference of opinion as to what *foursquare* means. Personally, we believe that it means cubical. However, some of the very able expositors believe it to be pyramidal. We quote the comment of one such commentator: "The city lieth foursquare on its broad base but climbs tier on tier, terrace on terrace, mountain height to mountain height, to the central apex, where is the throne." We merely submit this for our readers' consideration.

As to the great size we offer a few comparisons made by a certain writer: "London covers an area of one hundred and forty square miles. But this city—the City Foursquare! . . . It is 15,000 times as big as London! . . . Working it out on the basis of the number of people to the square mile in the city of London, the population of the City Foursquare comes out at a hundred thousand millions—seventy times the present population of the globe." All we can do is just marvel at the magnitude and splendor of that which God has prepared for His own.

III. THE CITY—ITS LIGHT Revelation 21:22-24

This city has no temple. The temple was the meeting place for God and man. But there is no need for one in this glorious city; for God is with men.

This city has no need of a sun or moon; for the Lord God is the light thereof. How glorious it will be in the day when the nations walk in the light of it and the kings of the earth bring their glory and honor into it. If there were just a little indication of the nations walking in the light of God and His Word and bringing glory and honor to Him today, God would so bless them. But there is hardly more than a trace of recognition of God and His will for the nations in the dealing of our leaders. God has done so much to get people to turn to Him, but it seems that there is very little response. But in that glorious day there will be supreme joy and blessing, when the light of the world is truly Jesus Christ.

THE LESSON ILLUSTRATED

The Rev. G. H. C. MacGregor once related how an old Aberdeen minister was comforted a century ago by a little personal incident. He had always feared death, and was powerless to comfort others facing it. Toward the end of his life he moved house. Yet when the furniture had all gone the old preacher lingered in the home where his children had been born and where his sermons had been prepared. At last his servant came to him and said: "Sir, everything's gone; and the new house is better than this one—come away." It preached to him a lesson which he never forgot. God has prepared for His children a home "much better than this"—"a house not made with hands, eternal in the heavens."

—*Sunday School Chronicle*

Many good people suppose that we shall see heaven the first day we get there. No! You cannot see London in two weeks. You cannot see Rome in six weeks. You cannot see Venice in a month. You cannot see the great city of the New Jerusalem in a day. No; it will take all eternity to see heaven, to count the towers, to examine the trophies, to gaze upon the thrones, to see the hierarchies. Ages on ages roll, and yet, heaven is new. The streets new! The temple new! The joy new! The song new!

I stayed a week at Niagara Falls, hoping thoroughly to understand and appreciate them. But, on the last day, they seemed newer and more incomprehensible than on the first day. Gazing on the infinite rush of celestial splendor, where the oceans of delight meet, and pour themselves into the great heart of God—how soon will we exhaust the song? *Never! Never!*

—*T. De Witt Talmage*

POINTED QUESTIONS ON THE LESSON

1. Is the believer given a new life so that he can enjoy a New Place? (John 3:3-5; II Cor. 5:17; Gal. 6:15)
2. Can the Christian enjoy fellowship with the Lord now? (I Cor. 1:9; I John 1:3; 4:13)
3. Will God increase the joys of fellowship by dwelling with men in the New Jerusalem? (Rev. 21:1; 22:4)
4. In God's City will there be any sin? (Rev. 21:27; 22:3)
5. When God dwells with men, will all sorrow end? (Isa. 25:8; Rev. 7:17; 21:4)
6. Is life included in the promised blessings? (Rev. 7:17; 21:6; 22:1-2)
7. Does the Lord fully satisfy? (Ps. 34:10; 107:9; Rev. 7:16-17)
8. Can we as the sons of God anticipate many blessings? (Rom. 8:32; I Cor. 2:9; I John 3:1-2; Rev. 21:7)
9. Has the Light of the New Jerusalem been seen in the world before? (John 1:9; 8:12; 9:5; Rev. 21:23; 22:5)
10. To Whom should be accorded all honor and glory? (Ps. 50:15; I Cor. 6:20; I Pet. 2:9)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear Boys and Girls:

Have you enjoyed the pictures God has given us of heaven, and of the things that shall come to pass in the future? Only God can write history before it happens. Only God can reveal what will happen tomorrow, or in eternity. We know that we can trust Him, and believe what He tells us, because many, many things that He told the folks of long ago have already come to pass, and they happened in exactly the same way He said they would. He did not just guess, either, because every one of His promises will be fulfilled just as He says they will be. You and I could make one guess, or perhaps two, and things might naturally happen that way, but God has made hundreds of promises and every one of them is bound to come true because He knows the end from the beginning. On the day of the crucifixion of our Lord over three hundred promises came true. We can certainly believe God, and we can never make a mistake when we obey Him now, and trust Him for the future.

Our lesson today has a sparkling picture of the future. One of the delightful things about being a Christian is that Christ and His love, peace, and joy never wear out. They are always new. Our picture today is one that has something new in it. John saw a new heaven and a new earth, a holy city, the new Jerusalem. God is never satisfied with old things. He pleads with us that we give our old dirty sin-scarred lives to Him that He might make them new, and clean, and clothe them with the robe of our Saviour.

We really have something to look forward to. In the new heaven and new earth, yes, in the new city, there is Someone Who is going to live with us—Someone very special. God Himself has promised to dwell with men, and wipe all tears from their eyes.

Let us see what else we can find that is new. Oh, yes, there will be no death there, no pain, no crying—they have all passed away with the downfall of Satan (as we learned last Sunday). The whole new future is to be filled with something very precious, so precious that it is compared with precious stone—the glory of God shall fill the great city, the holy Jerusalem, and this glory shall lighten the city, for the Lamb is the light thereof.

All nations shall have the privilege of coming to the new city and partaking of its wonder, and see its glory, and be lighted by its Lamb.

Do you see something in this picture for your own heart? Has the Lamb of God come into your life? If so, then you do not have to wait to see new things. God's love, His mercy, His peace, and His joy are always new. You can live a new, sweet life every day, and His glory shall fill your life; and all your playmates, and your loved ones, and those you do not even know can enjoy the new heart Christ has given you. They can be cheered by its warmth, and be lighted by His love that shines through your life. They can see through the darkness of sin and find the Saviour, because you let Christ make you a new creature in Him. Will you do it? Will you let your life be the new Jerusalem?

Yours in His service,
Aunt Anna

THE LORD'S TITHE

(CONTINUED FROM PAGE 253)

temporal blessing upon those who were being obedient to His Word.

Permit a word about what the tenth means. That word is this—"it means the tenth!" The language is perfectly plain—"a tenth of ALL," not the tenth after you have given your grandmother a Christmas present; not a tenth after you have paid your taxes; not a tenth after you have bought another forty acres; not a tenth after you have provided yourself a home; not a tenth after you have stocked up your library with books, your laboratory with instruments, or purchased an automobile, but "the tenth of all shall be holy unto the Lord."

We confess frankly that we never hear men talk of this tenth and witness their wriggling endeavors, to charge up to God's account their personal necessities or luxuries, without feeling ashamed afresh by our modern conceptions of Christianity; and being painfully alarmed lest, after all, the reason we give so little is that we love even less.

Remember that God appointed the amount—"one-tenth." The man who gives one cent less than that amount robs God. We had rather rob any mortal on earth than to rob our heavenly Father. Recently, throughout the length and breadth of this land, there has been a pandemonium of hold-ups of the black-hand sort. Men find their lives threatened unless they put up \$500, \$5,000, \$10,000, instantly, to the one who demands it. The papers report an eighteen-year-old son as having sent such a letter to his father. Whoever else I rob, may I have the grace not to hold up my heavenly Father.

God also has determined the purpose of the tithe. "That there may be food in My house." The whole tabernacle service was maintained by the tithe. From it the priests were fed and clothed; and the great high priest received his proportion; and every incidental expense of the divine worship was met. God has never departed from that original purpose. The laborer is worthy of his hire. The temple service is still dependent upon the gifts of those who worship there. The publication of the truth to the ends of the earth can only be accomplished by Christian contributions.

There are not a few people whose sympathies are capable of being stirred, but not all of these are willing to act in keeping with the divine will. Dr. George Truett says, "I once heard that gracious philanthropist and preacher, Dr. Buckner, telling in his inimitable way the thrillingly romantic story of the Texas Orphans' Home. Higher and higher rose the great tide of emotion, throughout the audience, as the preacher spoke. One man in particular sobbed with seemingly uncontrollable emotion. All eyes were moist with tears, and then the preacher said: 'The orphans are in need of food and clothing and better shelter. Surely you are all ready to help them.' In one moment, the sobbing brother had his emotions all under perfect control, and was quietly wending his way to the door, and as he passed said to the head usher, 'It is too bad that a good meeting has to have cold water thrown on it like this.' That man was a landholder of no small import, and had money besides, but he had never touched the fringe of the doctrine that he was to hold his property, not as unto himself, but as a steward for God. It was a glorious thing to this man to cry over helpless orphans, but to be asked to feed and clothe them—that was something like taking a chill or having a tooth pulled." Yet, such is the purpose of God's tithe. He has His needs, and "inasmuch as we do it unto one of the least of these we do it unto Him."

-Testimony-

Grace and Truth is the very best magazine I have ever studied. Thanks so very much for its past help and future hopes.

—An Alabama reader

Wish to say I got my Grace and Truth, and want you to know that I really think it is the best paper on the market . . . Thanking you kindly, and God bless you folk richly for your spiritual, meaty, sane, eternal life message.

—Subscriber from Canada

TITHING UNDER GRACE

(CONTINUED FROM PAGE 258)

possible this would be and so let us give of our material goods.

... it is accepted according to that a man hath, and not according to that he hath not (II Cor. 8:12).

He does not require money but wants a tenth of what we have whether in money or what money will buy.

It is easy to give to Him; for all we have to do is find an organization or individual who is honoring God and a gift thus given will be counted by God as for Him.

... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me (Matt. 25:40).

God's method of tithing is for believers of all ages. We regard it as a trick of the devil to get some Bible students to turn away from tithing on the ground that it is law-keeping and on a par with circumcision. They admit that Abraham tithed but point out that he was the father of the Jewish race and circumcised. In all of this they have overlooked an important fact. Abraham was a believer before he was circumcised. Paul makes this unmistakably clear in Romans four:

And he received the sign of circumcision, a seal of the righteousness of the faith which he had being yet uncircumcised (Rom. 4:11).

In this case the imputed righteousness received by faith in the first part of Romans four came before the circumcision. Now we wonder how long before. A verse in Galatians will shed some light on this question:

And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed (Gal. 3:8).

When was Abraham promised that in him should all nations be blessed? The answer will be found in Genesis 12:3:

... in thee shall all families of the earth be blessed (Gen. 12:3).

How old was Abraham at that time? The next verse answers that too—seventy-five years old. This was when he heard the Gospel of imputed righteousness and when he received it by faith. It is not hard to find out how many years elapsed before the sealing of the covenant with the rite of circumcision. Genesis seventeen, verses one and twelve, tells us that Abraham was ninety-nine years old when this occurred. The period in between, therefore, was twenty-four years.

Now we come to a highly important fact. Abraham was a believer for twenty-four years, and, according to Judaism's own language, was an "uncircumcised dog." Things do not "just happen" with God. This uncircumcised faith is described by Paul in Romans 4:12 as the demonstration that salvation is for all and not just for a few. While an "uncircumcised dog," before there was a "law age," Abraham paid tithes to Melchisedec (Gen. 14:20; Heb. 7:2-6).

At once we see that tithing belongs to men who have faith, whether Jews or Gentiles, because tithing began before there were Jews. We also see that tithing is irrevocably tied up to faith so that the one who has faith is expected to tithe his possessions. What further proof need we that tithing is not only God's method of giving but that it like prayer, worship, preaching, and Bible study belongs to our Body Age, the Law Age, the Kingdom, or any dispensation? It is as much for us who are under Grace as for the Jews under Law.

The world advertises its goods with the slogan "satisfaction guaranteed or your money back." He who gives to God will also be well paid in this life:

He which soweth bountifully shall reap also bountifully (II Cor. 9:6).

But there is in addition a reward in the Bank of Heaven, and remember that there are no bank holidays up there.

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal (Matt. 6:20).

THE BLESSEDNESS OF GIVING

(CONTINUED FROM PAGE 259)

time and eternity is called "reaping." The recompense to God's children is, more or less, given in time—often tenfold, yea, a hundred fold, as the Lord repays even in temporal things, through raising up friends for us, or giving His manifest blessing upon our earthly vocation, etc. But suppose, for some particular purpose, the Lord did not allow such reaping to take place here on earth, there will be most assuredly the "reaping" in the world to come. This leads me to the second point of the verse:

2. "But this I say: he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." These are the words of the Holy Spirit by the Apostle Paul. The figure here used is easily understood by everyone. The farmer who sows sparingly reaps sparingly. The two go together. Thus, any Christian, who, according to his time, talents, opportunities, and means, does little for the saints or unbelievers, temporally or spiritually, will reap little either in this life or the life to come. God says so. I believe it. In my inmost soul I believe it. Now, let anyone seek to sow, on the contrary, bountifully, both now and hereafter; if the sowing be done to the Lord, and not from earthly motives, such as the desires of man's applause, etc., he shall reap bountifully.

But, while, even as to this life, we shall not be losers by acting faithfully as the Lord's stewards, yet what shall we say, when, looking at the "day of Christ," when even the cup of cold water, given to a disciple in the name of a disciple, shall be rewarded? Were it more habitually before our minds, how brief this present life is in comparison with the life to come, and how bright and glorious, and unspeakably precious the blessings are which await the believer in the day of Christ, how gladly should we seek to spend and to be spent for Him! Let the believer only realize the vanity of earthly things, and the preciousness of heavenly treasure, and he will seek to live for eternity, and among other things will be delighted to "lay up treasures in heaven."

Many of God's children not only have no desire that all they have should be the Lord's if He should call for it, but they have not reached even so far as Jacob had, who did not even live under the present dispensation, and who, after the first dawning of spiritual light, said to God, "Of all that Thou shalt give me, I will surely give the tenth unto Thee." They do not give the tenth part, of all that the Lord is pleased to give them, back again to Him. They can readily lay out \$5,000.00 in the purchase of a house, \$200 a year on the education of their three sons, keep many servants besides, and live in other respects in proportion to this, and spend, strictly speaking, not \$100 directly for the work of God, or for the support of poor saints, or in feeding hungry, unconverted persons near them who cannot earn their bread. What is the consequence? As they live more for themselves, or for their children, than for God, so they are not really happy in God, as one real end for which God has left them here on earth is lost. But this has not merely to do with the rich or the middle classes of the children of God, but even the poorer classes. The Christian man with a small salary or small business, whose almost all is spent upon himself, says: "I have so little, I cannot spare anything, or if it be anything, it can be only the smallest trifle." And what is the result? The consequence is that such individuals are not happy spiritually, and often also, do not prosper temporally, because as they are not faithful over the little which God is pleased to entrust to them, He cannot entrust them with more, unless He does so, as He did to Israel, in the way of chastisement, and sent leanness into their souls to lead them to see the vanity of such things. Often, also, both in the case of the poorer, the middle, and the richer classes, God is obliged to send sickness, heavy losses, loss of business, etc., in order that He may take from His children what they would not gladly, constrained by the love of Christ, lay down at His feet.

YIDDISH NEW TESTAMENT

(Continued from page 251)

London, and Paternoster Row met the heart-breaking fate of complete destruction; precious stereotyped plates of both Hebrew and Yiddish New Testaments were gone, and suddenly a whole world was shut off from further supplies of New Testaments in either Hebrew or Yiddish.

A GENEROUS FUND HELPS OUT

To the rescue came that doughty, vigorous, and aggressive group of Jewish Christians known as the American Board of Missions to the Jews with headquarters in Brooklyn, New York, but with arms and branches reaching around the world. The only Christian Jew living today, qualified by personality, culture, and training, to undertake the stupendous task of a new translation of the Yiddish New Testament, was drafted for the job. He is Rev. Henry Einspruch, D.D., director of the Jewish mission work for the United Lutheran Church in America, with headquarters in Baltimore. Dr. Einspruch has for many years been dissatisfied with the previous Yiddish translation of the New Testament. Some friends of Dr. Einspruch, having been led to see the vital importance of a new translation, established through the Lutheran board a \$50,000 fund known as the Louis J. and Harriet S. Lederer Yiddish New Testament Translation Fund; and with part of that money Dr. Einspruch bought typesetting machinery, and equipped a full printing office. Then he himself put on the leather apron of the typesetter, and went to work. He plodded and plodded for the space of perhaps five years. Never was a man more patient than this one, never a man more meticulous and fussy in every shade of meaning and in every nuance of wording; so it was also in every curve, dot, and shadow of the type itself. Little did he think that God was bringing him to the Kingdom for such a time as this.

And so, suddenly America found herself without any supplies of Yiddish New Testaments. The Bible Societies' shelves were sucked bare, and over the country there rose a cry, "We need Yiddish New Testaments!"

And in that hour of need, the American Board of Missions and Dr. Henry Einspruch clasped hands, and united in this stupendous and epoch-making piece of work. Dr. Einspruch was told to hurry along as fast as he could and to finish his translation. Printers were told to get to work on estimates and designs, etc. Dr. Einspruch, because of the fineness of his artistic sense and his fastidiousness, was appointed the chief architect of every phase of this New Testament, from the setting of the first line of type to the final rolling off of the finished book with its jacket and design.

And now the announcement is made that by July 15 there will be an edition of 10,000 New Testaments ready for distribution among the Yiddish-speaking Jews of America. It is going to be really a work of art, and a book that will reflect credit on the Christian supporters of Jewish Missions in America.

Suitably enough, the book is going to be called the American Translation of the Yiddish New Testament. It is hoped that these New Testaments can be given free to Jewish Missions and to Jewish missionary workers. Perhaps a slight charge will be made for cost of expressage or mailing, but otherwise the American Board of Missions to the Jews is striving to make these books available without charge to all legitimate Jewish missionaries.

THE JEW APPROACHABLE

From a recent report of a worker among the Jews there comes this statement, "There is urgent need for the Yiddish edition of the New Testament." From workers everywhere throughout the country, there is a continually rising cry for New Testaments for the Jews. The war has cut deep into the heart of the Jewish nation, and rarely has the Church of Christ had the opportunity of presenting to the Jews the Gospel through the printed pages as we now have.

Fuller information concerning this history-making American Translation of the Yiddish New Testament can be had by addressing the American Board of Missions to the Jews, Brooklyn, New York, Rev. Joseph Hoffman Cohn, General Secretary. If any friends feel that they would like to have a share in the cost of this undertaking, gifts specified for that purpose will certainly be acceptable to the Mission, although it is not their principle to solicit funds. Their policy has been persistently through the years to tell of the work, and trust to the care and provision of an all-wise God, Who

has always provided for every need that this remarkable Mission has ever had.

The Mission also publishes a monthly paper, entitled *The Chosen People*, which is a revelation of what is being done by these people to reach the entire world of Jewry with the knowledge of salvation through the Lord Jesus Christ. A copy of this paper will be sent for ten cents to any interested friends. If you have not become acquainted with the vast out-reach of the American Board of Missions to the Jews, with their remarkably efficient refugee work, their missionary stations throughout the world, their intensive and aggressive missionary programs in the important cities of America, you have a rare treat coming to you, and an eye-opener as well. Address inquiries and gifts to American Board of Missions to the Jews, 27 Throop Avenue, Brooklyn, N. Y.

GOD'S TENTH

(Continued from page 255)

gave this advice: 'Some one will soon be the leading soap-maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a prosperous and rich man.'

"When the boy arrived in the city, he found it hard to get work. Lonesome, and far from home, he remembered his mother's words and the last words of the canal-boat captain. He was then led to 'seek first the kingdom of God and His righteousness,' and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one tenth; so he said, 'If the Lord will take one tenth, I will give that.' And so he did; and ten cents of every dollar were sacred to the Lord.

"Having regular employment, he soon became a partner; and after a few years his partners died, and William became the sole owner of the business.

"He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with the Lord, and carry one tenth of all of his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then gave the Lord two tenths, and prospered more than ever; then he gave three tenths, then four tenths, then five tenths.

"He educated his family, settled all his plans for life, and gave all his income to the Lord. He prospered more than ever.

"This is the story of Mr. William Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die."

Perhaps in these instances may be found the true solution of a great question: How shall we get the means to give the Gospel to a lost world? It is no longer a question of men to go, but of money with which to send them. And the money is in the hands of Christ's professed disciples—enough and more than enough for all demands. If wrong habit has so shut up their hearts that they cannot be persuaded to give it, let us try at least to educate the next generation differently. And may it not be that the best system of education which can be devised is this of training Christians to set apart one tenth of their income for the treasury of the Lord?

SHE LOVED AND GAVE—THE POOR WIDOW

(Continued from page 257)

poor widow hath cast more in than all they which have cast into the treasury."

Why was the gift of the poor widow made conspicuous? It was because of sacrifice and loving service. He or she who is faithful in little things will be trusted with greater.

A young man beat the Nickel Plate Railroad out of his fare from Buffalo to Erie. He reasoned that the Railroad Corporation was so large that the fare would never be missed. The railroad could get along without his two dollars; but the young man could not get along without being honest.

The widow gave more than they all because there was more love and sacrifice in her giving. "Though I bestow all

my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

A poor girl, a creature of the Red Light District, came into the Union Gospel Mission at Winnipeg. She had received a letter from home asking her if she would not contact the mission folks. The girl turned to the Lord and broke with the old life and old associates. The day came when an older sister came to Winnipeg to take her younger sister home. When she bade the mission lady good-bye, the one who had led her to Christ, she plucked a gold breast-pin from her neck and pinned it on her benefactress. It was not the value of the gold pin but the gift of a loving heart.

What application shall we make? We all can give. "Whosoever shall give you a cup of water to drink in My name . . . shall not lose his reward" (Mark 9:41).

The story of the Hebrew slave in Exodus, the twenty-first chapter, tells us of one who might have gone out free after he had been redeemed, but he chose rather to become the bond-slave out of love for his master, and serve him forever. He gave himself. Giving ourselves to Christ and others means that we shall find the truth of the precious words of Jesus: "For whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall save it" (Luke 9:24).

The poor widow in heaven today is a million-nairess!

THE CHURCH FINANCED

(Continued from page 260)

found. In fact, it shows a pitiable ignorance of Holy Scripture and a sad lack of the Spirit that made Calvary and redemption possible.

The Bible has far more to say about money

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than many Christians realize, or perhaps care to realize. The Lord Jesus Christ, the faithful and true Witness, has spoken at great length about money. The Apostles, speaking as they were moved by the Holy Ghost, were anything but silent on the question. It is, therefore, utterly impossible to be a faithful "minister of the Word," a faithful preacher of Christ and Him crucified, and to shun the plain and deeply important duty of making known the will of God regarding saints and their money. To neglect this plain duty, a duty of paramount importance, is to be guilty of deep sin. By this sinful neglect, congregations are robbed of instruction which is far-reaching in its influence and consequences in personal life, church life, and the world at large. Let every teacher of the Word aim at the standard revealed in the soul-stirring testimony of Paul, "I kept back nothing that was profitable unto you . . . I have not shunned to declare unto you all the counsel of God" (Acts 20:17-27). The divine counsel includes explicit guidance in monetary matters.

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 267)

"Yes, I do now."

Her mother squeezed her hand in response as Dr. Farrington answered, "I am glad you see that, Melba. That is one of the greatest lessons you can learn." His voice was husky and tears stood in his eyes. But Melba went on, "I thought I was having a good time, and I was in a sense, but I've been so unhappy sometimes about everything. I know, Daddy, you talked to me, but I was so thrilled about Grace that I couldn't even think. Now I am 'fed up' with him, and wonder why I always wanted him around."

These frank admissions were quite unlike Melba's behavior of previous weeks, but Dr. Farrington was not surprised. He was remembering the weeks of earnest petition he and Mrs. Farrington had spent, and he breathed a prayer of gratitude to the One Who had heard and answered. Then another memory came to his consciousness. It had come to him that day on his knees in the study when the issue of his daughter's decision had first arisen. It must have some bearing on the girl's life and problem he thought. "Melba, have you thought about that experience recently—the terrible day in the hotel when you were left all alone, when you were only four years old?"

"Thought about it? It has haunted me. Lately it has. Why can't I forget it?"

Dr. Farrington was thoughtful for a moment and then replied, "Sometimes those experiences which have hurt us most deeply come back to us for blessing; they enable us to see reasons for certain reactions in our lives."

"But I don't like to think about it. It makes me—" began Melba.

"Well, let's not, Melba, except to see its effects in your life," returned her father stroking her hair. "I believe it did cause some definite results in your heart, for it was a tragic thing to happen to a little child. It has given you, I am sure, a complex in the way you meet life in some ways. You are always wanting attention from someone to prove that you have a right to live, and that you are really wanted. Perhaps you were determined to have Glasson Scott because you wanted to be wanted, and his attentions satisfied you in that respect. Since you were left alone by those cruel people who seemed not to want you, who had no real love for you or they could not have treated you as they did, and who refused to give you even the necessary attention, you have tried to erase the hurt of your life by reaching out for special attention. You were left alone, terribly alone, and consequently you have sought to compensate for that experience by clinging to someone even below your ideals so you would not be left alone in life. Because the young man said he cared

for you, it delighted you to think some one cared. Consequently you were thrilled at the attention you were receiving, and the fact of Glasson's presence stirred up your emotions, and you thought it was love. It was a matter of being in love with the reactions and satisfying circumstances far more than having a deep admiration and love for the person. Is not that a more or less correct analysis of your experience with the young man?"

"I never thought of things in that way before, Daddy, but I think you have my number."

"You have said, Melba," continued her father, "that you did not wish to think of that hotel room experience. Since we are Christians, the Saviour would have us learn to thank Him for even the painful things that come to us. When you can thank Him that He let you have that suffering that you might see a little more clearly His suffering for you, it will make Him more precious to you. We can never understand what it meant to Him to come into a sinful world—a wretched prison-house, away from the presence of the loving Father, to suffer and die alone. He was forsaken in a degree that no human soul has ever been forsaken. When we think we have endured sufferings, we ought to think of His. It was because of His marvelous love for us, for you, Melba, dear, that He was willing to let wicked men nail Him to the cross. It was our sins that caused Him to suffer alone. Can we thank Him for the painful things that come to us that we might understand even a little, perhaps, of what He bore that we might have life in Him and that we might not be forsaken eternally?"

"Oh, I never saw before how He can take the hard things and make them a blessing to us. I'm glad He let me know what it meant not to be loved and what it meant to be left alone. It means—He means more—" But Melba could not go on.

"And my dear," assured her mother, "when He comes into our hearts He promises never to leave us. 'I will never leave thee nor forsake thee' is His definite guarantee to everyone who has trusted Him as Saviour. Moreover His Spirit, His very life, is ours; for He has come to dwell in us. His presence surrounds us; His love is never failing—can never be taken away; so all we need in life is given to us in Him. We are never alone. He wants us that He may do His will through us."

Melba sat up straight with a determined expression. "That makes the Christian life different, doesn't it? I have always tried to do things for the Lord and have always failed; somehow it looks different now."

"The Christian life is the Christ-life, Melba," answered her father. "It is Christ in us Who does His work. When we are submitted to Him, He can work through us. We are the tools He uses to do His will to bring happiness to others. He makes us happy. He gives us joy which is so much better than a 'good time' in the world. He becomes so much to us that we want HIM and His PLAN rather than our own. We do not try; we trust. We rest in His power to accomplish the things we cannot do ourselves. That is the Christian life."

"Then if we are trying so hard ourselves," answered Melba, "the Lord doesn't have a chance to do anything, does He?" Turning to look her father squarely in the face, she continued, "Daddy, those Scriptures you gave me that day—you remember—when you talked to me about the Prom?"

"Yes, Melba." He waited eagerly.

"I'm going to read them now. Mary Covington gave me some too. I know they will mean something to me now, because He means more to me."

THE NEXT evening Melba sat before the window of her room watching the glory of the setting sun. She had been reading her Bible, especially the passages listed on the slips of paper she had folded together and placed within its pages on another day—what a contrast as compared to this one, she thought. And the radiance of the sun told her of the One Who had made all things—had made her for Himself. He was the One indwelling her life. She was His and He could use her as He chose. Into her being had come a glow and a warmth which was a new experience to her as a Christian. Her heart went out in gratitude to the One she could not see but Whose Presence had become a living reality. She could no longer doubt Him. Her soul seemed to take in all the world in the love—His love—which had sprung up there in so short a time. She wanted others to know the Saviour as she saw Him now in His beauty.

Looking up the avenue she thought of Mary Covington and how she had come that other day. Mary had tried to tell her of Christ's claims upon her life as a Christian, but she had not been willing because another had stolen His place. Now she understood. How much she had in common with Mary now. She must see her this very evening, for she was a true friend.

And Glace—well, he was in another world, not her world any longer. True she had not been kind to him and must apologize. She must let him know what Christ meant to her now. Then turning from her reverie to her Bible again, she read another passage her father had jotted down that day in his study,

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them; and I will walk in them; and I will be their God, and they shall be My people.

Wherefore, come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

And will be a father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.

THE BEREAN AFRICAN MISSIONARY SOCIETY

(CONTINUED FROM PAGE 262)

our gardens. We trust in a year we will be fully able to care for all of our mission children from our own gardens. The Lord surely blessed our rice garden. We must have threshed about a hundred bushels. That makes quite a mess of rice—if it were all cooked at once—but our boys and girls have eaten quite a hole into our rice supply already."

Mrs. Jansen gives additional information concerning the gardens: "Mr. Jansen has really been going after work this half month. School is out and we have the full day for work. He gets nearly 500 plantain sprouts planted daily. By the end of this week he should have some 5,000 or 6,000 new sprouts planted in addition to our 4,000 or 5,000 older plants, some of which are now bearing.

"By the beginning of next year we hope to be feeding all of our children all the food they need from our gardens. This will cut out the daily running to the village. I never permit my girls to go there because girls here are much worse than boys in picking up heathenish ways. We will be glad when our boys will not be able to go either. It is really harmful to let them run around that way. We preach to them here at the station and then they mingle again in the village and we feel that our efforts are for naught. We want you to pray with us for the boys. Some really have a vision of Christ's sufferings for them and have stopped going to the village, but the majority take Christ's sufferings more as a matter of course, as though He *should* have died for them. Once they see things as they should, these shackles of sin will fall from them. We have the same human nature to deal with here, and we preach the same Word from the same Father above Who changes not, so growth in grace is what we can expect.

"We need wisdom in knowing how to present the Word. So many times natives see a thing in a different light than we do and their idioms are different. All these things need to be learned. That is where "black thinking" comes in. We need to learn their idioms, and to get their viewpoint on things. The Lord is blessing in this way but the more we learn the less we feel that we know because we see there is yet so much more to be learned and mastered.

"We are rejoicing in the Lord's goodness to us. We trust His blessing is just as manifest upon your labors as it is upon ours here. Many have come to receive Christ and others have shown definite growth in grace. So we are praising our God for all that is past and trusting Him for all that is to come. Our prayers are daily with you."

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THE MAN: Dr. Dan Gilbert, although young, is a fearless champion of Christian Americanism. Formerly in organized Atheism, and a newspaper reporter and columnist in Washington, D. C., now secretary of the World's Christian Fundamentals Association, he is touring the States, carrying the battle for true Christian patriotism into the face of the enemy. He was one of the speakers at the Sixth Annual Bible Conference of the Denver Bible Institute. Visitors from 14 states were unrestrained in their praise of his revelatory messages. Hundreds of his books were bought by these people who voiced their intention to loan them widely on returning home. So well liked was Dr. Gilbert that he has been called back to Denver in less than a month for another series of meetings.

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"The Topical Bible Study Magazine of America"

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Bible Conference Number

The Topical Bible Study Magazine of America

September

Official Organ of
The Denver Bible Institute

1941



Recent Impressions *of* **THE DENVER BIBLE INSTITUTE**

By Dr. John Linton

Sixth Annual Summer Bible Conference Speaker

THIS is my closing message in connection with my second visit to the Denver Bible Institute and I wish to take this opportunity of paying tribute to the splendid work this Institute is rendering to the young people of these western states.

The training of youth for Christian service is of paramount importance to the life of America today. It is in such schools as Bible Institutes and Christian Colleges that the future leaders of the church and the nations are being trained, their thinking guided, and their characters formed.

The Denver Bible Institute is not a new effort that commenced yesterday, continues today, and concludes to-morrow. This Institute has been training the young people of the American west for twenty-six years. It is not an experiment in training; it is an established institution that has endured through three decades.

The smile and blessing of God have rested on this Institute, or it had gone to the wall years ago. It has endured many testings, and through the years has turned out hundreds of graduates. They are in Christian pulpits, on the mission fields of the world, and engaged in Christian service in our own and other lands.

I pay tribute to the self-sacrificing service of the Faculty of D. B. I. No salaries are paid them, yet these devoted servants of God keep on year after year investing their lives, without material reward, in the training of Christian

youth. In a day when most men seek their own things and not the things of others, such sacrificial service is rare. I pay respect to it and ask God's people to do the same.

There are many young people in this western country who, because of their financial handicap, are unable to seek training at State Colleges or Denominational Seminaries. D. B. I. meets their need. Many graduates, had they not been trained here, would never have been trained. The sacrifices being made by the Faculty make possible this training to even the poorest among the students. If each teacher received an adequate or even half-adequate salary, the student without means of paying for an education in Christian work would have to do without it.

The future of America is in the hands of the youth of this land. The present generation of youth is competent, under God, to remedy the ills that prevail and to effectively challenge the forces of evil that imperil the constitution of the United States. But it is only as the young people of the land have embedded in their hearts the same biblical principles that underlie the constitution of this country that they will be able to do their duty to God and country in a day such as ours.

I heartily commend this good work to the friends of youth and to the people of God in Denver. It is a worthy and an unselfish work and deserves our support. Why not make an investment in this fine Christian enterprise? The souls won for God by these earnest young people will be your reward here and hereafter.

Write for Catalog Today for Further Information

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THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16, 17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6, 7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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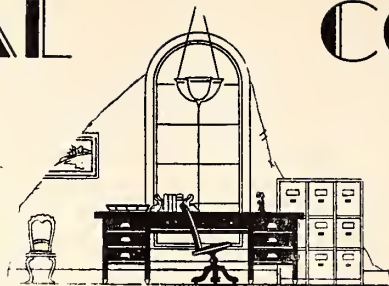
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BIBLE CONFERENCE NUMBER

"A REAL vacation at the foot of the Rockies" was the sentiment expressed by all of the guests at the Sixth Annual Summer Bible Conference. The speakers presented their messages to eager and anticipative crowds at every session. It is now our happy privilege to present some of these inspiring messages to our *Grace and Truth* readers who were unable to attend the conference. And doubtless, those who heard these messages will be happy to have them in printed form.

THE LIQUIDATION FUND

WE ARE happy to report to our *Grace and Truth* Family of Readers, that the sum of \$2,000.00 was contributed by friends of the Institute toward the encumbrance on the Institute Campus. Thus the obligation was reduced to \$5,500.00. This balance has been extended for another three-year period.

While we had desired that the entire obligation might have been liquidated at this time, we want to take this opportunity to register our gratitude to God and to all those of the Lord's stewards who made it possible to pay off even this amount.

The extension of the balance of the mortgage provides that sizeable payments can be made at given interest-bearing periods. Therefore we appeal to the friends of the Institute to continue interceding on behalf of the Liquidation Fund, that the entire debt may be removed soon to the Lord's glory and for the good of the work of the Institute. Your gifts designated for this need will be greatly appreciated.

—C. R. L.

OUR NEW COLUMNIST

WE ARE very happy and consider ourselves fortunate to be able to announce that Dr. Dan Gilbert, Executive Secretary of the World's Christian Fundamental Association, has become a member of the *Grace and Truth* staff. He will write a column each month entitled "Inside

Washington, D. C." These observations are by a Christian newspaper reporter concerning whom the late Senator Wm. E. Borah said, "Dan Gilbert is the best writer, the cleverest thinker, and the keenest analyst among the younger newspaper men in Washington, D. C." This man, because of the vast store of information on file in the offices of the *National Republic* magazine of which he is co-editor, also had the honor of being one of the first witnesses to be summoned by the famous Dies Committee in the Senate investigation of un-American activities.

The column will cover the latest news and will be different from comments made by Dr. Gilbert in other publications. We are confident that the "fundamental flavor" of the column will intrigue our readers and will be the first page read each month. The first appearance of the new department will be in the OCTOBER issue.

—E. E. L.

SECULAR EDUCATION VS. SPIRITUAL EDIFICATION

No OTHER country on the face of the globe offers such opportunities and facilities for learning and education as does the United States of America. Within the past few weeks, thousands of American youth have again thronged the corridors and classrooms of our various institutions of learning with the desire of enlarging their individual field of service. But while we boast ourselves in our great educational system, the deplorable thing to note is this—the overwhelming majority of our young Americans in their impressionable years of life are entering institutions where the Bible, the greatest text-book in all the world, has long ago been repudiated. They will be enrolled in courses taught by professors, who, in the majority, pride themselves in their liberal views pertaining to moral ethics, Christian standards, and puritanic principles of conduct. Over eighty per cent of the youth of our land, eager to learn and with minds open to be taught, will be enrolled in classes whose instructors, having repudiated the Bible and rejected the Christ of the Bible, will take delight under the guise

of scholarship to spoil the faith of the simple minded. The ultimate result of this pagan atheistic system of educational philosophy is obvious. The Word of God declares, "As he (a man) thinketh . . . so is he" (Prov. 23:7).

But we thank God that not all have bowed the knee to the Baal of modern education. There are still at least three thousand youth of our land who, cherishing the "faith of their fathers," have enrolled in schools of the prophets. To-day the Christian youth of America are in a dilemma. They are told that without a secular education and the coveted degrees, they have little opportunity to find a place in the sun. Strange indeed it seems that men like Dwight L. Moody and many others succeeded at all. Christian young men and women, eager to please the Lord and to make their lives count for Him, must choose between secular education and spiritual edification. Fortunate indeed is the young man and the young woman who can secure a thorough course in Bible instruction before enrolling in the average secular school, thus being fortified against the wiles of the professors. But all too often, limited means as well as time makes this impossible. The result is that many of our youth have sacrificed their faith on the altar of secular education. May God awaken us to the fact that the crying need of the hour is not so much the need of secular education as that Christian America shall see the need of spiritual edification. There are still a few seminaries, Christian colleges, and Bible Institutes to be found here and there, who cherish the Book and honor the Christ of that Book. Surely it behooves the Christians over the length and breadth of this land in this hour of chaos and confusion, to pray for these institutions as never before. They, in a very real sense of the word, constitute the First Line of Defense. Pray for them.

—C. R. L.

CALL TO PRAYER FOR THE NATION

Less than one hundred years ago, Daniel Webster, one of America's greatest statesmen, uttered this solemn warning: "If we abide by the principles taught in the Bible, our country will go on prospering; but, if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

I. REASON

A. National government is God's ordinance.

The powers that be are ordained of God (Rom. 13:1).

The ruler is "The minister of God" (Rom. 13:3, 4).

B. National blessing results from national loyalty to the Divine Sovereign.

God, having raised up His Son Jesus, sent Him to bless you (Acts 3:26).

The people shall hear and fear (Deut. 17:13).

The ruler shall "learn to fear the Lord his God, to keep all the words of His . . . law to the end that he may prolong his days" (Deut. 17:19,20).

II. ATTITUDE

A. Intercessors must seek God's glory as their primary aim.

All nations before Him are as nothing . . . Have ye not known . . . He bringeth the princes to nothing . . . He giveth power to the faint . . . to whom then will ye liken Me?" (Isaiah 40:17-29).

B. Personal conformity to God's will for ourselves is an essential condition for prevailing prayer for our nation.

My meat is to do the will of Him that sent Me (John 4:34).

Can two walk together except they be agreed? (Amos 3:3).

If we walk in the light . . . we have fellowship one with another (I John 1:7).

Be clean from all your sins before the Lord (Lev. 16:30).

Be ye clean . . . the Lord will go before you (Isa. 52:11,12).

III. PROCEDURE

A. United, specific request.

If two of you shall agree . . . it shall be done (Matt. 18:19)

B. Undistributed confidence.

I know Whom I have believed (II Tim. 1:12). We know that we have the petition that we desired (I John 5:15).

C. Persistency.

Shall not God . . . though He bear long . . . He will (Luke 18:7,9).

GOD FORBID THAT WE SHOULD FORSAKE THE LORD . . . THE LORD OUR GOD WILL WE SERVE AND HIS VOICE WILL WE OBEY (Josh. 24:16, 24).

WILL POISONOUS SNAKES HARM CHRISTIANS

THIS question has been brought to our minds by the recent trial of certain religious leaders in Virginia. They are charged with maliciously wounding a member of their assembly with a copperhead snake. Furthermore, they have threatened to give a snake demonstration right in the courtroom, if they feel so inclined. They will take the stand with Bibles in hand to prove that they are standing on scriptural grounds. What do you think about it?

Perhaps you do not know what to think. Then we had better ask ourselves the question, "What

saith the Scriptures?" Is there any intimation that believers in Christ could do such things? Yes, for in Mark 16:17-18 we read,

These signs shall follow them that believe; In My Name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Surely, on the surface, this Scripture would lead one to believe that handling rattlesnakes and copperheads is a normal and safe practise for Christians. However, we are not advising it. Some may say, "Yes, that is in the Bible, but you will do well to investigate its authenticity. From verse nine to twenty of this chapter is not found in the two most ancient manuscripts, the Sinaitic and Vatican. It is quoted by Irenaeus and Hippolytus in the second or third century." While this is true, we believe that there is a biblical reason why we are not to take up deadly serpents, or drink deadly poison, etc. in these days even though this was done, without ill effects in apostolic days. The reason for this is suggested in part in verse twenty of Mark sixteen, which says,

They (the apostles) went forth, and preached every where, the Lord working with them, and confirming the Word with signs following.

Notice, please, the signs were granted to accredit the apostolic message. Men needed to be convinced that this was the message and that these were the messengers of God. But when the testimony was established, that is the New Testament written, there was no longer a need for these accrediting miracles, hence they ceased. The outward, miraculous signs disappeared. Proof of this is found in a brief glance at the ministry of the Apostle Paul. In the early years of his ministry, he wrought mighty miracles, even

to raising the dead. He had a viper fasten itself on his hand, and simply shook it off and felt no harm. But in later years, after the message of the death and resurrection of Jesus Christ was established, this power was taken from him, and he advised a fellow-worker to take medicine, and left a beloved, fellow-servant of Christ in Miletum, because he was sick. The signs ceased when the need for them ceased.

Failure to recognize this has lead many sincere people into the errors and dangers which are exhibited in this handling of the copperhead which wounded the woman and brought the leaders of the group into court. In our opinion, such unscriptural practises also bring the cause of Christ into disrepute. It is a call to "rightly divide the Word of truth in our study and practise."

—A. H. Y.

A PLENTIEOUS HARVEST BUT FEW LABORERS

BEFORE I entered the hospital, I was what is known as a "swing musician," and being in good health my mind was occupied with the worldly things of life. All of my time was spent carousing with never a thought of the hereafter. What a poor deluded sinful fool I was. And then I was stricken with tuberculosis. My first thought was, "Why did this terrible thing have to happen to me?" A small voice in the back of my mind kept repeating, "And the wages of sin is death." Still I did nothing about it. Oh, what miserable hours of suffering I could have avoided had I but heeded the warning that kept hammering in the back of my brain.

Finally I came to the hospital, and on my first Friday, Mrs. Baldwin came with a group of singers. The songs they sang were very touching, but instead of making me feel good, they made me feel bad. When they came to a line in one of the songs which said, "And He walks with me and He talks with me, and He tells me I am His own," I felt so bad I wept, because I knew I was not in the position to walk and talk with Jesus. There was another lady with the group who was passing out leaflets, and when she came to me she saw me weeping. She asked if I was saved? And when I told her "No," she asked if I wished to be; and when I answered in the affirmative, she sat down and read some verses from the Bible. She spent quite a while explaining John 3:16 to me: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life."

After she left, I kept thinking of what she had said. That night I prayed and gave thanks to God for sending her to show me the way. Everything began to look different. Where I had felt before that I was dying, I now felt that I was just beginning to live; and where I had felt before that my illness was the worst thing that could have happened to me, I now felt that it was the best, for it had brought me to Jesus.

(Signed) _____

Week after week an earnest group of musicians and personal workers assemble themselves at a large hospital in Denver. They congregate in a quiet corner of a lower hall and earnestly ask the Lord to bless their efforts. Then they scatter out over the various wards to sing, testify, and distribute tracts and Gospel portions. First a small group with a folding organ enters

ANNOUNCING

next month

the inauguration of Christian Advertising on a large scale in *Grace and Truth*. You will find books, Bibles, and Christmas supplies from a host of nationally known, reputable firms as well as general information about Christian colleges, Bible schools, correspondence courses, missions, and Bible conferences.

We believe that the value of our magazine will be enhanced by the presence of Christian advertising. It will be worth your while to patronize these publishers.

the ward. After singing a few favorite hymns, someone brings a short message from God's Word. Then they withdraw to another ward to repeat their program while the personal workers pass from bed to bed to give personal help and instruction and to leave Scripture portions. The above testimony is only one of many, many miracles which God has performed.

As I write I am looking at this signed testimony of a young lady:

I hereby accept Jesus Christ as my own personal Saviour and trust His precious blood to cleanse me from all sin."

(Signed) _____

When first approached with the Gospel she cursed the personal worker and blasphemed the name of God. But three weeks before she died with tuberculosis, she gave the above testimony of what God had done in her heart.

But the question is raised, "Why is there not more of this great work going on?" Probably less than five per cent of Denver's sick are being so reached. I can hear someone answer, "What a shame that all hospitals will not permit this sort of work." Yes, that is too bad that some authorities are unwilling to have the Gospel given out to their patients. But the fact that *unbelievers*, and perhaps some carnal believers, are opposed to this work takes on infinitesimal importance in the light of the fact that this great work is really suffering because *Christians* are indifferent and unwilling to help. The need is not more openings, but more workers and funds to care for the openings now available. God has marvelously blessed a Christian lady in Denver in giving her opportunities for this work in many hospitals. But she needs help. The scope of this work could soon be doubled or tripled if more workers were available. Additional funds would purchase Bibles, Gospels of John, and tracts to give out from week to week. Anyone burdened to help in any way in this work may have the name and address of the Christian lady in charge by writing this office or phoning Main 4226, Denver.

—H. H. S.

YOU ARE WHAT YOU EAT

By Dr. Herbert Lockyer

THE other day, while tuned in for regular news bulletins, a "Food Quiz" program was in progress, and many interesting facts were being recited by a forum of speakers, responsible for educating the public regarding the proper foods to eat. My grandmother, on mother's side, lived until she was 91. How she managed to exist so long, blissfully ignorant of starches, vitamins and juices, remains a mystery! What impressed me about the discussion on "Diet" was the rep-

etition of the phrase, "You are what you eat"—which, of course, simply means that our physical and mental health depends upon what we eat and drink. And the early end of a few people we could name, proves how sadly possible it is to dig our graves with our teeth.

There are other applications of the above axiom, however, that come to one's mind. For instance, in a very real sense, all of us are what we have eaten. Food consumed has been transferred into bone, tissue, blood, and flesh. Without sufficient nutritious food, the body wastes and dies.

Mentally we are what we eat. The tragedy is that a good deal of the fare provided is most unwholesome and unpalatable. Recently a negro confessed to eleven rapes and murders. His sex killings were inspired, he said, by the sexy novels and detective stories he lived on. Thus he became a rapist and a murderer by what he had eaten, mentally.

Spiritually, we are what we eat. It is amazing how many religious people there are who seem to think they can be spiritually robust without the consumption of spiritual food. Instead of feeding in abundance on Heavenly Bread, they content themselves with the husks the swine do eat. Paul speaks of the Corinthian Christians as being carnal, and to whom he had to give milk instead of strong meat. Are you well-fed, spiritually? or can it be that you have a lean soul, simply through the lack of good food the Bible provides? Many physical ailments appear when people are underfed. Can it be that you are below par—weak, feverish, peevish, full of complaints—all because you are not sufficiently fed with the bread, meat, honey, and milk the Scriptures offer?

God spreads a good table. And all His food for the soul is rightly suited to our individual capacity, and is calculated to produce a spiritual physique that will make us immune to all the evil germs ever successfully active when the believer is not feasting at the divine table.

DR. E. H. IRONSIDE'S SUCCESSOR

REV. LESTER ELLSWORTH HUBER, who has spent seven years as a missionary to Central Africa under the auspices of the Africa Inland Mission, has accepted the call to become Superintendent of the Southern Bible Training School for Colored People, located in Dallas, Texas, succeeding Dr. E. H. Ironside, who was called Home recently to be with Christ. Mr. Huber is a graduate of the Missionary Medical Course of the Moody Bible Institute and has had large experience in ministering among the colored people, and we believe he is eminently qualified for the work he has taken up.

The Possible

YOU

Dr. Bennett proves that the abundant life is God's plan for every individual who has named the name of Christ

by

Vincent Bennett, D.D.



Thou art . . . thou shalt be (John 1:42).

And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it (Jer. 18:4).

THIS message is all about "YOU," so I am sure you will agree with me in this—that I have chosen a most interesting subject for your consideration. True, other people may not think you are so interesting or give you much thought or consideration; but believe you me, *you* are definitely an object of great interest to yourself. This is as it should be, for you are the only one among humans who has any idea at all as to what there is locked up in that personality of yours; and you are the only one that can determine how much of what is inside of you will be brought out, and what shall ultimately be made out of the material of your life. This is the reason I want to talk to you about "you"—not that I am so much concerned with "what you are *now*" as "what it is in you to become."

It is said of Michelangelo, possibly the greatest sculptor that ever lived, that he could see within a rough block of marble the finished monument before he touched it with hammer

or chisel, and that he just went to work upon the stone to bring the character out of hiding. I believe Christ's vision of Peter, as revealed in our first passage of Scripture, was something like that. For when Jesus met Peter, he was rough and crude, his main trait was impulsiveness, a rushing impetuous type of a man acting according to feeling rather than reason; moving first, then thinking it over later. He never seemed stable; he was more like shifting sand, yet Christ saw the possibilities of a transformed personality and He did not turn him down because he was fickle, but set before him an open door into those very qualities which he lacked and gave him a new name to live up to. His name had been "Simon"; Jesus said to him, "Thou shalt be called Peter"—Petros, a rock, the same root as our word "petrify." Jesus was telling Simon that his sand-like nature could be solidified. Yes! Jesus knew what it was in Simon to become, and He was saying to him, "Simon, I can see 'The Possible You,' and if you will let Me I will make you into what you ought to be, making it possible for you to realize life's purpose." I believe the Lord Jesus is as much concerned today in getting hold of lives to bring the best out of them as He was in the days of His flesh when He spoke to Peter; and the sooner we realize it, the sooner we can get to the place where the Lord Jesus can take hold of us.

You might ask, "What is the first thing one must do in order to get started?" In the Bible the way is plain, and as we go along in this message, I think you will feel the logic of it all as the truth unfolds.

TAKING INVENTORY

It is a good plan to take inventory at regular intervals. Any good business man does this. He checks the stock to see whether or not the concern is in good standing. This is recognized

as one of the fundamentals of good business, for only thus can a business man have any indication as to how things are going and, from the knowledge he gains, determine what his next move should be. I wonder how many of us take inventory of our lives to check our standing. That is, stop to think on our ways to see in which direction we are traveling and whether or not progress is really being made. I heard a poem once that expresses what I mean. It ran something like this:

*By all means use some time to be alone.
Look at thyself, see what thy soul doth wear.
Dare to look in thy closet, for 'tis thine own,
And tumble up and down what thou findest there.
Look at thy actions—question motive,
Check thy mistakes and find the cause.*

Some folks disillusion themselves by thinking they are all right and that there is no need for improvement. They become thoroughly self-satisfied. Yes, *self* may be satisfied, but is God? The sorriest man I know is the man who has caught up with his ideals. He "has arrived," as he thinks, and that is the tragedy of it. His accomplishments in life, small though they seem, say to him, "This is where you get off; you need not go any farther." So, beloved, in bringing this subject to you, I hasten to say with the Apostle Paul that I speak not as though I had already attained, either were already perfect, but I am trying by the grace of God to meet the challenge of the unattained; for it seems to me that there must be one path through life that is best for each one of us. I know, and you know, that a thousand false ways are possible, ways of living that blight hope and aspiration, ways that are ruinous to character, ways that lead down instead of up and around us among the debris of humanity. We can easily see those who have taken such paths, but I am sure also that there is one right way, a path in which we can walk with greatest security, satisfaction, and joy; a way which, when trodden, yields a life most pleasing to Almighty God, brings glory to Jesus Christ, and means the realization of the possible "you." Am I on that pathway? If not, how can I tread that pathway and live that life? I am certain of this—not by my own strength.

YOU CANNOT REALIZE THE POSSIBLE YOU "ALONE"

I WANT you to read this caption again slowly and take it in, then read carefully what I have to say. It will take "two," if you are going to be "twice the man you are"; and the only other person that is adequate for the task of making you into what you ought to be and bringing the possible "you" out of hiding is none other than the person of the Lord Jesus Christ. First, you need Him as your Saviour. You need to be saved from sin and your baser self. Then, you

need Him in a real intimate partnership that you might feel His power and experience His grace in your life. Oh, young folks, the Lord Jesus just longs to have you in double harness with Himself. This is His own appeal; listen to Him: "Come unto Me . . . Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:28-29). None other than the Lord Jesus can transact Heaven's business; and when the thought in question is that of having God's best and Heaven's direction in the life, the Lord Jesus is the only One that can say, "Come unto Me"; and when He says, "Take My yoke upon you," He wants you in partnership with Himself. A yoke, by its very nature, includes two, and the Lord Jesus wants to join with you in your life walk and work, and what a blessed partnership this is. The only time, beloved, when there is irritation or chafing under the yoke is when one gets out of step, and I need not tell you who would cause that kind of trouble. Let me explain the same thought in another way.

A ship called "Fred B. Taylor" was run down and cut in two off the coast of Massachusetts. After the collision, the two parts of the derelict drifted in different directions. The stern floated entirely due north, and finally went ashore on the coast of Maine, while the bow drifted in a south-easterly direction, and was reported two thousand miles away. The two halves, caught by totally different streams of the Atlantic, were thus widely separated. How different this is from the course of a ship with a pilot, chart, and compass, reaching, with almost infallible precision, the haven or intended port. Many human lives are reflected in this derelict; the sport of accident, the plaything of wind and wave that are without power or purpose, drifting along by this current or that, never reaching the harbor. Yes, it is true, there are plenty of alternative routes that can be taken for the one who does not want to travel God's way; there are ways that seem easier because they follow the line of least resistance, ways that seem to make little or no demand, ways in which backbone and character are not essential; but traveling through life along such paths lacks purpose, program, and progress, and in the end is very costly indeed. How many thousands there are around us who are simply drifting, just carried hither and thither according to the current. Yes, there must be a pilot on board if the ship is to reach its intended destination.

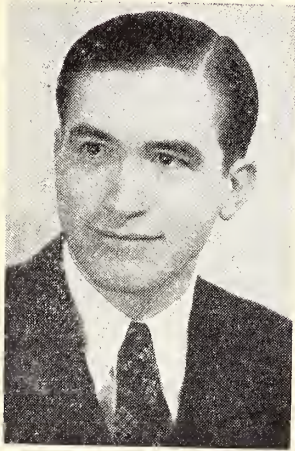
Salvation by faith in Jesus Christ is the beginning, not the end—the beginning of life with Christ; and under the guidance of the Holy Spirit, enlightenment from the Word of God, and a definite surrender to God's revealed will,

(Continued on page 310)

THE Conscience

and CHRISTIAN EXPERIENCE

by Dan Gilbert



*A priceless
possession—
“a conscience
void of offense
toward God
and
toward men”*

IN A scientific age in which the intricacies of bodily functions have been laid bare and the depths of the subconscious mind have been painstakingly explored, men remain in densest ignorance as to what conscience is and how it works. It is even popular in some scientific circles to deny that man has a conscience—or a soul. Perhaps not until after death will some men discover for a certainty that they possess an immortal soul. But no person can live beyond the earliest phases of childhood without discovering that he owns a conscience. The existence of conscience is the simplest and surest fact of every-day, universal human experience. You will have to take your physician's or physiologist's word for it that you have a pineal gland, but you can discover your conscience for yourself. It is so much more obvious even than eyes that see or a heart that beats or lungs that breathe! Whether he wishes to or not, every man finds out very young that he has a conscience—although some choose to forget it later on in life. The quickest way to “kill” one's conscience is to deny its existence. The surest way of keeping it

from bothering one is to “argue it out of existence.” Conscience is a “temperamental mistress.” She will not take “back talk.” The man who talks back to his conscience is almost certain to lose her. Conscience must always be a queen, a commander. She dies before she will become a servant or a slave. The man who tries to make himself the master of his conscience inevitably makes himself merely the murderer of his conscience.

Even those who concede the existence of conscience frequently have the most childish and superstitious ideas regarding what it is and how it functions. The brilliant skeptic, H. L. Mencken, has said, “Conscience is the suspicion that a policeman is watching. Conscience is what makes a man walk down the other side of the street when he sees one coming.” Mr. Mencken probably thought this is a clever and penetrating observation. In reality, it is puerile nonsense—plain stupidity. Conscience is not what causes the wrong-doer to fear and flee the police officer. Conscience is what keeps the wrong-doer awake at night until he goes out and hunts up an officer of the law and confesses his crime! Conscience is not the fear of getting caught; it is the fear of *not* getting caught. Conscience hurts a man most, not when he fails to get away with an evil deed, but when he succeeds. Conscience gives a man no peace, not when he is punished for wrong, but when he is prospering in wrong. The one thing intolerable to conscience is that one should fail to be caught, fail to be punished for sin. Fear of being caught is what controls men after they have killed their conscience.

We have called conscience a “temperamental mistress.” We might also call her, to change the metaphor, a delicate and fragile flower blooming in the human heart. She withers up and dies of neglect as often as she is done to death by rough handling. It is sometimes said that “It is a difficult task to kill one's conscience.” This adage is not demonstrated, however, by the facts of human experience. The truth of the matter is that it is a difficult task

Correction: The continuation page number 309 at the bottom of the opposite page should read page 299.

to keep one's conscience alive and functioning. In his *Moral Maxims*, George Washington counseled, "Labor to keep alive in your breasts that little spark of celestial fire called conscience." Unceasing vigilance is the price of a *living* conscience. Lord Byron observed, "In early days the conscience has in most, a quickness which in later life is lost." Conscience must be constantly exercised, lest it lose its power, falling first into disuse and finally into decay.

In his study of pagan cultures, Lecky, the great "historian of morals," noted that as moral corruption became "more deep-seated" conscience "dried up and disappeared, *ceasing to have any hold in later life on those who had failed to heed it when young.*" To drive conscience away, out of your life, you need not even "talk back" to her; you need only *ignore* her. The conscience which is not listened to will, in time, cease to speak.

Contact with a corrupt and corrupting moral environment has an inexorable tendency to silence the voice of conscience. Conscience will not abide in the heart of a man who insists on associating with men who do not respect her and accept her counsel. A famous judge, who had specialized in the study of juvenile delinquency, once said, "The main difference between the 'first offender' and the hardened, habitual criminal is that the former usually still has a conscience; the latter has none. One of the most important reasons why we should segregate the first offenders from the inveterate criminals is that, when they intermix in prison, the loss of conscience is a certain casualty. Conscience is smothered in the breast of a man when he is in constant contact with men of no conscience. And it is the loss of conscience which dooms a man to the status of an habitual criminal. So long as conscience lives, there is hope for reformation, for rehabilitation; when it dies, there is no hope."

People who confuse conscience with the "fear of getting caught" or the "feeling of remorse" tend to develop peculiar ideas about criminals. The inveterate criminal has a powerful fear of getting caught, and, oftentimes, an overpowering sense of "remorse" *after* he is caught. But this "remorse" is the denial, not the expression, of conscience. The veteran criminal is boastful and proud so long as he is "succeeding" in crime; he becomes "remorseful" only after he has failed. But becoming remorseful does not mean that he is conscience-stricken, as the sob-sisters and criminal lawyers sometimes maintain! The man of conscience is most remorseful, not *after* he is caught, but before he confesses!

The warden of a penitentiary especially reserved for hardened criminals told me as he showed me through the institution: "A look at these men ought to supply any preacher with some keen illustrations of the difference between remorse and repentance. Many of the inmates are bowed down with remorse but are, apparently, utterly incapable of repentance. They are remorseful, not because they did wrong, but because they did not do it cunning enough, or even fiendishly enough. Half of the men here were caught because somebody 'squealed' on them. Almost without exception, they are now 'sorry,' yes, 'very sorry'—sorry they did not add murder to blackmail or robbery and seal the lips of the 'squealer' who later turned them in. Many of these men are sorry and sorrowful because of crimes they *did not* commit, but *might have* committed. They are convinced that they are being punished, not because they did wrong, but because they did not do it thoroughly or efficiently enough. They are sorry for their mistakes—never for their sins.

"The kind of remorse from which they suffer will never lead them to reformation, let alone repentance. It will drive them on to greater and deeper wrong-doing, if ever they get an opportunity."

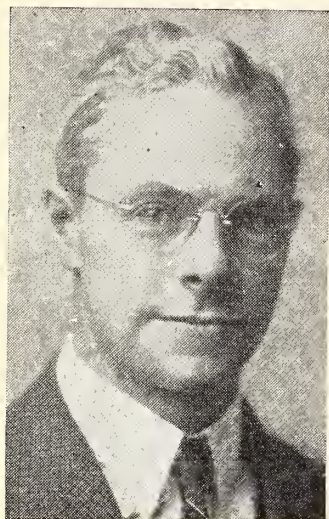
It is not conscience which produces remorse when that remorse impels one more deeply into sin. The wrong-doer who commits suicide because of "remorse" is never "conscience-stricken." Conscience directs men by means of remorse *to repentance*. It does not lead them to endeavor to cover up one sin by the commission of another sin. It leads them to seek to make amends for wrong by doing right, not by committing another wrong.

I asked this prison warden if the callous criminals had "any sense of guilt of wrong-doing." He smiled wryly and replied, "None whatsoever. Uniformly, they have brought themselves to feel that they were justified in what they did. The bank clerk who stole from his employer claims that he was 'underpaid anyway, and had earned all that he took.' The gangster who bumped off his own confederates justifies himself on the ground, 'they were rats anyway, and had it coming to them.' The wife-murderer, often as not, claims that his conscience is clear 'because she was always nagging me, and she deserved what she got.' It would seem that a *dead* conscience is often mistaken for a *clear* one."

Jeremiah lamented, "For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. (CONTINUED ON PAGE 309)

UNANSWERED PRAYER

by John Linton, B. A.



*Is
it
an
answer
to
prayer
when
God
says
"No"?*

mine which He has answered. It has proved God's faithfulness. It has encouraged others to ask and receive; it has resulted in the salvation of souls. But I thank God just as fervently today for the prayers of mine He has not answered.

When I was a lad, I worked as an apprentice moulder in a small foundry. It employed about eight or ten men and was owned and managed by an elderly man. I was ambitious to succeed and it became the desire and prayer of my heart that I might one day become the owner and manager of that little foundry. I thank God He did not answer that prayer. God had better things in store for me than that. Instead of spending my life moulding castings to ornament buildings that would perish in time, God wanted me to stand in a pulpit and be used in moulding character that would last for eternity.

I think of another preacher who thanks God for unanswered prayer. He is in heaven today and has been a long time there. His name is Elijah. One day in a fit of despondency this good man fled into the wilderness, lay down under a scrub tree, and prayed that he might die. And God in mercy did not answer that prayer. God had far better things for Elijah than a grave under a juniper tree. Even while Elijah was praying for death, God was preparing a chariot of glory to take him to the skies. God planned to give to the world, through Elijah's translation, a pre-intimation of the glorious ascension to heaven of Jesus Christ. Elijah was to be taken up alive into heaven, but he would have missed all that had God answered his prayer. Instead of going home in glory and victory to God, his dead body would have found a grave in the wilderness with a scrub tree as his only monument. What a poor end that would have been for the hero of Carmel. That would have spoiled the whole story of Elijah's life. The victory on Mount Carmel would have been overshadowed by his defeat in the wilderness. The ghost of his ultimate failure would have stalked through every sermon preached about Elijah. What preacher could become eloquent, preaching about a man who died in the Slough

(Continued on page 308)

"Ye ask, and receive not" (James 4:3).

HERE James raises the question of the prayers God does not answer. We would have known this fact even if James had not mentioned it, because unanswered prayer is recorded in our experience as well as in the Bible. We have asked and we have not received.

Is then God unfaithful? Are His promises independable? How are we to reconcile these two Scriptures?—"Ask and ye shall receive," and "Ye ask and receive not."

I am going to make several observations concerning unanswered prayer and I trust each one will be a window letting in some light upon our problem.

I remark first that

I. SOME PRAYERS ARE BETTER UNANSWERED

I FERVENTLY thank God for some prayers of

Angels

BY J. W. BERG

PASTOR, OHIO AVENUE CONGREGATIONAL CHURCH
DENVER

INTRODUCTION

A BELIEF in angels has its rightful place in Christianity; and one of the very first things taught, in the religious training of children, is the knowledge concerning angels. It is to be feared, however, that all too often, the teacher's knowledge of the subject is limited to the brush of the artist.

The word "angel" in Scripture, is applied to an order of supernatural, spiritual beings whose business it is to act as God's messengers. All that the artists have imagined or the poets have dreamed about angels is of no value unless it agrees with the revelation given in the well-spring of Truth. Apart from the Bible, we have no definite knowledge about them.

And while there are many things about angels concerning which the Bible is silent, yet God has been pleased to reveal more truth on this subject than may be properly considered within the scope of our allotted time. Our study will therefore be devoted exclusively to a hasty treatment of the doctrine of unfallen angels.

I. THE EXISTENCE OF ANGELS

BELIEF in the existence of angels dates back to the dawn of creation, and it is not unnatural or contrary to reason. Only the cavilling Sadducees, the religious rationalists of Christ's day, raised a doubt about the reality of angels (Acts 23:8). Their descendants, falsely called "modernists" today, also question the fact. Whenever the inspiration and authority of the Scriptures is rejected, its teachings will be flouted; but this unbelief can in no way alter the facts. What did our Lord Jesus teach concerning the reality of angels? He heartily endorsed the Old Testament teachings about angels. If those teachings had been erroneous He would have said so. But more. He Himself taught the reality and activity of angels. That settles it for us. If His authority is questioned in this matter, it can be questioned in regard to every other doctrine.

The holy angels are countless in number (Matt. 26:53; Heb. 12:22), and are described as waiting upon God in the upper Sanctuary,

A clear, convincing discussion of a doctrine that has been often mythologically and skeptically handled.

"hearkening unto the voice of His Word, to do His commandments" (Ps. 103:20).

The Scriptures declare that angels, like all beings other than the God-head, were created (Ps. 148:2, 5; Col. 1:16); and the creation of the anointed cherub Lucifer, who fell and is now called Satan, is specifically mentioned in Ezekiel 28:15. When the angels were created is not revealed, but it was prior to the creation of the world, for they were present at that and were so filled with wonder that they "shouted for joy" (Job 38:7).

II. THE NATURE OF ANGELS

As to their nature, angels are spirit-beings; but it does not follow from this that they are incorporeal, disembodied spirits. They have a spiritual body (Luke 20:36; I Cor. 15:44), with power to assume visibility. And it is a remarkable fact that, in all instances related in Scripture, where they appeared visibly, they bore the human form and were, at times, mistaken for men (Gen. 18:2, 16; Cf. Heb. 13:2).

There is, however, not the slightest scriptural support for the pagan heresy that men, especially children, at death become angels. The word "angel" is NEVER used of the departed spirits of men. Men, at death, do not become angels; nor will they be "angels" in resurrection. "We know that when He shall appear, WE SHALL BE LIKE HIM" (I John 3:2).

Angels do not increase by generation, for "they neither marry, nor are given in marriage" (Matt. 22:30); and although they are always referred to in the masculine gender, sex in the human sense is never ascribed to angels. Neither are angels subject to death. They are immortal (Luke 20:36), and supernatural (II Pet. 2:11),

(Continued on page 310)

GOD'S WORK STILL GOES ON . . .

. . . In Eastern Europe

By Leon I. Rosenberg

Director, Bethel Mission of Eastern Europe to the Jews

ECHOES OF SERVICE

BY THE grace of the Lord, the Bethel Mission of Eastern Europe, of which Pastor Rosenberg is founder and director, is officially the only mission among the Jews left there after the invasion by the Nazis. The Bethel Mission, as the only one incorporated native institution not sponsored by a belligerent, is tolerated by the new government which is looking upon our Gospel activities (done by Hebrew-Christians among the Jews) as merely a Jewish affair. We are allowed to give to the Jews, as we were told, what belongs to them. The only restriction is that the missionaries are not to preach to non-Jews.

We thank God that by His divine providence the Gospel Light among His so-gravely afflicted covenant people is not extinguished, that the door is still open, and Christ as the promised Messiah, the Saviour of the world, is proclaimed.

Mrs. Rosenberg, who remained on the mission field when her husband was detained and finally had to leave Germany, supervises the work. With a staff of faithful missionaries, although scattered to different places in the Ghettos, she is doing a splendid mission work which is signally blessed.

The echoes of their services are the only news which is coming through without interference of the watching eye of the censor. The other news concerning the difficulties and trials is mostly blacked out, obliterated, so radically that the writing is absolutely absorbed and made impossible to read.

It is amazing how they are holding the fort under such deplorable conditions. Our Bethel orphanage and children's home is experiencing miraculous things, new proofs that the God of Elias is the same today. The same who answered the prayers of George Mueller in his difficulties with his orphans is answering the prayers of dear Mrs. Rosenberg who on her part, under very peculiar circumstances, is responsible for utterly destitute orphans of Hebrew Christians and other starving children. The devastation of war, hostilities, persecution, scarcity of food, restrictions, do not prevent the Almighty God from performing His miracles and supplying

the needs of the starving children of Bethel who learn to trust Him and to call upon Him.

One or two little experiences: With the outbreak of the new hostilities between Germany and Russia, our Bethel was seriously affected: especially the need among the children was crying to Heaven—nothing in the house, not a cent in the pocket, cut off from the sources of support. Restrictions even in this country in regard to the transfer of help to Europe made it for a time impossible to extend help directly to them. Yes, I prayed. Now, Mrs. Rosenberg is telling how, answering a knock on the door late in the dark evening, she saw two sacks of potatoes and a little note, "for the orphans." The next evening, also late, a man came who brought fresh bones with some meat and fat on them—people whom they had never seen before, but people, apparently, who were afraid to do so during the day.

How greatly the children are encouraged by such answers to prayer cannot be said with words.

In another way the Lord is answering prayers too. The Treasury Department in Washington granted to the Bethel Mission a special license besides the general permit, so that help can be sent over to the orphanage and the Mission field by a reliable bank under the supervision of the Federal Reserve Bank. Friends in the United States are graciously responding and sharing the great burden of Bethel Mission, helping to maintain the good testimony by word and deed among these afflicted ones and to rescue little children from starvation.

A STRANGE EXPERIENCE

(From a letter written by a German soldier to Mrs. Rosenberg)

The advance by the Nazis into Russia caused much devastation of cities and towns. Many civilians were killed by the bombs or buried alive under the debris of their homes. A town, Lida, was utterly destroyed. A German vanguard, consisting of a detachment, approached the town where one or two shattered homes

(Continued on page 311)

BOOK



Conducted By
Harriet McKown Johnson

REVIEWS

GOD'S ANSWER TO MAN'S SIN

This is a book of nine revival sermons delivered and written by the converted Jew, Hyman Appleman. Rev. Appleman is one of the greatest evangelists today of the South. He certainly presents straight-forward Scripture in his sermons. The Way of life is made plain. Old truths are attractively and lively presented. These sermons will be a blessing to any reader.

God's Answer To Man's Sin, by Evangelist Hyman Appleman. Published by Zondervan Publishing House, Grand Rapids, Michigan. 148 pages. Price, \$1.00, cloth.

—V. F. A.

DO NOT SIN AGAINST THE CROSS

This book deals entirely with the cross. Every chapter takes a different angle of the point of discussion of this great subject. The chapters are headed as follows: The Cross of Calvary; The Cross of Christ; How Did Christ Regard His Cross; The Cross and God; The Cross and the Church; The Cross and the Christian; The Cross and the World; The Cross and Power; The Cross and Service; The Cross and Sin; The Cross and Redemption; The Cross and Paul; The Cross and Love; The Cross and Human Failure; and The Cross and the Victorious Resurrection. One can easily see how thorough the subject matter is covered and how, after reading it, one just must have a great appreciation for the cross.

Do Not Sin against the Cross, by S. J. Reid. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 150 pages. Price, \$1.00, cloth.

—V. F. A.

EASTER LILIES

Although it appears this book may have been written with Easter in mind, it will be splendid for study and meditation at any time of the year; for it discusses, from about eleven different angles, the resurrection of our Lord. It simply shows the transforming power of the resurrected Christ as He touched others, and especially this power as it touches the Church. No attempt is made to prove the resurrection—the author is more concerned in the benefits of the glorious fact. Many precious thoughts are herein discussed which are usually overlooked. It will be a blessing to each reader.

Easter Lilies, by J. Harold Gwynne. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 142 pages. Price, \$1.00, cloth.

—V. F. A.

THE GOLDEN KEY TO BIBLE INTERPRETATION

This gripping pamphlet is very helpful to a rapid grasp of the great importance of the Word of God. It shows CHRIST as the key to the Scriptures. It discusses the Bible from the standpoint of its universal influence, its indestructible character; and its inspiration. The book is written in a most interesting style and gives, literally, a load of valuable information.

The Golden Key to Bible Interpretation, by W. D. Herrstrom. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 48 pages. Price, 25c, paper.

—V. F. A.

HIS—A THREEFOLD RELATIONSHIP

This booklet is a very practical Bible Study showing that in our relationship to Christ, we come to Him for salvation, we live in Him for sanctification, and work for Him for service. Then, we come to Jesus for salvation, we live in Him as Christ for sanctification, and we work for Him as Lord in service. Also He came to be with us and

to be like us that we should be with Him and like Him. He then discusses the Holy Spirit. We may resist Him, we may grieve Him, and we may quench Him. He classifies men as natural, carnal, and spiritual, and shows how God provides endowment for the natural man, adjustment for the carnal man, and development for the spiritual. He closes with the three graces of the spirit; namely, faith for the past, hope for the future, and love for the present.

His—A Threefold Relationship, by Norman B. Harrison. Publishers, The Harrison Service, Bloomington-Lake Station, Minneapolis, Minnesota. 48 pages. Price, 25c, paper.

—V. F. A.

THE COMING KING

In this day when civilization is destroying itself and world prospects look exceedingly dark, what a glorious ray of hope is embodied in the glorious prospect that Jesus, the King of Glory, is coming to straighten out the tangle of world affairs and to reign in righteousness and peace over this world which now staggers and reels like a drunken man. The utterly foolish hope that well-meaning believers in world peace have held, that Christianity would bring in the kingdom, and that men would become too civilized to war against each other, has indeed been demonstrated to be a pipe-dream by present world happenings. Dr. Rimmer, in this brief but comprehensive prophetic study, shows that the only hope of the world is the soon and certain coming of the King to reign in a literal, physical, earthly kingdom. We heartily endorse this timely book.

The Coming King, by Harry Rimmer, D.D., Sc.D. Publishers, Wm. B. Eerdmans Publishing Company, 234 Pearl Street, Grand Rapids, Michigan. 90 pages. Price, 50c, cloth.

—E. G. L.

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BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

REMEMBRANCES

- I. The Remembrance of Gratitude
Ps. 106
Ps. 78:42
Ps. 78:35
- II. The Remembrance of Sins
Gen. 41:9
- III. The Remembrance of Others
Gen. 40:23
Matt. 5:23
- IV. The Remembrance of God in Our Youth
Eccles. 12:1
- V. The Remembrance of Inspiration
John 14:26
- VI. The Remembrance of Jerusalem
Ps. 137:5-6

—J. L.

AN EXACTING DISCIPLESHIP

Luke 9:49-62

- I. A Principle
"He that is not against us is for us."
Luke 9:49-50
- II. A Purpose
"He steadfastly set his face to go to Jerusalem."
Luke 9:51-56
- III. A Precept
"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."
Luke 9:57-62

—H. H. S.

HOW A PASSION FOR SOULS IS KINDLED

- I. By the Conviction of a Divine Commission
Jer. 1:17
I Cor. 9:17
- II. By the Consciousness of a Debt to Humanity
Rom. 1:14
I Thess. 2:4
- III. By the Hearty Persuasion of the Truth of the Message
II Cor. 5:11-14
- IV. By Self-Sacrifice for Others
Rom. 9:1-3
Rom. 10:1
Col. 1:24
- V. By Confidence in the Redeeming Power of God's Gospel
Isa. 55:11
I Tim. 1:16

—A. T. P.

GOD FIRST

- I. First in Creation
Gen. 1:1
- II. First in Redemption
Gal. 4:4-5
- III. First in Resurrection
I Cor. 15:20-23
- IV. First in Occupation
Luke 19:13
- V. First in Service
Rom. 12:1-2

—C. R. J.

THE BLOOD OF CHRIST

- I. Protecting
Exod. 12:13
- II. Purifying
I John 1:7
- III. Powerful
Heb. 9:14
- IV. Petitioning
Heb. 10:19
- V. Precious
I Pet. 1:18-19

—H. H. S.

JESUS PAID IT ALL

"The Son of God Who loved me, and gave Himself for me."
Gal. 2:20

Jesus Gave

- His head to wear the crown of thorns for me
John 19:2
- His eyes to weep tears for me
Luke 19:41
- His cheek to be smitten for me
Lam. 3:30
- His tongue to pray for me
Luke 23:34
- His shoulders to bear the burden for me
Luke 15:5
- His back to be "ploughed" for me
Ps. 129:3
- His side to the spear for me
John 19:34
- His hand to the nails for me
Ps. 22:16
- His feet to the iron spikes for me
Ps. 22:16
- His precious blood for me
Acts 20:28
- His soul an offering for me
Isa. 53:12
- His life for me
John 10:11
- His riches and became poor for me
II Cor. 8:9

—A. T. P.

THE UNREGENERATE MAN

Ephesians 2:1-12

- I. Dead in Sin
Eph. 2:1
- II. Deeds of Satan
Eph. 2:2
- III. Desires of Self
Eph. 2:3
- IV. Destitute of the Saviour
Eph. 2:12

—H. M. P.

A SPIRITUAL SYNOPSIS

Philippians 3:1-14

- I. Retrospection
"Not as though I had already attained."
Phil. 3:12
- II. Introspection
"I count not myself to have apprehended."
Phil. 3:13a
- III. Expectation
"I press toward the mark."
Phil. 3:13b-14

—H. M. P.

By running a checkered career too long, one may end up wearing a striped suit.

No one ever has fallen over the precipice of deadly sin who did not play on the edge of it.

Teachers of doubt are doubtful teachers.

"Be sure your sin will find you out" may be paraphrased to read, "Be sure your sin will expose and reveal the true nature of your heart."

The actions of a drunken man that are making you laugh are making someone else weep.

If you didn't get acquainted with your earthly father before you were born naturally, how do you expect to get acquainted with your heavenly Father before you are born spiritually?

One may become a citizen of the United States by naturalization, but no one can become a citizen of heaven without spiritualization.

Some go to church to eye their clothes, others go to close their eyes, but a few go to stay awake and look unto Jesus.

H E L P S

FOR
GOD'S
WORKMEN

AT HOME IN THE BIBLE

All I know of good, truth, honesty, and idealism I have learned from the Bible. In school I listened each morning as a chapter was read before classes started, and it was then that I came to know and respect the Holy Book. I never have lost my regard for the Word of God, and if I had my way about it, a chapter of the Bible would be read every single morning in every schoolroom in this country. I feel at home in the pages of the Bible, for that Book speaks my language.

—Henry Ford in *Words of Cheer*

THE BIBLE TEST

An exchange tells of a Mohammedan trader in India, who once asked a European whether he could not secure a Bible for him.

"What for?" he asked in surprise. "You would not be able to read it."

"True," replied the Mohammedan. "What I want is a European Bible."

When the European still seemed puzzled the trader gave him the following answer:

"Well, when a ship brings a trader who is unknown to me who wishes to trade with me, I put the Bible into his way and watch him. If I see that he opens it and reads it, I know that I can trust him. But if he throws it aside with a sneer or even a curse, I will have nothing to do with him, because I know that I cannot trust him."

THE ONE THING CHRISTIANITY LACKS

In one of the villages of northern India a missionary was preaching in a market place. As he was closing, a Mohammedan came up to him and said:

"You must admit that we have one thing you have not, and it is better than anything you have."

The missionary asked courteously, "And what is it you have?"

"When we go to Mecca," replied the Mohammedan, "we at least find a coffin. But when you Christians go to Jerusalem, which is your Mecca, you find nothing but an empty grave."

The missionary smiled and said, "That is just the difference. Mohammed is dead and in his coffin, and all false systems of religion and philosophy are in their coffins. But Christ is risen, and all power in heaven and on earth is given to Him. He is alive for evermore!"

—*Sunday School Times*

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BY THORPE



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In the HARVEST FIELD

Conducted by
B. Grace Crooks

Rev. Donald Virts ('40) has been invited to assist in the work of the Bible Institute of Minot, North Dakota.

Mr. T. W. McKee and his wife (nee Fay Andrews, '39) opened the Denver Evangelistic Center on Tuesday, September 2, at 2255 Champa Street, where children's meetings are being held each afternoon and a combined adult and children's meeting each evening. They are being assisted by Miss Geraldine Cook ('41) and other Christian workers. The Center was dedicated for the evangelization of children.

Rev. Theodore H. Epp is sponsor of the "Back to the Bible" broadcast which began on September 1 over radio stations KMMJ, Grand Island, Nebraska; KMA, Shenandoah, Iowa; WNAX, Yankton, South Dakota; and KVOD, Denver, Colorado. Mr. Epp is assisted in the work by Rev. J. C. Brumfield, Evangelistic Director, and Mr. Melvin A. Jones, Music Director. The office work is being cared for by Mrs. Epp, Mrs. Brumfield, Miss Ruth Wood ('37), and others. This four-station network program is an undertaking of faith, and should have the prayers of all Christians interested in the salvation of souls.

ALUMNI CONFERENCE VISITORS

Among the 124 dormitory guests during the sixth annual Bible Conference were the following Alumni and former students: Rev. and Mrs. G. Joseph Wright ('28) of East St. Louis, Illinois, where Mr. Wright is pastor of the Edgemont Bible Church; Rev. and Mrs. Wade K. Ramsey and children of Kansas City, Missouri, where Mr. Ramsey ('20) is Dean of the Bible College; Rev. and Mrs. Otto Deming, former students, and daughter, Joane, missionaries from Africa; Rev. Ernest L. Fowler ('33) and Mr. and Mrs. Harvey Hammond, former students, and their son, Paul, missionaries from South America; Rev. and Mrs. Henry Dahl of Chicago, Illinois, where Mr. Dahl ('35) is pastor; Rev. and Mrs. Henry A. Jansen and children of San Diego, Texas, where Mr. Jansen ('33) is pastor; Miss Mildred Long, former student, of Tulsa, Oklahoma; Mr. and Mrs. Walter Jansen, former students, of Paxton, Nebraska; Mrs. Carol C. Haskins, former student, and daughter, of North Platte, Nebraska.

Other Alumni and former students who visited the Campus during and following the Conference were: Mr. and Mrs. James Ruf, former students, and children, of Falfurrias, Texas; Rev. and Mrs. Joseph J. Edwards ('35) and daughter, Marilyn, of Falls City, Nebraska; and Mr. and Mrs. Lee Hanson, former students, of Ft. Collins, Colorado.

Alumni and former students attending the Conference from Denver and vicinity were: Rev. and Mrs. Terrell Butler ('35), Rev. and Mrs. Leonard Pareel ('36), Mr. and Mrs. ('39) T. W. McKee, Miss Violet Anderson ('39), Misses Faye and Fern Arbutnot ('39), Rev. John W. Bailey ('26), Miss Betty Hess ('38), Mr. Roderick Morrison ('34), Miss Hilda Visser ('36), and Miss Dorothy Reich ('39).

The class of '33 enjoyed a time of fellowship at a reunion dinner in the Chapman Dining Hall on Sunday, August 17. The class members present were: Rev. Ernest E. Lott, Rev. Ernest L. Fowler, Rev. Henry A. Jansen, and Miss B. Grace Crooks. They were joined in the time of fellowship by Mr. and Mrs. Harvey Hammond who are co-laborers with Ernest Fowler; as well as by Mrs. Ernest E. Lott and Mr. Roderick Morrison, both of the class of '34. Mrs. Takeo Agatsuma of Walnut Grove, California, another member, had visited the Institute in June. Letters of greeting were read from Mrs. Carl Hoos of Santa Barbara, California; Rev. P. J. Clifford of Three Rivers, Michigan; Rev. Max Kronquest

of Jackson, Michigan; and Mrs. Clifford Nixon of Rudyard, Michigan. Mrs. Nixon has been seriously ill with typhoid fever and we bespeak your prayers for her complete recovery.

The class of '28 enjoyed a delightful time of fellowship at a reunion dinner in the home of Rev. Clarence Harwood, Superintendent of the West Side Center, on August 25. Other class members present were: Rev. and Mrs. A. H. Yetter, Rev. and Mrs. G. Joseph Wright, and Miss Rose Encinas.

CAMPUS NEWS FLASHES

The Sunday Afternoon Bible Class was resumed on August 31 with Dr. William L. Pettingill, nationally known Bible teacher, as the initial speaker. The speaker on the two following sessions of the Class was Dr. Vincent Bennett, University pastor of John Brown University of Siloam Springs, Arkansas.

Rev. and Mrs. Leland E. McClellan ('39) and son, Richard Eugene, left for Fostoria, Ohio, on Monday, September 1, for a few months leave of absence.

MARRIAGES

Relatives, friends, and Conference guests gathered on the Campus lawn to witness the marriage of Rev. Hilland H. Stewart ('37) and Miss Myrtle Lewis ('39) which took place at 4:30 P.M., August 17. The attendants were Rev. and Mrs. Ernest E. Lott ('33 and '34) who were on that day celebrating their seventh wedding anniversary. The piano prelude and wedding march were played by Mrs. Earl Hartman. The bridal party stood in front of the archway to the Chapel of Chapman Hall which was beautifully decorated with gladioli. "Overshadowed" was sung by Rev. E. E. Lott, and "I Love You Truly," by Miss Betty Hess ('38). The Scripture reading and prayer were given by the Rev. Ed Calvin Clark, and the ceremony was performed by the Rev. C. Reuben Lindquist ('27). "Sweet Will of God" was sung by Misses Harriet McKown ('41) and Gladys Ewalt ('43). Relatives of the bride present were: Mr. and Mrs. F. C. Lewis and son, Lester, parents and brother, of Palisade, Nebraska; and Mr. and Mrs. W. H. Brown, grandparents, of Ft. Morgan, Colorado. Relatives of the groom present were: Miss Ardith Stewart, sister, of Portis, Kansas; Miss Vera Brumbaugh of Hill City, Kansas; Mr. and Mrs. H. C. Stewart of Longmont, Colorado; Mr. and Mrs. W. C. Stewart and son, Richard, of Harlan, Kansas; Mrs. Florence Sickafoose and Miss Loraine Sickafoose of Denver. The Stewarts spent their honeymoon at Institute Park before resuming their duties as members of the faculty and staff of the Institute.

Rev. Charles R. Johnson ('35) and Miss Harriet McKown ('41) were united in marriage at a beautiful candlelight ceremony in the Chapel of Chapman Hall on August 28 at 8:00 P.M. The piano prelude, wedding march, and recessional were played by Miss Mary Connors, a niece of the bride. The attendants were Rev. Alvin Cassens ('40) and Miss Gladys Ostrander ('42). The bride was given away by her father, Mr. J. M. McKown. Rev. C. Reuben Lindquist ('27) read the Scripture and led in prayer. The ceremony was performed by the Rev. A. H. Yetter ('28). Special musical numbers rendered were: "All the Way My Saviour Leads Me," by Rev. E. E. Lott; and "I Love You Truly," by Miss Betty Hess. Relatives of the bride present were: Mr. and Mrs. E. A. Smith and Mr. and Mrs. F. H. McKown and family, all of Denver. Relatives of the groom present were: Mrs. Gretchen Johnson, mother, and Mr. and Mrs. Millard Pletcher of Yuma, Colorado; and Mrs. Earl Saunders of Ft. Morgan, Colorado. Following the ceremony, the bride and groom were tendered a lovely reception in Chapman Dining Hall by Mr. J. M. McKown, Mrs. E. A. Smith, and Mrs. Ray Kirkpatrick. The couple spent their honeymoon at Institute Park, after which they resumed their duties as members of the faculty and staff of the Institute.

BORN

To Rev. and Mrs. Clyde Shaffstall, former students, of Stafford, Kansas, a daughter, Esther Marie, August 10.

To Rev. and Mrs. Leonard Parcel ('36) of Denver, Colorado, a daughter, Iris Joy, August 23.

To Mr. and Mrs. Augus H. Sweet, former students, of Meadow Lake, Saskatchewan, Canada, a son, James Hudson, August 31.

To Rev. E. L. Hartley ('37) and Mrs. Hartley, of Springfield, Illinois, a daughter, Phyllis Diane, September 3.

The Berean African Missionary Society

The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary



When the cablegrams came from Congo telling of the illness of Rev. Irving M. Lindquist, Field Secretary-Treasurer of the B. A. M. S., we knew that he must be in very serious condition. Little did we realize how very ill he was until letters came from the field giving details. Since so many of our friends have inquired about him, we pass on details contained in a letter from Mrs. Amie, dated July 9. This letter was written after she sent the first cable to us.

REFUSES TO GIVE IN

Mrs. Amie says, "Mr. Lindquist has been so ill that a couple of times we feared we would lose him. He refused to give in for a long time and literally staggered around before he finally went to bed. Every white man here has tried to tell him, and I have tried to tell him, that he must not work so hard, but he continues to do much of the heavy work himself. He kept working up to the day he practically dropped. It will take several weeks before he gets over the worst part of his illness, and after that he will be a long time convalescing. But when he fully recovers, he just must be careful not to work so hard.

GOOD MEDICAL CARE SECURED

"At first we all feared that he had Blackwater fever. He could not keep anything in his stomach and would vomit terribly. But he had no temperature*, which was encouraging, because with Blackwater the fever is terrible. But he went on day after day getting weaker and weaker. I got Dr. Deak of the mines, and he called in Dr. Clement, the government doctor at Shabunda. They have been here five times within ten days, driving out each time. We are getting the best of care for him.

NEIGHBORING MISSIONARIES HELP

"Mr. Hunt of the E. S. A. M. has been here with us and will be back again, and the State men and miners are all helping when needed. Miss Steele, also a missionary of the E. S. A. M., is with us now too.

"The second time the doctors came, they hoped to move Mr. Lindquist to Shabunda, but he was too ill, so I went after Miss Mayo. Miss Mayo is in charge of the leper work for the E. S. A. M. She is a registered nurse and has had years of experience. The E. S. A. M. kindly lent her to us and she has complete charge of Mr. Lindquist.

COMPLICATIONS

"One day, before the doctor came, I noticed that Mr. Lindquist had a queer color and I called Miss Mayo's attention to it. And sure enough, he had developed yellow jaundice. Then the doctor found a little infection in one of the bronchial tubes. And that miserable ear has gotten worse, although it does not pain him. It is draining again, but the doctors are leaving it alone until they can conquer this other condition. Last night they began putting ice packs on the gall bladder—the gall bladder and the liver are as hard as rock. They have been giving him saline injections and all sorts of other medicines. The doctor says it is a question of resistance and Mr. Lindquist has a little trouble with his heart, so the doctors are giving him something for that too. Miss Mayo says she has never had such a sick patient as Mr. Lindquist before and yet find him holding his own the way he does.

"Just after breakfast, the nurse came to me and said he was worse and she wanted me to go and get the doctor again. She said he just lay there looking so listless and that he had not slept all night. (He had not been able to sleep or eat much for several days.) We got scared to death, and I asked Miss Steele to go with me. I have the car down the road where I can take it without Mr. Lindquist knowing about it and getting disturbed. Well, the car was out of gas and needed a battery, the generator is gone and I have

been running on the battery. About one-half kilometer from the station the other night, when I came from Shabunda, the car ran out of gas, and Miss Steel and the boys and I left it there. So I had a time starting the car this morning.

"Things are a little brighter now. It is 1:30 P.M. and he is resting. Miss Mayo is bathing him and we trust he will rest again. Dr. Clement and his wife will be here to spend the night, and after the doctor checks on him I may be able to write more.

MR. JANSEN CALLED FROM MUSUKU

"In the last ten days, I have been to Shabunda, which is ninety-six kilometers from here, three times, and twice I went on to Alimba, twenty-three kilometers farther. The time I went for Miss Mayo, I got there in three and one-half hours. When I got there, Mr. Vasco, who had a touch of malaria himself, rushed me to Kama in his new Dodge to get Miss Mayo. On that trip I did not have sleep for twenty-six hours, and the time before I did not have sleep for twenty-four hours. I can not keep this up, so today I sent for Mr. Jansen to come. Then if we need the doctor or something at Shabunda, Mr. Jansen can take the car and go.

"Miss Johnson is about all in too. We have been going night and day for ten days. Last night is the first time I have slept all through the night during this period.

"Kitele and all the boys are doing fine, helping day and night.

"Everyone has been very kind to Mr. Lindquist. The State men, the mining men, and other friends have offered their homes to him so that he might get away from the mission to recuperate. They are surely a fine group of men."

Two cables were sent to us after the above letter was written. One cable stated that he had been critically ill for two weeks but was slowly improving, and was signed by Mrs. Amie. The other was signed by Mr. Lindquist, himself, and stated that his illness was acute Bright's disease with complications and that he was convalescing slowly. We have been bearing Mr. Lindquist to the throne of grace continually and believe that God will answer and will restore His servant to full health and strength.

A WORD OF GRATITUDE

We wish to take this occasion to thank the missionaries of the E. S. A. M. and especially Miss Mayo for their great kindness to Mr. Lindquist, Mrs. Amie, and Miss Johnson. We are also grateful to Mr. Vasco, Mr. Fredrickson, and others who stood by our missionaries in such a helpful way, as well as to Dr. Deak and Dr. Clement, who rendered such efficient professional service to Mr. Lindquist. Such a spirit of helpfulness can never be fully rewarded in terms of dollars and cents, but we know that God is not unrighteous to forget their labor of love in that they have ministered to the saints and do minister (Heb. 6:10), and He will see that they are fully compensated in that coming Day.

A PRAYER REQUEST

Meanwhile, we ask the prayers of all our friends everywhere in behalf of Mr. Lindquist, not only for the restoration of his health, but for means that he may have proper care and freedom from financial worries during his convalescence. We are deeply grateful for the gifts that have come in for Mr. Lindquist and will be glad to forward any other gifts that come designated for his present need. "Bear ye one another's burdens and so fulfil the law of Christ" (Gal 6:2).

*The Home Secretary regrets that through a misapprehension of Mrs. Amie's statement concerning Mr. Lindquist's illness, she said in last month's report that he had a high fever. This letter of July 9 indicates that he *did not* have a fever.

The Days of Youth



Charlie Coulson *The Dying Drummer Boy*

Two or three times in my life God in His mercy touched my heart, and twice before my conversion I was under deep conviction.

During the American war, I was surgeon in the United States Army, and after the battle of Gettysburg there were many hundred wounded soldiers in my hospital among whom were twenty-eight who had been wounded so severely that they required my services at once—some whose legs had to be amputated; some, an arm; and others both an arm and a leg. One of the latter was a boy who had been but three months in the service, and being too young for a soldier had enlisted as a drummer. When my assistant surgeon and a steward wished to administer chloroform previous to the amputation, he turned his head aside and positively refused to take it. When the steward told him that it was the doctor's orders, he said, "Send the doctor to me."

When I came to his bedside, I said, "Young man, why do you refuse chloroform? When I found you on the battlefield you were so far gone that I thought it hardly worth while to pick you up; but when you opened those large blue eyes, I thought you had a mother somewhere who might at that moment be thinking of her boy. I did not want you to die on the field, so ordered you to be brought here; but you have now lost so much blood that you are too weak to endure an operation without chloroform; therefore, you had better let me give you some."

He laid his hand on mine, and looking me in the face, said, "Doctor, one Sunday afternoon, in the Sabbath school, when I was nine and a half years old, I gave my heart to Christ. I learned to trust Him then; I have been trusting Him ever since, and I know I can trust Him now. He is my strength; He will support me while you amputate my arm and leg."

I then asked him if he would allow me to give him a little brandy. Again he looked me in the face, saying, "Doctor, when I was about five years old, my mother knelt by my side, with her arm around my neck, and said, 'Charlie, I am now praying to Jesus that you may never know the taste of strong drink. Your papa died a drunkard and went down to a drunkard's grave, and I promised God, if it was His will that you should grow up, that you would warn young men against the hitter cup.' I am seventeen years old, but I have never tasted anything stronger than tea or coffee; and as I am in all probability about to go into the presence of my God, would you send me there with brandy in my stomach?"

The look that boy gave me I shall never forget. At that time I hated Jesus, but I respected the boy's loyalty to his Saviour; and when I saw how he loved and trusted Him to the last, there was something that touched my heart, and

I did for that boy what I had never done for any other soldier—I asked him if he wanted to see his chaplain. "Oh, yes, sir," came the answer.

When Chaplain R—came, he at once knew the boy from having often met him at the tent prayer-meetings, and, taking his hand, said, "Well, Charlie, I am sorry to see you in this sad condition."

"Oh, I am all right, sir," he answered.

"The doctor offered me chloroform, but I declined it; then he wished to give me brandy, which I also declined; and now, if my Saviour calls me, I can go to Him in my right mind."

"You may not die, Charlie," said the chaplain, "but if the Lord should call you away, is there anything I can do for you after you are gone?"

"Chaplain, please put your hand under my pillow and take my little Bible; in it you will find my mother's address. Please send it to her, and write a letter and tell her that since the day I left home I have never let a day pass without reading a portion of God's Word and daily praying that God would bless my dear mother—no matter whether on the march, on the battlefield, or in the hospital."

"Is there anything else that I can do for you, my lad?" asked the chaplain.

"Yes, please write a letter to the superintendent of the Sands Street Sunday-school, Brooklyn, New York, and tell him that the kind words, many prayers, and good advice he gave me I have never forgotten; they have followed me through all the dangers of battle, and now, in my dying hour, I ask my dear Saviour to bless my dear old superintendent; that is all."

Turning toward me, he said, "Now doctor, I am ready and I promise you that I will not even groan while you take off my arm and leg if you will not offer me chloroform." I promised, but I had not the courage to take the knife in my hand to perform the operation without first going into the next room and taking a little stimulant to nerve myself to perform my duty.

While cutting through the flesh, Charlie Coulson never groaned, but when I took the saw to separate the bone, the lad took the corner of his pillow in his mouth, and all that I could hear him utter was, "O Jesus, blessed Jesus, stand by me now!" He kept his promise, and never groaned.

That night I could not sleep: for whichever way I turned, I saw those soft blue eyes; and when I closed mine, the words, "Blessed Jesus, stand by me now!" kept ringing in my ears. Between twelve and one o'clock I left my bed and visited the hospital, a thing I had never done before unless specially called; but such was my desire to see that boy. Upon my arrival there I was informed by the night steward that sixteen of the hopeless cases had died and been carried down to the dead-house. "How is Charlie Coulson; is he among the dead?" I asked.

"No, sir," answered the steward, "he is sleeping as sweetly as a babe." When I came up to the bed where he lay, one of the nurses informed me that about nine o'clock two members of the U. S. Christian Commission came through the hospital to read and sing a hymn. They were accompanied by Chaplain R—, who knelt by Charlie Coulson's bed and offered a fervent and soul-stirring prayer, after which they sang while still upon their knees, the sweetest of all hymns, "Jesus Lover of My Soul," in which Charlie joined. I could not understand how that boy, who had undergone such excruciating pain, could sing.

Five days after I had amputated that dear boy's arm and leg, he sent for me, and it was from him on that day I heard the first gospel sermon. "Doctor," he said, "my time has come; I do not expect to see another sunrise; but, thank God, I am ready to go, and before I die I desire to thank you with all my heart for your kindness to me. Doctor, you are a Jew; you do not believe in Jesus; will you please stand here and see me die, trusting my Saviour to the last moment of my life?" I tried to stay, but could not, for I had not the courage to stand by and see a Christian boy die rejoicing in the love of that Jesus whom I had been taught to hate, so I hurriedly left the room. About twenty minutes later, a steward, who found me sitting in my private office covering my face with my hand, said, "Doctor, Charlie Coulson wishes to see you."

"I have just seen him," I answered, "and I cannot see him again."

"But, doctor, he says he must see you once more before he dies." I now made up my mind to see him, say an endearing word, and let him die; but I was determined that no word of his should influence me in the least so far as his Jesus was concerned. When I entered the hospital I saw he was sinking fast, so I sat down by his bed. Asking me to take his hand, he said, "Doctor, I love you because you are a Jew; the best Friend I have found in this world was a Jew."

I asked him who that was. He answered, "Jesus Christ, to whom I wish to introduce you before I die; and will you promise me, doctor, that what I am about to say to you, you will never forget?"

I promised; and he said, "Five days ago, while you amputated my arm and leg, I prayed to the Lord Jesus Christ to convert your soul."

These words went deep into my heart. I could not understand how, when I was causing him the most intense pain, he could forget all about himself and think of nothing but his Saviour and my unconverted soul. All I could say to him was, "Well, my dear boy, you will soon be all right." With these words I left him, and twelve minutes later he fell asleep, "safe in the arms of Jesus."

Hundreds of soldiers died in my hospital during the war, but I only followed one to the grave, and that one was Charlie Coulson, the drummer boy, and I rode three miles to see him buried. I had him dressed in a new uniform and placed in an officer's coffin with a United States flag over it.

That dear boy's dying words made a deep impression on me. I was rich at that time, so far as money is concerned, but I would have given every penny I possessed if I could have felt toward Christ as Charlie did; but that feeling cannot be bought with money. Alas! I soon forgot all about my Christian soldier's little sermon, but I could not forget the boy himself. I now know that at that time I was under deep conviction of sin, but I fought against Christ with all the hatred of an orthodox Jew for nearly ten years, until, finally, the boy's prayer was answered and God converted my soul.

About eighteen months after my conversion, I attended a prayer-meeting one evening in the city of Brooklyn. It was one of those meetings when Christians testify to the loving-kindness of their Saviour. After several of them had spoken, an elderly lady arose, and said, "Dear friends, this may be the last time that it is my privilege to testify for Christ. My family physician told me yesterday that my right lung is very nearly gone, and my left lung is very much affected; so at the best I have but a short time to be with you; but what is left of me belongs to Jesus. Oh! It is a great joy to know that I shall meet my boy with Jesus in Heaven. My son was not only a soldier for his country, but also a soldier for Christ. He was wounded at the battle of Gettysburg, and fell into the hands of a Jewish doctor, who amputated his arm and leg, but he died five days after the operation. The chaplain of the regiment wrote me a letter, and sent me my boy's Bible. In that letter I was informed that my Charlie in his dying hour sent for that Jewish doctor and said to him, 'Doctor, before I die I wish to tell you that five days ago, while you amputated my arm and leg, I prayed to the Lord Jesus Christ to convert your soul.'"

When I heard this lady's testimony I could sit still no longer. I left my seat, crossed the room, and taking her by the hand, said, "God bless you, my dear sister, your boy's prayer has been heard and answered. I am the Jewish doctor for whom your Charlie prayed, and his Saviour is now my Saviour."

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:9-10).

—Free Tract Society (Inc.)

CONSCIENCE AND CHRISTIAN EXPERIENCE

(CONTINUED FROM PAGE 289)

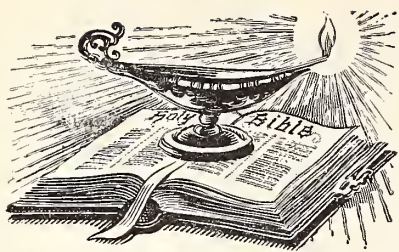
... Were they ashamed when they had committed abominations? nay, they were not at all ashamed, neither could they blush . . ." (Jeremiah 6:13-15).

A pastor of a country church in the midst of a God-fearing farming community once told me, "Four girls out of our church went away to the state university. Three of them were decoyed into joining a sorority which we found out, too late, had one of the worst reputations on the campus. When the girls went away they were as modest as they were pure. When they came back they were utterly shameless. Under the circumstances and the unwholesome influence to which they had been exposed at the university, I could not be surprised—although I was deeply grieved—that they had fallen into sin. What did shock me was the unblushingly brazen, even boastful, manner in which they prided themselves on it."

The peculiar danger of our day lies in the fact that the general attitude has become one of easy tolerance—even of frivolous levity—toward sin. Older folks sometimes "reassure" us that there are a certain percentage of "bad girls and evil boys in every generation." That is undoubtedly true. But in earlier generations, immorality was something to be ashamed of; now it is proudly called "companionate marriage" and boastfully indulged in. Drunkenness used to be "disgraceful"; now it is nothing more than a cause for jesting. Divorce used to be disreputable and dishonorable; now it is "done by the best people" in the "first families of the land." The sense of sin has been impaired in our generation. The very sense of shame—yes, the ability to blush—has been undermined. In the name of a false spirit of tolerance, young people who are not immoral themselves will consciencelessly condone immorality in others. They will make intimate friends and associates of other youths whom they know to be lacking in decency. But conscience insists on being an imperial and "total" empress, or she abdicates. Conscience will not consent to control us, unless we also permit her to control our friendships. We cannot remain pure ourselves and condone impurity in others. No girl can retain the capacity to blush at the suggestion of immodesty as it touches her own life if she unblushingly permits her life to be intertwined with the lives of those who are incapable of blushing! One cannot retain a sense of shame if she shamelessly associates with those who have no sense of shame. To be kept, conscience requires that we feel shame for—on behalf of—others as well as ourselves. A well-known sociologist has said, "America's moral structure is being undermined not so much by the *wrong-doing* of an immoral minority as by the *wrong-thinking* of a moral majority. Of our 30,000,000 homes, about 8,000,000 have been disrupted by divorce. The unsocial behavior of the 8,000,000, however, is not so degrading to our moral tone as is the general attitude of the 22,000,000 toward the 8,000,000. Divorced persons are no longer made social pariahs or outcasts. They are 'tolerated,' even 'welcomed' in the 'most respectable society.' America's moral structure is not endangered so much by the violation of monogamy by the 8,000,000 as it is menaced by the *attitude toward this violation* by the overwhelming majority. It is the lowering of standards of public opinion which debases a nation's moral life. Our national conscience has been stifled, not by those who commit outrages against public decency, but by those who excuse and tolerate these outrages. The doing of evil by the minority does not blunt the public conscience as rapidly as does the defending of evil in the minority by the majority."

As we have pointed out, conscience does not have to be killed; especially in a pagan age, she often dies from "natural causes." If neglected, the flower of conscience is apt to be crowded out by the weeds of sin which crop up in the human heart. The voice of conscience is apt to be drowned out by the lusty demands and lustful cries of the flesh. To be kept alive, conscience must be *cared for*, cultivated. At times, she must be nurtured; sometimes even coddled. If she is not to be stunted and crippled, she must be helped along in her growth toward full maturity. It is true that

(CONTINUED ON PAGE 312)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by E. E. Lott & H. H. Stewart
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist
Childrens Talks by Anna Benthien

FOURTH QUARTER, LESSON 1

SUNDAY, OCTOBER 5, 1941

GOD OUR HEAVENLY FATHER

Printed Text: Genesis 1:26-28; Matthew 6:24-33
Devotional Reading: Psalms 103:8-14

Golden Text: "Our Father Which art in heaven, Hallowed be Thy name" (Matthew 6:9b).

King James Version

Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in His own image, in the image of God created He him; male and female created He them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Matthew 6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is east into the oven, shall He not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.

LESSON EXPOSITION

(By the Editor)

The next three lessons will be fraught with special blessing for all because they deal with the trinity of the God-head. Today's lesson concerns the first Person of that trinity—God, the Father. The two passages, one from Genesis and the other from Matthew, form two natural divisions in our study. I. God's Creation of Man (Gen. 1:26-28); II. God's Solicitation for Man (Matt. 6:24-33).

I. GOD'S CREATION OF MAN

Genesis 1:26-28

A great controversy has raged about the authenticity of Moses' five books, the Pentateuch. Of course, the Modernist who questions their divine origin is more concerned about the first book than all the other four combined. A parallel is seen in the devotion of the Seventh-Day Adventists to the Law when in reality they spend nine-tenths of their time on the fourth commandment and neglect the other nine. The reason the Modernist attacks Genesis is because his theory of evolution disagrees with the Genesis account of creation. A good answer to this infidel argument is to find out what Christ thinks of Moses and his claim of Divine Inspiration. The answer will be found in Matthew 19:4-5: "And He answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" The Son of God quoted from Genesis 1:27. If He repeated a lie then He was not God, and would not even be a good example, none the less a saviour. On another occasion Christ began at Moses and used all of the prophets to prove a point (Luke 24:27). Many more evidences of "Genesis genuineness" could be adduced if we had the space.

It must be remembered that this passage in no wise disagrees with Genesis 2:7, 21-24. In that passage the Divine

Act is described whereas our present section states the Divine Purpose.

The opening words of our passage contain much more than is apparent on the surface, "And God said, let us make." Agreeing with the first verse, "In the beginning God," we are here taught the plurality of the God-head. The Hebrew is *Elohim* a uni-plural noun. In creation the entire God-head was present. Even though we discover in Colossians that the second person of the trinity, Christ, had the prominent or preeminent place in creation,

For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him (Col. 1:16)

that does not alter the fact that God the Father and God the Holy Spirit were there.

In an attempt to understand what God meant by "our image," there have developed two opposing ideas—one is that God referred to the moral side of His nature and the other is that He meant the physical. It is our conviction that both are implied.

First—The expression "image of God" plainly has reference to the intellectual and moral nature of man (Eph. 4:23-24, II Cor. 3:18, Col. 3:10). Man's soul was a finite likeness of God. This does not mean that man will ever be divine even though he possesses by faith the righteousness of God.

Second—The expressions "In our image, after our likeness" seem to have reference to the outward appearance. It is a bit difficult to see how a visible human body could follow the likeness of an invisible God, but God does have form and this is not impossible with Him (Gen. 5:1, 3; John 4:24). An interesting thought along this line is that Jesus Christ in His human form was copying God rather than Adam. In this case, although born of a Jewess, He would have been non-racial—just a perfect man made in the likeness of God,

even as Adam, with a purpose to die for *all* men. This fact does not make us love the Jews any the less.

The dominion of all animals which was given to man is another proof that man is of a higher order. It is true from the standpoint of flesh and bones that man is an animal, but his soul is immortal and that soul has certain faculties such as knowledge, reason, and will power which make him superior to the animal kingdom.

The hand of a thoughtful Creator is seen again in the making of man, male and female. Strange that Satan should attack men through this channel, but it is a fact that the procreation impulse has been abused more than any other. One husband and one wife was God's own plan for the home. The bigamy of later Israel in no wise compromises God's design. Evolutionary-minded men have wanted to return to brute levels and abolish marriage. May we observe that such a conclusion is a logical step *if evolution be true*. Christ Himself not only approved the Genesis account of man's creation, and accepted Moses' books as accurate, but He endorsed the institution of marriage. Bible-loving and believing people need no more than this to garrison their faith.

II. GOD'S SOLICITATION FOR MAN

Matthew 6:24-33

God must have had a purpose in creating man. We believe this purpose to be the glorifying of Himself. The following passages verify this.

Even every one that is called by My name: for I have created him for My glory, I have formed him: yea, I have made him (Isa. 43:7).

The Lord hath made all things for Himself: yea, even the wicked for the day of evil (Prov. 16:4).

Man has wilfully upset God's purpose by turning to idols or worshipping the creature instead of the Creator. Instead of getting glory for God he has glorified himself. Rest assured however that the mockery of God will not last forever. Satan may win a few "battles," but God will win the "war."

God is a jealous God and will not accept split-worship. That is the meaning of Christ's words in verse twenty-four: "Ye cannot serve God and mammon." It is God's desire that all men will worship Him but He will not force them to do so.

But the hour cometh, and now is, when the true worshipper shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him (John 4:23).

Since God created man and made him in His own image and likeness for the purpose of worshipping Himself, it is the most reasonable thing in the world that He would take care of every need. We are interested primarily in His care for His own children, believers, but Christ Himself said that the rain falls on the just and unjust (Matt. 5:45). If it were not for God's goodness men would starve. There is enough food on the earth to feed every mortal if properly distributed. If the officials of our own government had used a little of Joseph's economy, they would have stored food surpluses instead of plowing them under.

In order to impress the disciples with God's goodness Christ used two familiar examples. One concerned the fowls and the other the lilies. They were reminded that God was big enough to take care of His creation without any outside help. That seems to be something all of us need to learn—God is strong enough to work independently of man. True enough, He uses men to aid His program, but only because of grace.

The phrase "take no thought" should be rendered "be not anxious," and is so translated in the Revised Version. It is legitimate to be concerned about food and clothes but not to worry over them. The Way translation of Philippians 4:6-7 emphasizes this in every-day language.

Let no anxieties fret you: nay, in every matter let the things you would ask be made known by means of prayer—by definite requests—linked with thanksgiving, at God's throne.

And so the peace that God gives, the peace that transcends all conception, shall be the fortress-warder of your hearts, of all your thoughts, in this your life in Messiah Jesus.

The Saviour raises five questions which ought to be a fine guide for our thoughts. The first is in verse twenty-five: "Is not the life more than meat, the body than raiment?" Almost hidden to the ordinary reading of the question is the implication that life is of more importance than the food which sustains it and that the body is of more value than the raiment which clothes it. The "life" of our body is in reality the "soul" which can stay only so long as the body is alive. The soul is the one that "worries" or "trusts." In the light of this we believe that Christ was saying that the spiritual welfare of a soul—the trusting instead of worrying—was more important than the physical welfare of the body. It is just another way of saying that spiritual verities are of more importance than material. Lazarus was poor and died of starvation but went to heaven because the spiritual had not been neglected. Dives was rich materially but went to hell because he neglected the spiritual.

The second question is, "Are ye not much better than they?" (vs. 26) The answer to this is implied in the question. Certainly, man is better or of a higher creative order than the fowls. We vigorously disagree with those who would make monkeys of themselves and us too. Christ was not an evolutionist.

The next question is, "Which of you by taking thought can add one cubit unto his stature?" (vs. 27) We believe that Christ was trying to impress upon the disciples the helplessness of man when compared to an omnipotent God. Man stands before God so helpless that he cannot create anything—only make things out of what God has already created. If we realize our weakness then we are more likely to give God the credit and worship that is due Him. Humble men, like clay in the potter's hand, are most useful to God.

The fourth question reveals the lack of trust on the disciples' part, "Why take ye thought for raiment?" (vs. 28). As we explained above, this means "Why are you anxious or fretting?" As children of God they should have trusted Him for all their needs. They not only had an invisible heavenly Father, but their leader was the visible Son of God.

The fifth question is, "Shall He not much more clothe you?" (vs. 30) The answer is found in verse thirty-two, "For your heavenly Father knoweth that ye have need of all these things." Indeed God takes care of His own and all He asks is trust and adherence to His will.

But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you (Matt. 6:33).

THE LESSON ILLUSTRATED

"Our Father Who art in heaven, Hallowed be Thy name" (Matt. 6:9).

To a professor and his wife was born a little girl. Great was their grief when they learned that she was deaf and dumb. Everything that money could buy was showered upon her, but she remained deaf and dumb. When eight years of age, she was taken to an institution, and the parents were asked not to come again until they were sent for. Some months later a telegram was received, and the father started immediately to the institution to see if there had been some help for the daughter he so loved. The coachman drew up in front of the college where children were romping on the campus. Suddenly one darling little girl saw the gentleman as he left the carriage. She went on the run toward him and what she called out so thrilled him that he lay down upon the grass and rolled like a child. What had she said? Only one word—"Father." Can you not imagine how happy our heavenly Father is when we come for the first time through the shed blood of Christ and cry out, "Father!"

—W. Leon Tucker

A king is sitting with his council deliberating on high affairs of state involving the destiny of nations, when suddenly he hears the sorrowful cry of his little child who has fallen down, or been frightened by a wasp; he rises and runs to his relief, assuages his sorrows, and relieves his fears. Is there anything unkingly here? Is it not most natural? Does it not even elevate the monarch in your esteem? Why then do we think it dishonorable to the King of kings, our heavenly Father, to consider the small matters of His children? It is infinitely condescending, but is it not also superlatively

natural that, being a Father, He should act as such?
—C. H. Spurgeon

POINTED QUESTIONS ON THE LESSON

1. What does the Scripture teach concerning the origin of man? (Gen. 1:27; 2:7; Job 33:4; Ps. 100:3; 119:73; Isa. 64:8)
2. Who created all things? (Isa. 42:5; 45:12; Neh. 9:6; Jer. 27:5; Col. 1:16)
3. Was man created in God's likeness? (Gen. 1:26; 5:1; 9:6)
4. Is the new nature, which every believer possesses made in the image of God? (Eph. 4:23-24; Col. 3:10)
5. Was marriage included in God's plan at the time of creation? (Gen. 1:27; 2:24; Mark 10:6-8)
6. What was God's purpose in creating man? (Isa. 43:7, 21; Rom. 9:23; Eph. 1:12; I Pet. 4:11)
7. How can man worship God? (Ps. 50:23; John 4:24)
8. How does Christ illustrate the heavenly Father's care? (Matt. 6:26-30; 7:9-11)
9. Is there an antidote for worry? (Ps. 125:1; Prov. 3:5; Nahum 1:7; Phil. 4:6-7)
10. Is God concerned about man's every need? (Ps. 103:13; Matt. 6:32; Luke 11:13; Phil. 4:19)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

The story is told of a man who attended a sale of slaves in the south many years ago. He kept bidding until he had bought a fine, strong, young, black boy. During the bidding the slave scowled at the man and found his heart growing full of hatred toward this man who could so control his fate. Afterward the auctioneer handed the slave some papers and said, "You are free; these are your emancipation papers." When he finally realized what had happened, the slave, now free, went to find the man he had hated. After thanking him earnestly, he fell on his knees before him and begged to be allowed to serve him the rest of his life.

Jesus has paid an even greater price, his own life, to set us free from sin. Don't you want to serve Him? He will not make you serve Him, but Matthew 6:24 says, "No man can serve two masters." If you do not serve Christ, you are working for Satan. What an awful thing to do. In Matthew 12:30 Christ says, "He that is not with Me is against Me..." Surely you do not want to be counted as against our loving Saviour. The bonds of our service to Him are love, trust, faith, and such precious things.

Those who serve the devil are driven by his whips of fear, worry, and hate. How dreadful to be in his power and to work wickedness; when we can accept our freedom from sin at Christ's hands and do good because we love Him.

"Choose you this day whom ye will serve," for in John 6:37 Christ says, "Him that cometh to Me I will in no wise cast out."

Yours in our Saviour's name,
Aunt Anna

CHRIST OUR SAVIOUR

FOURTH QUARTER, LESSON 2

Lesson Text: Matthew 20:25-28; Luke 19:1-10

Devotional Reading: Isaiah 53:1-6

King James Version

Matt. 20:25 But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

Luke 19:1 And Jesus entered and passed through Jericho.

2 And behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who He was; and could not for the press, because he was little of stature.

SUNDAY, OCTOBER 12, 1941

Golden Text: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

4 And he ran before, and climbed up into a sycamore tree to see Him: for He was to pass that way.

5 And when Jesus came to the place, He looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received Him joyfully.

7 And when they saw it, they all murmured, saying, That He was gone to be guest with a man that is a sinner.

8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

LESSON EXPOSITION

(By Hilland H. Stewart)

As we consider the subject "Christ, Our Saviour," we are almost overwhelmed with the magnitude of such a subject. Volumes have been written and as many more could be and yet the surface would only be touched. The depth of this great subject can never be plumbed until we know as we are known. However, we are happy for this lesson study, for we need not speculate about the unfathomable, for we can understand and appreciate many great truths about our blessed Lord and Saviour.

In this lesson we shall observe four great facts about Christ our Saviour: I. Christ, an Unpretentious Saviour; II. Christ, a Unique Saviour; III. Christ, a Universal Saviour; IV. Christ, an Utmost Saviour.

I. CHRIST, AN UNPRETENTIOUS SAVIOUR

In the first few verses of our lesson today we have an exhortation and an example of humility.

The mother of Zebedee's children had been to Jesus desiring a place of honor for her two sons. The ten disciples were moved with indignation at this self seeking. Probably they were more incensed because of the humility that would have been theirs had the request been granted, rather than they were at the actual sin of covetousness. Most of us are more grieved at the sins of others when they affect us than we are at those which do not molest us. So, doubtless, Jesus' exhortation was to the whole group: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

Then Jesus gives to the disciples the greatest possible example of humility: "The Son of man came not to be min-

istered unto but to minister." Our Lord Jesus Christ being equal with God, humbled Himself and became obedient unto death, even the death of the cross. What an example of humility! Jesus Christ certainly was an unpretentious Saviour. He came into this world with a goal in view—to die for the sins of the world. And how he was straitened until this task was performed. If only those of us who have named the name of Christ would get that singleness of purpose—to serve rather than to seek—what a great deal the Lord could do through us.

II. CHRIST, A UNIQUE SAVIOUR

There are many many aspects in which Jesus was and is an absolutely unique character. We say "absolutely unique" to indicate that we are using the word "unique" in its strictest sense, which means "being without an equal," in contrast to the popular usage of the word. Unique is now commonly used to indicate anything unusual. However, we do not intend to go into the many characteristics in which He was unique. We wish to emphasize the fact that He was and is a unique Saviour. Peter, speaking by inspiration, said to the rulers and elders of Israel, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

In our text to-day we do not find such a plain statement concerning Christ as the unique Saviour, yet it is certainly implied. He gave His life a ransom for many. Jesus Christ is the only ransom price that could be paid for the redemption of sinners. God would accept no other price. There is only one sacrifice for sins (Heb. 10:1). Jesus Christ is a unique Saviour.

III. CHRIST, A UNIVERSAL SAVIOUR

Certain false religions have taken the expression, "a ransom for many," and based false doctrine upon it. They would use this passage to prove that Christ died to save some. Thus they hold that if you are a fortunate one, you will be chosen for salvation; if not, you are doomed to be lost and there is no choice in the matter. We quote an excerpt from *Expositions of Holy Scripture* by the "Prince of Expositors," Dr Alexander MacLaren:

He (Christ) says here, "a ransom for *many*." Now that word is not used in this instance in contradistinction to "all," nor in contradistinction to "few." It is distinctly employed as emphasizing the contrast between the single death and the wide extents of its benefits; and in terms which, rigidly taken, simply express indefiniteness, it expressed universality.

We believe in Dr. MacLaren's scholarship, and so we believe that his explanation of the passage is adequate. But mainly we believe this position to be true because it is completely in accord with the rest of Scripture that Christ "tasted death for *every* man" (Heb. 2:9). I Timothy 2:6 says, "Who gave Himself a ransom for *all*." "And He is the propitiation for our sins; and not for our's only, but also for the sins of *the whole* world" (I John 2:2). Jesus Christ is a universal Saviour.

IV. CHRIST, AN UTMOST SAVIOUR

For this last point in our lesson we look at the interesting story of Zacchaeus' conversion. It is true we have given the first three points of our discussion to the first few verses of our lesson text, but by that we do not intend to minimize the importance of these last ten verses. We wish to especially emphasize the conversion of Zacchaeus and the fact that Christ is an utmost Saviour.

Wherefore He (Christ) is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them (Heb. 7:25).

This passage has often been used to prove the security of the believer—the ultimate certainty of his salvation. While this thought may be in the passage, we believe the emphasis is on the degree of salvation rather than the duration. Many authorities are agreed that the passage sets forth the heights to which Christ, by His intercessory work, is able to lift a man now, rather than the unending period of their salvation. Christ is an utmost Saviour—a complete Saviour. We observe His work in Zacchaeus' life.

Zacchaeus lived in Jericho. He was a Jew. He was chief among the publicans. He was rich. These four things tell us a great deal about his life.

The fact that he lived in Jericho is not of great significance, other than that Jericho was a notoriously wicked city. And a chief publican in that wicked city in all probability indulged in the sins of the place. However, the fact that he was a rich Jewish publican gives us the real insight into his character.

A publican was a tax gatherer for the Roman government. Now the Jews despised the Roman rule and particularly they disliked paying the exorbitant tribute which the Roman government exacted. Not only was the tribute exorbitant but also the system of gathering left room for a great deal of fraud on the part of the publicans. We can very well imagine how the Jews must have felt toward these publicans who squeezed every last penny out of them that they could. But if they felt that way toward a Roman tax gatherer how much more must they have loathed one of their own countrymen who apostatized to the extent that he would cooperate with a pagan government in defrauding them. No loyal Jew would ever stoop to this ignominy.

But Zacchaeus was different. He was the type whose philosophy of life was to get what you want regardless of what others think. It mattered not to him that he was a son of Abraham; the Roman government offered a means of getting what he wanted out of life, so he took it. And money must have been what he wanted, for he was rich. Many there are today who would like to see conventionalities and the standards, which society has decreed, thrown overboard, so that they could satisfy their greedy and lustful natures. But because society has decreed the things they desire wrong, they feign respect for justice and morality. Such are those who would like to see our democracy overthrown and communism established. But Zacchaeus was the type that cared not for Jewish loyalty and the traditions and customs of his countrymen. He took life as he found it and he found it rather bad.

But Jesus Christ came into his life. How it all came about we are not told. We know not whether it was the Spirit of God or curiosity that led him to see Jesus. But we do know that the Spirit of God did work in his heart and he took the Lord Jesus into his home and into his heart. And he became a new man—old things passed away and all things became new. Not only did he become a demonstrator of how Jesus Christ finds His way in the willing heart, but he also became a demonstration of what Jesus Christ can do with the willing life. He became an example of one saved to the utmost. He turned away from sin completely. He admitted and confessed his extortion and pledged fourfold restoration in addition to giving half of his goods to the poor. What a miracle God worked in his life! What God did for Zacchaeus in lifting him out of sin, He is able to do for any one who will let Him. Christ is an utmost Saviour.

THE LESSON ILLUSTRATED

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

A Chinese Christian tailor thus described the relative merits of Confucianism, Buddhism, and Christianity:

"A man had fallen into a deep, dark pit, and lay in its miry bottom groaning and utterly unable to move. Confucius walked by, approached the edge of the pit, and said, 'Poor fellow, I am sorry for you; why were you such a fool as to get in there? Let me give you a piece of advice: if you ever get out, don't get in again.' 'I can't get out,' groaned the man. *That is Confucianism.*

"A Buddhist priest next came by, and said, 'Poor fellow, I am very much pained to see you there. I think if you could scramble up two-thirds of the way, or even half, I could reach you and lift you up the rest.' But the man in the pit was entirely helpless and unable to rise. *That is Buddhism.*

"Next the Saviour came by, and hearing his cries, went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up, and said, 'Go, sin no more.' *That is Christianity.*"

—*New Testament Anecdotes*

POINTED QUESTIONS ON THE LESSON

1. Do the Scriptures really teach that humility is a virtue? (Ps. 9:7; Prov. 16:18; Isa. 57:15; Jer. 45:5; James 4:10; I Pet. 5:3)
2. What is the one outstanding scriptural example of humility? (John 13:14; Phil. 2:5-8)
3. Why did Christ come into the world? (Matt. 20:28; Luke 2:11; 19:10)
4. Is there any means of salvation apart from Jesus Christ? (Acts 4:12; I Tim. 4:10; II Tim. 1:9-10; 2:10; 3:15)
5. Was the provision which Christ made all-inclusive? (John 3:16; Heb. 2:9; I John 2:2; Rev. 22:17)
6. What is necessary to appropriate this provision which Jesus has made? (Acts 16:31; Gal. 2:16; 3:26; Eph. 2:8)
7. How did the people regard the publicans, to which group Zacchaeus belonged? (Matt. 9:11; 11:19; Luke 19:7)
8. What was Jesus' attitude toward publicans and sinners? (Mark 2:17; Luke 5:31-32; I Tim. 1:15)
9. Are good works necessary for salvation? (Rom. 4:2-3; 11:6; Eph. 2:8-9; Titus 3:5)
10. Are good works an evidence of salvation? (II Cor. 9:8; Eph. 2:10; Phil. 2:13; Titus 2:14; Heb. 13:21)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Before Jesus went to the cross to die for our sins, He went about helping the sick and comforting those who were unhappy. Then one day He called His disciples together and said, "Now we are going up to Jerusalem, and all the things that the prophets said would happen concerning Me will happen there." The prophets were the men who told the people what would happen long before it did happen. One thing that they said was that Jesus would suffer at the hands of the enemies, and be treated cruelly, and then die on the cross for the sins of the people. Jesus knew this would really happen, because that was why He came into the world in the first place. He did not come from His home in heaven just to live with men, but to die for men.

So Jesus and His disciples started out on their journey to Jerusalem, the city near the place where Jesus was to die on the cross. As they came to Jericho, there was a great crowd of people standing in the street to see them. Some were there perhaps just because they were curious. They had heard of a Man Who said He was the Son of God, and they wanted to see this Man. They did not want to see Him

because they thought they could be saved from their sins; because they thought He was just pretending to be the Saviour. But there were some who wanted to see Him, because they really believed He was their Messiah.

There was one man especially who wanted to see Him. His name was Zacchaeus, and he was a very rich man. The people did not like him because he had cheated them out of some money. He was a short man, so in order to see Jesus, he climbed up in a tree, because he could not see through the crowd of people. Now, we would think it strange to see a rich man of our town, a man of high standing, climbing a tree to see some one, wouldn't we? Well, no doubt the people felt the same way too. But Zacchaeus was so eager to see Jesus that he did not even care what the people thought.

When Jesus came to the tree that Zacchaeus had climbed, He looked up and said, "Zacchaeus, make haste, and come down; for to-day I must abide at thy house." My, how surprised Zacchaeus must have been to have Jesus call him by name! But he need not have been surprised, because Jesus knows all things and He knows everyone by name; He knows all about them. Jesus not only knew Zacchaeus' name, but He even knew that He would find Zacchaeus there in the tree.

We read in the Bible that Zacchaeus came down with haste and received Him joyfully. When the people saw this, they all began to criticise, because Jesus was going to be the guest in the house of a sinner. Do you suppose He did not know that this man was a sinner? Do you suppose He would not have gone if He had known? Well, Jesus did know that this man was a sinner and that was just the reason He did go to his house. Jesus wants to abide in the house of sinners. "Oh," you say, "but Jesus does not like sin." No, of course He does not, but He wants to dwell in the house of sinners so He can clean up their houses. He wants to sweep out all the rubbish and wash away all the dirt—the sin—in the sinners' lives. That is just what He did in the house of Zacchaeus; for we read that Zacchaeus' life was made over and he was made an honest man, just like Jesus wanted him to be.

Jesus can and wants to do the same thing in the life of every boy and girl. You may not be dishonest like Zacchaeus, but perhaps there is something in your house—your heart—that Jesus wants to clean out. He wants to live in your heart, and then remember, Jesus does not want to live in a dirty house; so let Him clean up your house.

Yours in the Saviour's Name,
Aunt Anna

FOURTH QUARTER, LESSON 3

SUNDAY, OCTOBER 19, 1941

THE HOLY SPIRIT OUR HELPER

Printed Text: John 3:5-8; Acts 1:8; Romans 8:26-28; Galatians 5:22-26

Devotional Reading: John 14:12-21

King James Version

John 3:5 *Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

6 *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*

7 *Marvel not that I said unto thee, Ye must be born again.*

8 *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*

Acts 1:8 *But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.*

Romans 8:26 *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we*

Golden Text: "For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14).

ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 *And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.*

28 *And we know that all things work together for good to them that love God, to them who are the called according to His purpose.*

Galatians 5:22 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,*

23 *Meekness, temperance: against such there is no law*

24 *And they that are Christ's have crucified the flesh with the affections and lusts.*

25 *If we live in the Spirit, let us also walk in the Spirit.*

26 *Let us not be desirous of vain glory, provoking one another, envying one another.*

LESSON EXPOSITION

(By the Editor)

Much emphasis is placed upon what Christ did for us and our debt to Him. This is as it should be. However, God's people should not forget that the Holy Spirit is just as much a member of the Trinity as Christ, and holds very important offices in the redemptive program. Our outline will be as

follows: I. New Birth through the Spirit (John 3:5-8); II. Witnessing in the Spirit (Acts 1:8); III. Praying by the Spirit (Rom. 8:26-28); IV. Fruit of the Spirit (Gal. 5:22-26).

I. NEW BIRTH THROUGH THE SPIRIT

John 3:5-8

There is nothing especially obscure about this line of thought. It is taught in both John's Gospel and his epistles.

However, from the ignorance of many Christians one would imagine that it were not even in the Bible. Time and again, we have talked to church people about salvation, perhaps using John 3:16, and, after getting an affirmative answer, would mention the New Birth. In abject confusion, they would reply, "What do you mean?" When shown that it is taught in the same chapter as the above verse they would be utterly astounded. We are afraid that some ministers are not faithful in teaching the New Birth and showing its accomplishment for sinners. Not another step in salvation, it is salvation itself.

If Christ had told the thief on the cross that he should be born again, some would have assumed that only the down-and-outs were in need of the New Birth. But when Christ recommended it to a good Pharisee as the only way to God, then a different light is thrown on man's need of a redeemer. No matter how good a man may be *before men*, it is another story *before God*. In this respect God's Word says concerning our so-called righteousness: "All our righteousnesses are as filthy rags" (Isa. 64:6). The New Birth is for all because all need it. It has been well said, "those who are born once die twice, and those who are born twice die once."

In verse five there is an element of confusion because of the conjunction "and."

Except a man be born of water and of the Spirit.

If left as it is in the King James Version, one gets the impression that water as well as the Spirit has something to do with the New Birth. This could not possibly be true even though we believe in immersion baptism for believers. If it were true then Titus 3:5 would be wrong, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." But here again, we meet the water. However, it is easier this time to see that the "washing" is spiritual or figurative. That is exactly the correct interpretation of John 3:5. The Greek word for "and" is *kai*. It can mean either "and" or "even" depending on the context. In this case "even" is much more logical.

Born of water even of the Spirit.

Now it agrees perfectly with Titus 3:5. Water is a symbol of the Holy Spirit (John 7:37-39). The symbol, water, is not mentioned again in this passage although the Spirit figures in verses six and eight.

The New Birth is a spiritual transaction between the sinner and God. It is neither audible nor visible. The results alone indicate to other human beings that it has occurred. This is the meaning of verse eight. We cannot see the wind, but we know it blows because of the trees it bends. We cannot see the New Birth, but we know it is real, for we see its fruit.

II. WITNESSING IN THE SPIRIT

Acts 1:8

God has given to man an indescribably blessed privilege of telling the story of the cross. Angels in heaven would gladly trade places with them (Luke 15:10), just for the joy of witnessing for Christ. Do we regard it with the same degree of enthusiasm? In every-day life all of us like to tell good news. If the boss has given us a ten-dollar raise, we cannot wait until we see the wife to tell her. If the raise were fifty dollars, our eagerness would be uncontrollable and our joy unrestrained. You see, the better the news the more eager we are to tell it. How about the good news of salvation?

Knowing our innate weakness through the fall, God gave us plenty of assistance in this witnessing business. We can tell the story, but God must convict sinners, direct us to the willing souls, and remind us what to say.

The Spirit convicts. We could quote Scripture by the yard, adduce the finest illustrations, and reason till we were blue in the face, but sinners will never be convicted unless the Spirit does it.

And when He is come, He will reprove ("convict" R. V.) the world of sin, and of righteousness, and of judgment (John 16:8).

The Spirit directs. The Spirit will not only direct the soul-winner but the lost man as well. The story of Philip and the eunich (Acts 8:26-35) is a capital case of Spirit

guidance. The Word tells us that all men are depraved, even their wills, so that

There is none that seeketh after God (Rom. 3:11).

God, therefore, provides the necessary drawing work through the cross.

And I, if I be lifted up from the earth, will draw all men unto Me.

This He said, signifying what death He should die (John 12:32-33).

Christ's death not only drew the souls of the men within seeing distance of the cross but all men of every age. If the soul-winner is filled with the Spirit (Eph. 5:18), then he will be led to men who are ready to respond to the Gospel because the ground work has already been done by the Spirit.

The Spirit recollects. One of the results of the curse is poor memory. The Lord promised to aid poor memories through the comforting work of the Spirit.

But the Comforter, Which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (John 14:26).

It really amounts to more than helping us recollect Scripture passages and helpful truths—it means putting into our mouths the very words that a particular soul needs. Only God can do a thing like that.

But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

For it is not ye that speak, but the Spirit of your Father which speaketh in you (Matt. 10:19-20).

By interpretation the above passage belongs in the Tribulation age, but by application it fits our case.

III. PRAYING BY THE SPIRIT

Romans 8:26-28

Our need of assistance in the realm of prayer is tersely stated in verse twenty-six:

For we know not what we should pray for as we ought.

Prayer is more than just a jumble of words—it is conversation with God. Before having audience with royalty, a man must be coached and trained by experts. Just so with God, before having audience with Him, we need coaching and training.

Again man's depravity is recognized and the need met. We could not approach the throne of the Father except through Jesus Christ our Mediator and Substitute.

For there is one God, and one Mediator between God and men, the man Christ Jesus (1 Tim. 2:5).

Now that we have a Mediator we must know how to talk with Him. The Holy Spirit, God the third person, solves this for us by making intercessions for us. God the Father and God the Son understand the Spirit's language and so the connection between earth and heaven is complete. The Weymouth translation of verse twenty-seven is helpful.

And the Searcher of hearts knows what the Spirit's meaning is, because His intercessions for the saints are in harmony with God's will.

IV. FRUIT OF THE SPIRIT

Galatians 5:22-26

James was absolutely right—"I will shew thee my faith by my works" (James 2:18). "Fruit" is the outworking of an in-worked salvation. Christ Himself said, "By their fruits ye shall know them" (Matt. 7:20). The figure of "fruit" as applied to Christian works is entirely in harmony with John 15:1-8. Christ is the Vine but we are the branches. The vine never bears the fruit, it is always the branches. The grapes appear at the ends of the branches, but the strength and life is supplied by the vine. We bear the fruit, but note verse twenty-two: It is the *fruit of the Spirit*. "God forbid that I should glory save in the cross." I have no ability or strength to bear fruit except the Spirit do it through me. Do I love God and the brethren? If so, it is because He first loved me. Am I filled with joy? Yes, I am, but it is the joy of the Lord, for only regret comes from sin. Do I have peace? Praise God, I do. It is the peace of God that passeth all understanding. And so it is with all the virtues named in our text. It behooves us to be "filled with the Spirit" continually.

THE LESSON ILLUSTRATED

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Some time ago I stood on the east coast of England and looked out over a stretch of oozy slime and ill-smelling mud. There were the barges high and dry, lying on their sides in the mud. No good their heaving the anchor or hoisting the sail—all this availed them nothing. And as I looked out upon it I thought within myself—What is the remedy? Were it any use for the Corporation to pass a by-law that every citizen should bring a pot, kettle, or pan filled with water, and pour it out upon the stretch of mud? But as I watched I saw the remedy—God turned the tide. In swept the waters of the sea and buried the mud, and then came the breath of sweetness and life. And it flowed in about the barges, and instantly all was activity. Then heave-ho with the anchor, then hoist the sails, then forth upon some errand of good. So it is that we stand looking out upon many a dreadful evil that fills us with dismay—drunkenness, gambling, impurity. Is there any remedy? And the churches, so very respectable, dreadfully respectable many of them—but alas! high and dry on the mud—for these, too, what is the remedy? We want the flood-tide—the gracious outpouring of the Spirit; then must come the roused and quickened churches. It is ours now if we will have it: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me."

—M. G. Pearse

Of what use would be the machinery which is to be moved, without a force adequate to move it? Without a main-spring within the clock, however complete all its wheels, pinions, pivots, and axles, these hands would stand on the face of time, nor advance one step over the numbered hours. So were it with the renewed soul without the Spirit of God to set its powers in motion, bring them into play, and impart to them a true heavenward character. For this purpose God fulfils the promise, "I will put My Spirit within you."

—Gems of Illustration

POINTED QUESTIONS ON THE LESSON

1. Who is the Holy Spirit? (John 15:26; 16:7; I John 5:6-7)
2. How can we be born of the Spirit? (John 3:7-9, 16; Gal. 3:2; 5:5; Eph. 1:13)
3. Does the Holy Spirit indwell every believer? (John 14:16; I Cor. 3:16; II Cor. 1:22)
4. Is the Holy Spirit necessary in order for the believer to witness for Christ? (Luke 24:49; John 15:26; 16:13-14; Acts 1:8; 5:32; I Cor. 2:4)
5. Can we depend upon the Holy Spirit to teach and guide our lives? (John 16:13; I Cor. 1:10, 12-13)
6. Is the infilling work of the Holy Spirit important to the believer? (Eph. 5:18)

FOURTH QUARTER, LESSON 4

CIVIC RESPONSIBILITY REGARDING BEVERAGE ALCOHOL

Lesson Text: Deuteronomy 5:32-33; 11:26-28; Isaiah 28:1-6
Devotional Reading: Isaiah 2:2-5

King James Version

Deuteronomy 5:32 Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left.

33 Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

11:26 Behold, I set before you this day a blessing and a curse;

27 A blessing, if ye obey the commandments of the Lord your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I

7. Does the Holy Spirit act as a reminder to the believer? (Matt. 10:20; John 14:26)

8. Does the Holy Spirit aid in prayer? (Rom. 8:26-27; Eph. 2:18; 6:18; Jude. 20)

9. Is fruit-bearing in the life of the believer an evidence of the work of the Holy Spirit? (John 15:16; Gal. 5:22-25)

10. Does the Holy Spirit bring joy into the life? (Rom. 5:5; 14:17; 15:13)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Last Sunday we learned about a man who was sinful and needed Jesus to live in his heart and clean out his life. But this Sunday we will learn of another kind of a man. This man, as far as men could see, did not need Jesus. He lived a good clean life, kept all the ten commandments as well as perhaps any man could, and did not do things to other people that would cause them to hate him. He was Nicodemus, a ruler of the Jews, a Pharisee who was born and raised by parents who taught their children to live good lives and keep the commandments. He had always lived a clean life, so his house—his heart—did not look like it needed cleaning. But we shall find that he needed something that he did not even realize.

One night Nicodemus came to Jesus and said unto him "Rabbi (which means "teacher"), we know that Thou art a Teacher come from God; for no man can do these miracles that Thou doest, except God be with him." How do you suppose Jesus answered Nicodemus? It just seems as though He changed the subject; for He then said, "Except a man be born again, he cannot see the kingdom of God."

Nicodemus hardly knew what to say. He did not know what Jesus meant when He said, "Ye must be born again." He knew that everyone had to be born once, but to be born again was more than he could understand. Then Jesus explained that to be born again meant to be born of the Spirit. The Holy Spirit is the One Who puts the desire in our hearts to want Jesus, and He is the One Who brings us to Christ by helping us to say, "Yes" to Jesus.

That night Nicodemus learned that although he had lived a good life and had kept his house clean, he did not have the Lord Jesus living in his house. He did not have One in his heart Who could take his life and use it to bring glory to God. Nicodemus was doing good works, but because he did not have Jesus in his life, he was not "laying up treasures in heaven." He learned that night that even though he lived a good life, yet he could not go to heaven without the Lord Jesus in his heart.

We may live good lives and do the things we think are right, but we must remember that Jesus says, "Ye must be born again."

Yours in the name of the One Who died for us,
Aunt Anna

SUNDAY, OCTOBER 26, 1941

Golden Text: "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34).

command you this day, to go after other gods, which ye have not known.

Isaiah 28:1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit

before the summer, which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5 In that day shall the Lord of hosts be for a crown of

glory, and for a diadem of beauty, unto the residue of His people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

LESSON EXPOSITION

Since we will not be following the "temperance thought" throughout the lesson, a better title would be, GOD'S REQUIREMENTS IN HUMAN CONDUCT. The outline is: I. God Requires Obedience (Deut. 5:32-33); II. God Requites His People (Deut. 11:26-28; Isa. 28:1-4); III. God Reveals His Day (Isa. 28:5-6).

I. GOD REQUIRES OBEDIENCE

Deuteronomy 5:32-33

In these two verses we have the appeal of Moses to the new generation, reared in the wilderness, as they were about to enter the promised land. He gives them the best possible advice—obey the voice of God. There were doubtless pangs of regret in his heart as he said those words, for he had not always obeyed his Lord. The fact of the matter was that he could not enter the promised land because he smote the Rock when God told him to speak to it (Num. 20:7-12). The wages of disobedience do not go unpaid. Look at the sorry spectacle of King Saul. He did part of what God told him, but not all. In the words, "to the right hand or to the left," there is the suggestion of partial obedience. Not many of us are guilty of defying God by going the other direction. We start out in the same general direction that God directs us to go, but we take a detour either to the right or left. As shown above, that was Saul's difficulty.

We do not want to leave this section without introducing verse twenty-nine:

O that there were such an heart in them, that they would fear Me, and keep 'all My commandments always, that it might be well with them, and with their children for ever!

God is speaking. We hear the same voice centuries later coming from a hill outside of Jerusalem,

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (Matt. 23:37)

God does not want men to disobey Him. True it is that, through His divine foreknowledge, He knows all about their disobedience, but He does not compel it. Isaiah asks, "Can a woman forget her sucking child?" The answer to this is the same for another question, "Can God forget His children?" A God of love would desire only the best for His very own.

Verse thirty-three indicates that the obedience should be in the daily walk of the Israelites. Christianity is more than a free ride to heaven—it is a living, transforming power in this life. Jesus Christ went to heaven in His Ascension, but He lived a life above reproach here on earth. Can we improve on His example? Someone has said that our Bibles should be bound in shoe leather. Truly the Word is a light unto our feet. It is a practical hook that can guide any man's daily walk.

II. GOD REQUIRES HIS PEOPLE

Deuteronomy 11:26-28

Isaiah 28:1-4

We have been discussing obedience to every desire of God and now we come to the retribution for those who obey and those who do not. There is no neutral ground in this matter. If a man does not obey the voice of God, he is not obedient. If he is not obedient, he is disobedient. The same thing is true of the whole world. The two divisions are the "whosoever believeth" (John 3:16) and the "believeth not" (John 3:18) groups. God is never fooled by partial obedience.

According to the three verses before us God will bless them who obey Him and curse them who disobey Him. The Old Testament is full of incidents which illustrate this. Whether in the crossing of the Red Sea, the need of water and food on the desert, or the supply of divine strength in battle, God never failed to answer the cry of the people when they were obedient to Him. But when they were obstinate, idolatrous, or unbelieving as at Kadesh-Barnea,

God not only withheld His power but chastened them. If God did not chasten the disobedient, then He would be unfair to those who obeyed. God's sovereignty prevents Him from being mocked by those who would say, "See, we disobeyed God and it made no difference." It does make a difference. We may not always see the chastening hand of God at the moment, but it will come (Heb. 12:7-11). Isaiah summarizes the subject of retribution as follows,

If ye be willing and obedient, ye shall eat the good of the land;

But if ye refuse and rebel, ye shall be devoured with the sword (Isa. 1:19-20).

Using highly figurative language, the prophet Isaiah describes the fall of a drunkard. He likens his pre-drunken splendor to the glorious beauty on the head of the fat valley. After the chastening of God described in the second verse, his beauty has faded like a wilted flower. He also compares it to the vanishing of "hasty fruit" in early summer. The "hasty fruit" is the early fig which is eagerly consumed by the one who plucked it. It was beautiful a moment ago but now is gone. That is the way with those who imbibe alcohol. Their natural talents, physical prowess, and beauty vanish away as the wages of sin are paid.

We quote below several sentence sermons on the temperance subject.

The drinking man commits suicide on the installment plan.

If you drive, don't drink; if you drink, don't drive.

Did you ever hear of an insurance company that offered reduced premiums to booze addicts?

When a driver drinks like a fish, his car usually turns turtle.

The man who drinks now and then usually drinks more now than he did then.

All liquids seek the lowest level; alcohol takes the drinker with it.

Keep a man's stomach full of booze and his head will be empty of ideas.

Noah sent out a dove and it found a dry spot, but we fear the bird would have a harder time now in the U. S. A.

The gunman wants "your money or your life." The tavern takes both.

Boozers' theme song—"Keep your hand upon the bottle, and your eye upon the jail."

It is interesting to know that in June of this year three Boston physicians appealed to the American Medical Association to endorse a proposal to have all liquor labeled poison. Said they, "Arsenic, carbolic acid and other poisons are labeled under the regulations of the federal food and drug administration, and alcohol should be designated in the same way."

III. GOD REVEALS HIS DAY

Isaiah 28:5-6

A thing is done in these two verses that is characteristic of some of the prophetic writings; a parenthetical reference to the Kingdom is inserted. The expression "In that day" occurs forty-three times in Isaiah alone. In every case it refers either to the coming Kingdom of Violence, namely, the Tribulation, or the Kingdom in peace. One of the cases where it is used as in verse five of our lesson, is Isaiah 12:1, "And in that day thou shalt say, O Lord, I will praise thee: though Thou wast angry with me, thine anger is turned away, and Thou comfortedst me." In verse five we are told that instead of the crown of pride which Ephraim had, there will be a crown of glory which will be the Lord Himself. And in place of the fading flower there will be a diadem of beauty.

Many times the Spirit of God uses figurative language in describing the coming Kingdom, but let us not be confused as some have, and say that it is figurative and spiritual too. The paschal lamb was figurative but the fact came to pass in the person of Jesus Christ slain as a Lamb upon Calvary. The Utopian atmosphere given to that future one thousand year period is, we believe, real and literal. The symbols and types are but pictures and never to be confused with the fact to come later.

This will be the Day of the Lord and what a day it will be. Jesus will be upon the throne of David ruling over the nations and a time of peace such as has not been since the garden of Eden will reign upon the earth. Churchill, Roosevelt, Mussolini, Hitler, and many more leaders good and bad have their pet blue prints of the man-made millennial post-war period. They all forget, even the president of our own "Christian" nation, that world peace is an impossibility without Christ on a literal earthly throne.

THE LESSON ILLUSTRATED

"Righteousness exalteth a nation; but sin is a reproach to any people" (Prov. 14:34).

As when Pompey could not prevail with a city to billet his army with them, he yet persuaded them to admit a few weak, maimed soldiers, but those soon recovered their strength, and opened the gates to the whole army. And thus it is that the devil courts us only to lodge some small sins, a sin of infirmity or two, which being admitted, they soon gather strength and sinews, and so subdue us. How many have set up a trade in swearing with common interlocutory oaths, as "Faith" and "Troth"? How many have begun thieving with pins and pence? How many drunkennesses with a cup more than enough? How many lusts with a glance of the eye? And yet none of them ever dreamt they should be prostituted to those prodigious extremities they afterwards found themselves almost irrecoverably engulfed in.

—Price

A rich drunkard kept two monkeys for his sport. Once he looked into his dining room, where he and his guests had left some wine, and the two had mounted the table, and were helping themselves to the wine, jabbering and gesturing just as they had seen their master and his guests. Soon they were merry, and jumped about; but at last they got to fighting on the floor, and tearing out one another's hair. The drunkard stood in amazement. "What!" said he, "is this a picture of myself? Do the brutes rebuke me?" Ever after he was a sober man.

—Cyclopædia of Illustrations

POINTED QUESTIONS ON THE LESSON

1. Does God desire complete obedience to His Word? (Lev. 19:36-37; Num. 15:39; Deut. 4:1-2; 10:12-13; 11:1; 26:16; Josh. 23:6; I Sam. 15:22; John 14:15)
2. Does disobedience grieve the Lord? (Deut. 5:29; Ps. 81:13; Isa. 48:17-18; Hos. 11:1-4; Matt. 23:37)
3. Should obedience characterize the daily walk? (Josh. 22:5; I Kings 8:61; Hos. 14:9; Eph. 6:6-7)
4. What is the first act of obedience required by God? (John 14:11; 20:31; Acts 16:31; I John 3:23)
5. Are blessings in store for those who obey? (Exod. 19:5; Deut. 11:22-23, 27; Prov. 1:33; Isa. 1:19)
6. Does God chasten those who are disobedient? (II Sam. 7:14; Ps. 89:32; Jer. 46:28; Rev. 3:19)
7. Does the drunkard pay dearly for his indulgence? (Prov. 23:21, 32; Isa. 28:1-4)
8. Does the expression *that day* refer to a future Kingdom? (Isa. 2:10-12; 25:8-9; 27:13; 52:1-7; Zeph. 3:15-17; Zech. 14:8-9)
9. In contrast to the shame of Ephraim, what are some of the joys of the Kingdom? (Isa. 45:25; 60:1-3; 62:3)
10. Shall Christ reign as King of a literal Kingdom? (Isa. 2:4; 9:6-7; 32:1; 33:17; Jer. 23:5-6; 33:15; Rev. 11:15; 19:15-16; 20:6)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Today we read in our Bibles of a nation who had sinned against God. They had done exactly what God told them not to do. God had commanded the nation Israel not to touch strong drink, but they did not obey Him. In Isaiah, chapter twenty-eight, we read about the awful sin of the tribe of Ephraim, one of the tribes in the nation Israel. Isaiah was a prophet of God—that is, God told Isaiah what was going to happen in the future, and Isaiah in turn told the people. So in this chapter, Isaiah told the people what was going to happen to the tribe of Ephraim because the people of that tribe became drunkards. Isaiah said, in verse three, ". . . the

drunkards of Ephraim shall be trodden under feet." God was going to punish the people for their sin because they were disobedient to Him.

God always punishes sin, whether it is the sin of a whole nation or the sin of just one person. He hates the sin of drinking. The prophets and the priests of this tribe of people became drunkards, and God said these words about them: "They err in vision, they stumble in judgment" (Isa. 28:7). Now we know that when a man is drunk he cannot see things right with his eyes; but God meant that they not only saw wrong with their real eyes, but with their spiritual eyes as well. They did things that they would not have done if they had been in their right minds.

God wants His children to be always in their right minds, and He knows that they will not be if they drink strong drink. He knows that we cannot serve Him well unless we have sober minds. Therefore, He tells us to keep our bodies pure in order that we might be able to serve Him better. "What? know ye not that your body is the temple of the Holy Ghost Which is in you, Which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (II Cor. 6:19-20).

Yours in the name of Him Whom we serve,
Aunt Anna

UNANSWERED PRAYER

(CONTINUED FROM 290)

of Despond? No, God did not answer Elijah's prayer. I thank Him for that, don't you? Elijah is walking the streets of heaven today thanking God that some prayers are better not answered.

You may remember, too, that in Numbers fourteen, Israel cried, "*Would God we had died in this wilderness,*" and God in judgment answered that prayer. He said in wrath, "*As ye have spoken in Mine ears, so will I do to you.*" That generation died in the wilderness just as they had prayed, but it was a judgment upon them that God answered their prayer. Some prayers are better not answered and that was one of them.

Sometimes God speaks through the convicting Holy Spirit to souls unsaved. But instead of yielding, they resist the Spirit, they harden their heart, they say,

Go, Spirit, go Thy way,
Some more convenient day
On Thee I'll call.

Yet God in mercy has not answered their prayer; He has not left them. In love and infinite patience He is still speaking to their hearts, still drawing them to Himself; and they ought to thank Him that some prayers are not answered. Note further,

II. WHEN GOD SAYS "NO," THAT IS AN ANSWER

God does not have to say "Yes," to answer our prayers. If He has said "No," He has answered. Sometimes when people think God has not answered, God has answered, but He has said "No."

This was true of Paul's thorn in the flesh. He prayed thrice for deliverance, and God answered his prayer by saying "No." He told Paul not to pray any more about the removal of the thorn, for God's answer to his request was—"No." God in wisdom planned to give Paul special grace to bear his affliction, and He answered his prayer but in the negative. God sometimes answers with "No."

Paul did not quarrel with this negative answer. He said, "*Most gladly therefore will I rather glory in my infirmities, than the power of Christ may rest upon me.*" What a brick Paul was! What a hero! God's will was his glory, even if it meant affliction. No wonder we think he was the greatest Christian God ever knew.

Observe also that

III. THE ANSWER MAY ONLY BE DELAYED

THERE are just three possible answers to a prayer. God may say "Yes," or "No," or "Wait."

You may recall that the angel of God came to an old man named Zacharias and said, "Zacharias, thy prayer is heard." Zacharias nearly fell over. He must have felt like saying, "What prayer?" The angel referred to his prayer for a child and it had been offered so long ago that Zacharias had almost forgotten it. The answer came but it was delayed almost a lifetime.

George Mueller prayed sixty-two years for the salvation of two men. On his first visit to America he said, "I have prayed daily for thirty-five years for the salvation of two men and I will continue to do so until they are saved. On land or sea, sick or well, I will remember them before God." Mueller lived twenty-seven years after that and died without seeing them saved. One of these men was saved at Mueller's funeral service and the other, two years later. God honored Mueller's faith, and, although the prayer seemed to be unanswered, the answer was only delayed.

Unanswered yet, the prayer your lips have pleaded, In agony of heart those many years.

Does faith begin to fail, is hope departing,
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer,
You shall have your desire, sometime, somewhere.
Unanswered yet, tho' when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So anxious was your heart to make it known.
Tho' years have passed since then, do not despair
You shall have your desire, sometime, somewhere.

The Bible tells of a man who waited fifteen hundred years for the answer to his prayer. Moses asked God to let him set foot in the Holy Land but God—at that time—did not grant his desire. Centuries later the door of heaven opened and Moses with Elijah stepped down upon the Mount of Transfiguration in Palestine. When he set foot on that mountain his prayer was answered—after fifteen hundred years.

When God delays the answer, there is a wise purpose in that delay. It tests the strength of our desire. It tests our faith. God is always honored when we believe despite delay. He says to angels and archangels, "Do you hear that mother praying down on the earth? She is thanking me through her tears for her boy's salvation. She has prayed for thirty years for that prodigal and he is not saved yet. But her faith in Me is as strong now as when she first believed." Thus God is glorified, His Word is honored, and the wisdom of the delay is always justified. God's delays are always for our greater good, and His highest glory.

Billy Bray, the Cornish miner, had built a little church in the town where he lived. He claimed that "Father" had promised him a pulpit for the church. Passing along the street one day he stopped at a store where an auction sale was proceeding. The auctioneer pointed to a large handsome oak cabinet and asked for a bid. Billy said that "Father" told him that was the pulpit so he bid six shillings for it. A man behind Billy bid seven shillings and since Billy had no more money, it was knocked down for seven shillings—to Billy Bray's dismay.

Billy took the matter to "Father" in prayer and asked if he had displeased "Father" in something so that his prayer was not answered. He was told that everything would be all right, that "Father" was not displeased. Billy went about his business.

That afternoon on his way home he saw a lorry outside a saloon and on the sidewalk were several men struggling to get a cabinet inside the door which was too small. The men were grumbling over the size of the cabinet and Billy said, "I'll give you six shillings for it." "It's yours," said the owner. Billy said, "There's one condition—that you lend me the horse and lorry and these men." "They are yours," said the saloon-keeper, and off Billy went. He said later, "Father knew I had the six shillings to pay for the pulpit, but He also knew I had no money to hire a horse and lorry to deliver it!"

I remark further,

IV. THE CONDITIONS MAY NOT HAVE BEEN FULFILLED

THE choicest blessings of God are conditional. There are certain conditions governing asking and receiving and often prayer is not answered because these conditions have not been fulfilled.

Let me mention three of the major conditions of answered prayer.

1. *We Must Ask With a Clean Heart.* "If I regard iniquity in my heart the Lord will not hear me." No one can hope to prevail in prayer who is willfully disobeying God. It is quite true that God answers prayer for Jesus' sake and on the basis of His merit, not ours, nevertheless to knowingly harbor sin in our lives is to hinder the answer

to prayer.

2. *We Must Ask With a Compelling Plea.* What is the argument that moves God to answer prayer? Is it our desperate need? Is it our much asking? Is it the joy or comfort the answer will give us? These are doubtless all good arguments to present to God, but there is one compelling plea, surpassing all others, one that never fails to move God, and that plea is that the Lord Jesus Christ may be glorified through the answer. He is the One Whom the King delighteth to honor. God will answer prayer for Jesus' sake. His glory is our one prevailing plea.

When a woman asks God to save her husband so that she will have an easier time in the home—that is not a compelling plea. Jesus Christ died for her husband and deserves her husband's love and worship and service. It is an injustice and dishonor to Christ that her husband does not live for Him. If that woman will ask God to save her husband so that Jesus Christ will receive the glory and honor from her husband that is His due, then she is using a compelling argument, and in all likelihood God will honor that plea.

3. *We Must Ask with a Conquering Faith.* James says, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive anything of the Lord."

To waver in faith is to hinder the answer. The waves of the sea are at the mercy of the wind. Whichever way the wind blows, the wave goes. The Christian who believes one day that the answer will come, and next day, because of some unfavorable circumstance, he begins to doubt, is unstable in his faith and will not receive the answer. The man who really believes is not affected by circumstances. His faith remains unshaken whichever way the wind blows. Such faith is a conquering faith. It is independent of circumstances and such faith brings the answer.

I remark finally,

V. THERE IS ONE PRAYER THAT IS ALWAYS ANSWERED

THIS particular prayer is not only always answered, but it is answered immediately. It is answered the very moment it is offered. It is the believing prayer of a penitent who asks God to save him and to save him now. That prayer God answers always and at once.

There has been no exception to that. There can be no exception since He is faithful that promised. If a man asks God to save his soul and believes that very moment that God does so, that man is saved the very moment he believes.

Have you, my friend, reading this message, offered such a prayer to God? If not, why not? The Holy Spirit will impart faith to you to believe savingly on Christ if you will take the humble place of a lost sinner. And the moment you believe, you will be saved and know it. "For by grace are ye saved through faith." And bear in mind that this faith, "is not of yourself, it is the gift of God." God always honors the faith He inspires. This is one prayer that is always answered.

This is one of the sermons in Rev. John Linton's latest book entitled, *Walking on Water*. Price, \$1.00. Obtainable from the author, 1037 Chelton Ave., Oak Lane, Philadelphia, Pennsylvania.

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ANGELS

(CONTINUED FROM PAGE 291)

but not infinite. Though they possess a very high degree of intelligence, their knowledge is limited (Matt. 24:36; I Pet. 1:12). Three times the Scriptures warn us that angels are not to be prayed to, or worshipped (Col. 2:18; Rev. 19:10; 22:9). They are capable of temptation and sin. The Bible contains references to several instances where angels sinned (Gen. 6:1-4; Isa. 14; II Pet. 2:4; Jude 6).

(To be continued next month)

THE POSSIBLE YOU

(CONTINUED FROM PAGE 287)

the believer may prove what is that "acceptable and perfect will of God."

Is it not true, beloved, that some Christians, even after a definite experience of salvation, instead of seeing this experience in grace as a starting place for the realization of God's will in their lives, feel that something has been achieved once and for all, and sit back on the merit of the Lord Jesus, satisfied that their names are recorded in Heaven? These are self-satisfied Christians, but is God satisfied?

Though it is little realized and very rarely taken into consideration, it is a fact that the one who, in self will, seeks to live his own life according to his own ideas is definitely cheating himself. He thinks, no doubt, that he is just holding out on God, that is, cheating God out of the use of his life. Judas, no doubt, thought he was selling Jesus when he betrayed Him and accepted the thirty pieces of silver, but we know full well that what he did was all at the expense of his own soul. He made a bargain with death, deliberately cheating himself of eternal life.

Still as of old, man by himself is priced;

For thirty pieces Judas sold himself, not Christ.

Beloved, how tragic it is to see men and women in wilful indulgence and disobedience making purchases of certain forms of satisfaction (or rather it should be called gratification) with time, strength, and vitality that rightfully belong to God, the Creator. Yes, you know and I know that every time they indulge they pay too much for what they get, for disobedience is never worth the price one pays for it in the loss of fellowship from God. Listen to me in this. Every young man and woman who so lives is cheating the man and woman who will ultimately have to be made out of the material of the life that is left. Thus, they not only cheat God, but themselves. This truth abounds in the Word of God and is as true of a nation as it is of an individual. If you turn to the prophecy of Jeremiah, chapter eighteen, you will find that God is making an appeal to Israel through the prophet; and to impress Jeremiah with the fact of what He could do with Israel, if He only had a chance, He sent Jeremiah down to the Potter's house to hear His Word.

THE FRUSTRATED PLAN

JEREMIAH, you remember, saw the potter take a piece of clay and place it on the horizontal wheel which rapidly revolved at the motion of his foot driving the treadle. Then the clay was moulded and fashioned into a vessel according to the mind of the potter. Suddenly, something in the clay thwarts the potter's plan, frustrates his purpose. What will he do? Throw it to one side and start with clay more plastic? Jeremiah watches, and lo, the potter takes the same piece of clay, and, after removing the obstruction, moulds again the same clay, making "another vessel as it pleased the potter to make it." Then the Word came to Jeremiah from the Lord, "Cannot I do with you as this potter? saith the Lord, Behold, as the clay is in the potter's hand, so are ye in Mine hand, O house of Israel" (Jer. 18:6). Is not this a beautiful picture of a loving God Who is more than willing to forgive sin and take out of the life anything that would mar and spoil, and graciously mould again the life that has gone astray that His will might be fulfilled?

Working at a definite task and giving attention to the thing in hand, we see the potter seeking to realize his pur-

pose by moulding the plastic clay. Longfellow, speaking of the pottery maker in his poem called *Keramos*, says:

*Like a magician he appeared,
A Conjurer without book or beard;
And while he plied his magic art—
For it was magical to me—
I stood in silence and apart,
And wondered more and more to see
That shapeless, lifeless mass of clay
Rise up to meet the Master's hand,
And now contract and now expand
And even his slightest touch obey.*

The potter does not work blindly with nothing in mind. He has a beautiful pattern for this bit of clay, and he is seeking to make this pattern a reality. Beloved, the picture of the potter in Jeremiah is the record of a physical incident, and God used it as a simple illustration to reveal the blessed fact that HE, the Master Potter, has a purpose and pattern for each individual life that is unique and beautiful. Isaiah expresses the same thought: "But now, O Lord, Thou art our Father; we are the clay, and Thou our Potter; and we all are the work of Thy hand" (Isaiah 64:8). Paul expresses this same truth that God has intentions for us and desires to make something of us that we might be fitted for service. "He shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work" (II Timothy 2:21b). The tragedy, of course, in all of this is that, although God desires to be the Master Potter in our lives, He does not always realize His purpose in all the "clay" He takes in hand. Why? Because, beloved, time and again the clay is unyielding, or a foreign element gets embedded in the substance and works against the hand of the Potter during the process of moulding. Time and again, because of this, His purpose is thwarted—the vessel becomes marred, resulting in a ruined and spoiled thing.

Listen to this word of warning from Isaiah 45:9: "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" Woe to the man that striveth with his Maker. Woe to the man who antagonizes God; for the results will be calamitous. Beloved, God does not force His company upon those who have no desire for Him, and He cannot work in an unwilling life. Thus, by resisting His dealings, it becomes impossible for Him to realize His purpose and bring out the possible you. Just as parents, by love and prayer, can make beautiful plans for their children, only to be grieved and hurt by seeing those children in self will despising all that is planned for them, we too can grieve the heart of God. For just as it is true that children have the capacity of bringing joy by pleasing their parents, they also can bring sorrow, because they have the capacity for despising the plans that have been made in love. Strange as it may seem, although men and women know that God has revealed His heart of love, in giving His only begotten Son, promising not only to save and keep, but also in revealing a plan for life beyond the tomb with a promise of an inheritance reserved in Heaven, yet, in spite of all of this that God has planned in love, there are those who deliberately say "No" to Him; thus spoiling the brightest prospect for their lives in the realization of the plans He has made for time and eternity. Oh, how can men resist the pleading of His voice and the loving, gracious appeal of the nail-pierced hands of Jesus? Was not Calvary enough, or would they have the blessed Son of God suffer greater agony or bleed and die again?

SHATTERED LIVES

Go OUTSIDE of the potter's house and see the fragments of broken pottery lying around. Do you think for one moment that the potter deliberately planned that those vessels should end up on the rubbish heap and never be fitted for service? Beloved, I do not believe for a moment that the potter had such intentions. In the mind of the potter, the vessel was finished; and God had a plan for the life before it was born. "Thine eyes did see my substance yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them"

(Ps. 139:16). The only reason that purpose was not realized was that something went wrong in the clay.

Don't you think that God had a grand vision for Saul? Certainly, but Saul played the fool and erred exceedingly. Did not Esau sell his birthright for a mess of pottage? And although in the Bible we see those who had marvelous opportunities for service and cooperation with God, there are those such as Pharaoh, Balaam, and Judas, who ended in dismal failure.

REMADE

WHAT a message we have for those, who, realizing the need of their lives and their natural condition in sin, truly desire to begin life anew. God knows us better than we know ourselves. He sees just the thing that is causing the trouble, and He longs and is waiting to remake every marred life. Listen to the question of Jesus, "Wilt thou be made whole?" Did you get it? That is, do you "will" to have Him take your life into His hands? If you are willing for Him to do this, then say, "Yes, Lord." Thank God, a work of grace will happen within your life that will take sin away, and you will be made into a new creation in Christ; and just as it was true that the clay which was marred in the potter's hand was "made again," so in Christ Jesus you can be born again. Since this is so blessedly true, why not by faith accept Jesus as Saviour and Lord. Then yielding to Him, say:

*Have Thine own way, Lord! Have Thine own way!
Thou art the Potter; I am the clay.
Mould me and make me after Thy will,
While I am waiting yielded and still.
Have Thine own way, Lord! Have Thine own way!
Hold o'er my being absolute sway!
Fill with Thy Spirit till all shall see
Christ only, always, living in me!*

THE CRISIS IS IN YOUTH

IT SEEMS to me that the crisis is in youth. It is reported that the artist Leonardo de Vinci painted a portrait of Christ and the twelve. He had to wait long before he could find a model for Judas, but after twenty years of seeking he found the man, but he was none other than the man who originally sat for the portrait of the Saviour. Is not this a striking parable of the misdirection possible in human life? God forbid that this misfortune should befall any of us.

Would you realize "The Possible You"? This is the high calling of God to us all. This is the challenge of the unattained, the fulfilling of life's purpose. There is only one way for this to be accomplished and that is by surrendering ourselves to God in Christ and become as clay in the Potter's hand. Just as the Lord Jesus spoke to Peter, so He speaks to you and me; and if we will but let Him, He will reveal to us the possibilities for our lives by His grace. His Word is personal, and He comes to each of us separately, finding us just where we are, telling us what we might be. He still offers His grace and says "Thou art—Thou shalt be."

*In the still air, music lies unheard,
In the rough marble, beauty hides unseen.
To make the music and the beauty
Needs the Master's touch,
The Sculptor's chisel keen.
Great Master, touch me with Thy skilful hand,
Let not the music in me die.
Great Sculptor, mould and fashion me,
Nor let hidden and lost Thine image in me lie.*

GOD'S WORK IN EASTERN EUROPE

(CONTINUED FROM PAGE 292)

were left; the walls pierced by fragments of shells. Coming into the town the writer of the letter is stating that he heard some singing. "This in itself," he said, "amazed me, especially at such a time and under such conditions. When I came nearer," he says, "I, a Christian myself, miraculously escaped death on the field, was wondering who in the world can sing in this ruined Russian town such a chorale.

"I felt a deep longing in my heart for fellowship with some Christian. I went after the voice which was leading into one of the shattered houses. There I found a family consisting of three, husband, wife, and child. At my appearance they stopped singing and I introduced myself to them as a Christian, and to my amazement, yes, astonishment, they introduced themselves as believers in Christ, as Hebrew Chris-

tians. I never heard of such a thing before, and then we were together. This was only possible because of the Christ, in Whom is neither Jew nor Gentile. We enjoyed our fellowship, this I can say on my part most earnestly. It was such a sweet fellowship, such a strengthening to my faith, which I never experienced before.

"Their little girl was very much afraid when she saw the German soldier but after she watched us a short while and heard our conversation she too became my friend.

"Mr. and Mrs. Lubczanski is their name. They told me briefly of their conversion to Christ. From this I learned that they are your spiritual children and I felt that I had to write to you and tell you of God's miraculous keeping and protecting them amidst bombardment and flames.

"Yes, the angel of the Lord encampeth round about them that fear Him."

CONSCIENCE AND CHRISTIAN EXPERIENCE

(CONTINUED FROM PAGE 312)

could never be trusted to abstain from telling "little white lies." But certain it is that such persons are trenching on dangerous ground. A conscience that remains quiet about little things is apt to become careless and forgetful about bigger things. A conscience that is sent away on vacation while one "relaxes" morally is very liable to give up her job completely, and be found missing at the very time that she is needed most!

A Christian conscience does not pat us on the back; it beckons us on to the attainment of greater heights. It may be content with our past, but it is concerned for our future. It is a goad, as well as a guide. It shows us what we might be, as well as what we have been. It points the way forward, and it impels us forward. He is making moral progress whose conscience is clear about the past, but compelling about the future.

A missionary who had remained on the foreign field, away from home and loved ones, for seven years said upon his return, "My conscience is clear. I stuck it out. It was hard, but I stayed until I finished the task that God had given me to do. But already my conscience is beginning to trouble me. It is warning me that it may not be so easy next time. I must pray more—that I may be prepared and equipped for God's next assignment. It may be a more difficult one."

Yes, conscience sends us to our knees. Conscience should look forward—as well as back. It should—and it does when fully developed and enlightened—tell us not only when we have failed, but when we are going to fail—unless we spend more time in prayer! Conscience pricks us with penitence over the past, but it also drives us to preparation for the future. Conscience should disturb us when we have failed to prepare for what is ahead, as much as when we have failed to repent of unworthiness which is behind us.

A crusading evangelist who had grown old in the service of the Lord was told, "You must find joy in looking back over a life well spent, admirably lived."

"No," he replied thoughtfully, "that is the only time that my conscience hurts me—when I yield to temptation to look back, instead of pressing forward."

A man's conscience may be perfectly clear but it will not remain that way if he becomes too conscious that his conscience is perfectly clear! Two things that cannot dwell in the same heart with a clear conscience are conceit and smugness. No man can make for himself a clear conscience. Christ alone can make and keep our conscience clear and clean. Like a sun-dial, conscience cannot point the way unless the light of God's truth shines upon it; but we can never read the numerals until the face of conscience has been washed by the blood of Christ; and then we know that we are no longer under condemnation because "when we were yet sinners, Christ died for the ungodly."

The youth whom Christ uses has a strong conscience, a sensitive conscience, which never slumbers and never goes off duty, which is the complete commander of his life, in big things and in little things; a conscience which has been enlightened by the Word of God; a conscience which reflects the revelation of God; a conscience which has been cleansed and clarified by the blood of Christ; a conscience which has been made, by His grace, "the mirror of heaven."

CONSCIENCE AND CHRISTIAN EXPERIENCE

(CONTINUED FROM PAGE 299)

we are born with a conscience; she "naturally" develops and begins to make her voice heard in that period of childhood known as the "age of accountability." But like any other faculty of man, conscience must be guided, helped, nurtured in the course of her development.

What becomes of the body which is underfed, abused, neglected in childhood? It is stunted and diseased in adulthood. What becomes of the mind which is neglected and left untrained, unschooled, and untaught in childhood? It is a *simple* mind in adulthood. It never is properly developed or fully matured. What becomes of a conscience that is ignored, neglected in childhood? It seldom functions properly, seldom is straight and strong, in adulthood. What is true of character and convictions is doubly true of conscience: a lifetime is required to develop full strength and maturity. In fact, it takes a lifetime for many even to become acquainted with their conscience. To many, conscience always remains a mysterious stranger, who speaks up at unaccustomed times and places, in a voice that sometimes is hard to hear and difficult to understand. Happy is the man to whom conscience is a bosom companion, an understanding guide, a sympathetic counsellor, an unfailing friend, a resourceful prophet, a strict but kindly commander—*rather than merely a speaking acquaintance!*

It is a pathetic but popular misconception to suppose that conscience is an all-sufficient, self-regulative device for the discernment of moral truth. Conscience is a God-given faculty; but it cannot function properly unless it is *God-guided*. God gave us a conscience, as He gave us an intellect. But both must be directed by Him and for Him if they are to serve us faithfully. It has truly been said, "Conscience is like a sun-dial. When the Truth of God shines on it, it points the right way." Certain cults of "humanists" and "rationalists" have endeavored to dispense with the Bible by pretending to exalt conscience to a place of supreme authority. They argue, "We have no need for God and His Word; for we follow our conscience." But they are either deceiving themselves or trying to deceive us; for conscience points us to God before she points us to the path of sound conduct. Conscience tells us there is a God and that we ought to obey Him before she tells us anything else. If conscience does not give a man pain when he turns his back on God, she will never give him pain again, no matter what he does.

We should not try to "educate" our conscience; for that is a certain way to destroy it. Conscience cannot stand to be educated by self-will, but conscience must be *enlightened* by the revelation of the will of the living God. When God's Word is brought into eclipse, the light of conscience goes out. When God is blotted out of the picture, conscience cannot point the way. When the sun is eclipsed, the sun dial cannot tell what time it is. When the Son of God is crowded out of one's heart, conscience cannot show the way in which we should walk. Christ is truth and righteousness. Conscience cannot tell the man who denies Him anything about truth and righteousness! Conscience grows in strength and stature as we hide away in our hearts the Word of God. We nurture conscience as we feed upon the Bread of Life. Conscience points the way ever more brightly as we bring the light of God's truth to shine more compellingly upon her. Conscience speaks to us ever more clearly and emphatically as we put into her mouth the Word of God.

Someone has said, "Conscience is a still small voice and half the time, when she tries to speak up, she finds that the line is busy." Many a man has got out of touch, out of communication, with his conscience by trying to tell her that she had the wrong number! Conscience will not keep calling if we refuse to listen. It is easy to mistake a *quiet* conscience for a *clear* one.

A Christian conscience must be *active* as well as *clear*. Some consciences are clear only because they have ceased to function, gone into retirement, as it were. A poor memory is sometimes mistaken for a good conscience! A conscience is only half-functioning if she merely approves of what we have done in the past; she must also be active in telling us what we must do in the future. A conscience is half-asleep if she keeps us awake only to reprove us for misdeeds of the past; she should also keep us awake to impress upon us the course we should pursue in the future. Conscience is

fully functioning only when she looks ahead as well as backward; when she points to what is right tomorrow, as well as to what was wrong yesterday.

A malignant tendency of the modern age is to "hush-hush" the voice of conscience: to let her speak, but only at measured intervals; to let her dictate on important matters, but to quiet her on what are deemed trivial matters. A man will solemnly state that his conscience is clear because he never killed, robbed, or defrauded another man. But, as a youth, Abraham Lincoln's conscience gave him no rest because he had made an honest mistake of a few cents in giving a customer change; and he had no peace of conscience until he had walked several miles to correct the error. People nowadays seem to lack sensitivity of conscience. A young man once told me, "My conscience is clear as a bell in my financial relationship with the Lord. I have faithfully tithed since I was a child." But an elderly man once told me, "As a boy, I gave one-tenth to the Lord. But I never felt right in my conscience about it. As a young man, I gave one-quarter but I still had moments when I lay awake at night about it. For many years I have given *all*—except what it takes for my own living. And now my conscience bothers me because I'm not sure that I'm living as thriftily and economically as I might."

A member of the United States Senate made an important speech in which he courageously took a stand for what he thought was right. It was an unpopular stand to take; one that not only made him enemies, but almost certainly foredoomed him to defeat at the next election. The next day, he appeared fatigued and distraught. A friend asked, "Did you have a sleepless night?"

"Almost," he replied.

"Well, I don't blame you for being worried about your political future."

"O, it wasn't *that* which bothered me. It was my conscience."

"Your conscience?" asked his friend in amazement. "I'd think it would be as clean as a whistle. You've declared yourself for a position that you believe to be right, and you're standing by it regardless of consequences."

"Yes," he responded soberly, "I know I did right in taking that stand. But my conscience hurts me because I was impolite to those who do not agree with me. I could have stood by what I believed to be right, without going out of my way to wound their feelings."

There is a maxim which says, "Trust that man in nothing who has not conscience in everything." That may be extreme counsel. Possibly some people could be trusted never to murder you who could not be trusted not to hurt your feelings, thoughtlessly and consciencelessly. Some people might be trusted not to tell a character-destroying lie who

(CONTINUED ON PAGE 311)

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Question Number

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October • 1941



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The depravity and lost condition of all men by nature—Rom. 3:19.

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The personality of Satan—Job 1:6, 7.

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The virgin birth and deity of Jesus Christ—Luke 1:35.

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The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

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The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

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The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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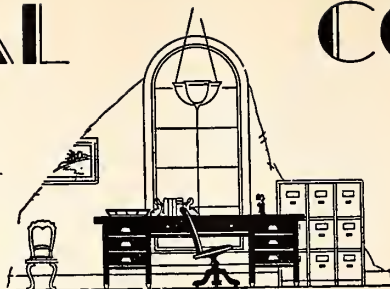
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QUESTION NUMBER

FROM time to time questions arrive at the editor's desk. Some of them may be answered in a few words on the Mail Bag and Question Box page, while others require more detailed discussion. This issue of *Grace and Truth* is largely composed of those questions which were received, but tabled until we could give them more space. We believe this information will be helpful to our readers; for most of these questions represent a cross section of the queries that are on the minds of earnest Christians everywhere. We do hope this number will be a blessing.

Let us take this opportunity to encourage our readers to send in questions. Bible problems that are puzzling to you will doubtless be of interest to others. We shall be very happy to answer to the best of our ability all questions that we receive. The Question Box can become one of the most interesting departments if our readers will cooperate.

ENCIRCLEMENT MEANS ENSLAVEMENT

ONE of the tactics employed in the present blitzkrieg conflict is that of encirclement or the use of pincer movements. This method of war strategy, so effectively used by the German armies, has been the means of literally strangling the life out of so many of the smaller nations of Europe. Like the tentacles of a great octopus the pincer flanks of Hitler's legions have repeatedly reached out to engulf the unwary armies of surrounding nations, putting them to rout and bringing them into subjection and slavery.

The secret of this method is obvious. An army can only carry on as long as its line of communication is intact. The best equipped army in the world can only survive as long as it can be provided with fresh supplies and reinforcements. When the line of communication—the source of supply—is cut off, even the modern army is doomed to surrender sooner or later and is left to the mercy of the besieger.

There is another enemy, the enemy of human souls whose power and strategy far exceeds that of Hitler and his confederates. His name

is Satan. He and his emissaries are relentlessly engaged in waging a blitzkrieg on the souls of men and women everywhere. He, too, employs the pincer method of warfare. By encircling the life of the Christian with all kinds of difficulties, problems, cares, and perplexities, he attempts to cut off the line of communication between the believer and the Lord Jesus Christ. Prayer is that line of communication between the believing warrior and the Captain of our salvation. As long as this line of communication is kept intact, Satan is powerless. But once the life is encircled by Satan and the life-line of prayer cut off, the poor deluded soul is at the mercy of its captor.

The Christian may be clad in the armor provided by God and yet be impotent, unless he too learns the secret of keeping the line of communication open, by "praying always." Satan trembles when even the weakest saint drops to his knees to pray. Let us keep the line of communication open always, that we might not only continue to enjoy the liberty wherewith Christ hath set us free, but that we might be more than conquerors through Him that loved us and gave Himself for us. —C. R. L.

AN ASTONISHING CHILD

THE Western Reserve University of Cleveland, Ohio, has admitted a ten-year-old boy as a special chemistry student. The boy's name is Kenneth Wolf, and he was accepted only after he successfully passed a number of prescribed tests. The faculty members were astonished at the knowledge displayed by the lad in these tests.

Still more amazing, however, is the record concerning another Who was found among the learned doctors and lawyers of His day. We read concerning Him, that His parents "found Him in the temple, (the Jewish temple in Jerusalem), sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers" (Luke 2:45-47).

Who was this unusual child, and how old was He? It was none other than Jesus Christ, and He was only twelve years old. The secret

"Everlastingly At It"

By Dr. Herbert Lockyer

OFTEN in my travels over the American Continent in Bible Conference work, it has been a source of great inspiration to visit Rescue Mission centers. What interests me in connection with many of these spiritual lighthouses amid so much darkness is a suggestive motto, prominently displayed in the front of the building. Universally used by these Missions, it summarizes the ceaseless activity of the consecrated workers forming them—"Everlastingly at it." Knowing full well that Satan is untiring in his efforts to ruin souls, City Missions exist to match his unceasing endeavors with a passion to rescue souls.

Quite recently, while in New York, and having a few minutes to spend between trains, I walked around the outside of the magnificent Pennsylvania Railroad Station. Standing before the massive Post Office, I found several

of His wisdom is found in His answer to His mother, Mary, when she asked Him for a reason for His actions. Here it is. Listen to it carefully: "Wist ye not that I must be about My Father's business?" Is this not the secret of His amazing knowledge? He is not merely human; He is Divine. He is the Son of God.

His divine knowledge becomes more apparent as we follow Him in His earthly life. Again we find Him in the temple at Jerusalem, but now grown to manhood. He is speaking. What is He saying? "Destroy this temple, and in three days I will raise it up. Then said the Jews, 'Forty and six years was this temple in building, and wilt Thou rear it up in three days?' (John 2:19-21)

Jesus did not answer their question, but the writer of John's Gospel gives us this significant explanation: "But He (Jesus Christ) spake of the temple of His body. When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the Word which Jesus had said" (John 2:21-22). Here is divine foresight displayed. Jesus Christ knew the future and predicted His miraculous resurrection. No wonder the soldiers who were sent to capture Him exclaimed, "Never man spake like this Man" (John 7:46).

As we view this wonderful One in Whom were hidden "all the treasures of wisdom and knowledge," let us not overlook a very important fact. Jesus Christ knows all about each one of us.

(CONTINUED ON PAGE 345)

informative facts cut deep into some of the granite columns for all who care to stop and read. One column bore the historical item: "Louis XI created Post Royal in 1464." But knowing something of Bible times, I immediately said to myself, "Well, the carrying of letters goes back far beyond Louis XI. Job used the figure of dispatches sent on dromedaries, or by foot messenger, to describe the brevity of life: 'My days are swifter than a post' (Job 9:25)."

Stretched across the front of the Post Office is a line I felt impelled to capture. It reads, "Neither snow nor rain nor heat nor gloom of night stays these couriers from the swift completion of their appointed rounds." And all of us can agree with the description of Post Office efficiency, for with amazing regularity our letters reach us from far and near, and that in spite of adverse circumstances.

Combining the Rescue Mission motto, "Everlastingly at it," with the Post Office assertion, "Neither snow nor rain, nor heat nor gloom of night stays these couriers from the swift completion of their appointed rounds," I found myself asking God for more constancy in soul-winning. Paul would have us "instant in season and out of season," but somehow my rounds, as a courier of the Gospel, are cut short by indifference, lethargy, or lack of passion. Instead of being "everlastingly at it," I am only "intermittently at it." I am guilty of fits and starts. Too often I give up, when snow, rain, heat, or the gloom of night have to be overcome. I am easily discouraged. I do not "run with patience the race that is set before me." "Millions of souls, at home and abroad, await the authoritative message from Heaven, which I believe I carry, but somehow I fail to reach the vast majority who need the joyful news of God's salvation. The world, the flesh and the devil too easily stay me as a courier from the swift completion of my appointed round.

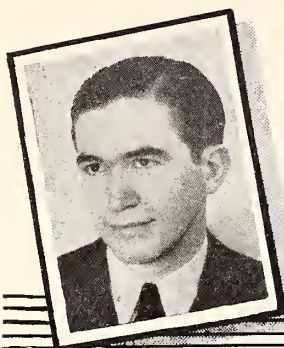
Thus, to the Post Office and a Rescue Mission, I am indebted for a spur in my endeavor to serve the Master more unceasingly in the work that is so dear to His loving heart.

SPECIAL NOTICE!!!

If you would like for a friend to receive a sample copy of our big special January Christian Americanism Number send the name and address at once.

Feature Articles by:

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Dr. Dan Gilbert
Dr. Vincent Bennett
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Inside



WASHINGTON D.C.

By

• DAN GILBERT •

Director, Christian Press Bureau in the Nation's Capitol

A CURIOUS state of mind—or, more precisely, of imagination—prevails in the Nation's Capitol and throughout the country. People are thinking—and imagining—not in terms of the war itself, but in terms of “after the war is over.” There appears to be less dread of the war itself than there is of the inevitable “post-war depression.” Business men and labor leaders are looking ahead, and shuddering as they contemplate the “economic collapse” which is almost certain to follow the “war boom.” If the last war produced a depression which threw 14,000,000 men out of work, this war will produce a depression that will throw 30,000,000 men out of work.

But there is this difference, the theorists are quick to point out: after the last war, the credit of the government was comparatively sound. Uncle Sam could borrow billions of dollars to support the unemployed. But after this war, Uncle Sam will be at least a hundred billion dollars in the red. His credit will be run out. How then shall he be enabled to support the millions who will be lacking employment and the means for supporting themselves and their families? There will be hard times such as this nation has never before known. And such conditions of privation and economic hardship are certain to provide fertile soil in which revolutionary discontent and resentment can be fanned to a white-hot pitch. Will world-wide revolution follow in the wake of this second world war? That is the question that is keeping economic and political leaders awake nights.

Even President Roosevelt and Prime Minister Churchill seem to be more concerned about the post-war period than they are about the war itself. According to the statement issued from the White House, Mr. Roosevelt and Mr. Churchill did not discuss the war itself on the occasion of their dramatic meeting out in the Atlantic Ocean; they laid no plans for the conduct of the war itself. Their entire time and concern were absorbed in the consideration of “planning

the post-war period,” laying the groundwork for a “new world order” which would be so organized as to prevent world-wide economic collapse and chaos.

The Christian believer will respect the sincerity and idealism of those who formulate plans for a “new world order of permanent peace and prosperity,” but he must recognize that this cannot come to pass until the Lord Jesus Christ Himself returns. The President has said that his goal is to create a new world order in which there will be four fundamental “freedoms”:

1. Freedom from want and poverty.
2. Freedom of religion.
3. Freedom of speech.
4. Freedom from fear.

We join in looking for the coming of the new order, but we know that it will *come with Christ*; it will not *come* out of any peace conference or war council conducted by men.

Christians, too, are concerned about the “post-war period.” We, too, ought to be planning for it. Of course, we recognize that the Lord may come before the war is concluded. But it is right and proper that we ought to be thinking in terms of the post-war conditions.

Christian action was the one factor lacking in the ordering of the last post-war period. When the war was over, hundreds of millions of people in Europe were starving—both physically and spiritually. America mobilized her resources for the relief of the starving multitudes of Europe. We met their physical needs. But we failed miserably to meet their spiritual needs. Hundreds of millions were saved from famine by American intervention; but how many were saved for Christ through American evangelism?

A young man recently asked me, “What might have been done after the last war to prevent the coming of this war?” I quickly replied, “The continent of Europe might have been evangelized—that would have gone a long way toward preventing this war.”

When the war was over, the peoples of Europe were bitter and resentful. Hatred filled their hearts and poisoned their lives. That has been the history of Europe for hundreds of years. National hatreds, racial hatreds, social hatreds—out of these have come Europe's unnumbered wars. Each war has sown the seeds of hatred out of which the next war has come. Each generation has passed on its accumulated hatreds, in multiplied measure, to the next generation. How could this vicious cycle of hatred and war be interrupted? By a sweeping revival, borne on the wings of the world-wide proclamation of the Gospel of the redeeming love of Jesus Christ. The fires of a Holy Ghost Revival would melt away the hatreds and greeds of the peoples of Europe and of the entire world.

When the last war was over, we sent economic experts and "peace planners" to Europe to plot the "reconstruction" of that unhappy continent. There was the Owen D. Young plan, the Dawes plan, the Lacarno pact, and a hundred other schemes and formulas that have been forgotten. All these plans were conceived in idealism and good will. But they lacked a *spiritual foundation*. You cannot rebuild a nation *economically* until you have "reconstructed" its people *spiritually*. Society cannot be "made over," until *man is made over*. War cannot be abolished until hatred is abolished. And only Christ in the human heart can purge it of hatred and greed. Christ in the hearts of the peoples of Europe could, alone, turn them from war and destruction.

America sent food and money to Europe after the last war. But that was not enough. We ought also to have sent the Bread of Life, the Gospel of Christ. When the war was over, we called our soldiers home. That was the time that we should have sent forth an army of Christian crusaders. In 1917, we sent to Europe a million young men with bayonets in their hands to help "make the world safe for democracy." When the war was over in 1918, *we ought to have sent to Europe a million young men with Bibles in their hands to save the souls of the peoples of Europe.*

The history of modern Europe would have been different had America, once the war was over, dedicated her youth to the task of making the nations of the world Christ-conscious. A million young Americans, roaming the continent of Europe, sowing the seeds of scriptural truth could have been the means whereby the hatreds and rivalries of peoples and of nations would have been swallowed up in the knowledge of the righteousness of God spread among all men, everywhere.

This writer hopes and prays that America will not send an expeditionary force to bleed

and die in Europe's present war. He hopes and prays that it will not be necessary for an army of young Americans to go abroad, wielding bayonets and with their feet shod in military boots. But he also hopes and prays that—when the war is over—a million young Americans, recruited to the army of the Cross of Christ, will gladly volunteer to go into all parts of the world, wielding the Sword of the Spirit which is the Word of God, and with their feet shod with "the preparation of the gospel of peace."

Yes, Christians ought to be planning now for "world-wide evangelism" in the post-war world. We ought to be training the youth of the land for service in the cause of Christ. We ought to be training our youth in the use of the Sword of the Spirit. We ought to be preparing them for the service of our Lord in the world of to-morrow.

But, meanwhile, there is the world of to-day before us. Europe may be locked in war; so may Asia and parts of Africa. But South America is wide open. The entire continent is virtually an unrestricted area, from the standpoint of Christian evangelism. Many of the governments of the nations are actually friendly and favorably disposed toward Christian missionaries coming from the United States. A million young evangelists could be used to the glory of God and the salvation of souls among the peoples to the south of us.

To-morrow, it may again be Africa and Asia. But *to-day* the center of the stage of the world, from the standpoint of world evangelism, is South America. From South America comes the preeminent challenge to the cause of World Evangelization.

(Next month in this department, I shall have more to say about the boundless opportunities which South America presents to those who love Christ and wish to make Him known among their fellow-men.)

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Who Is Jesus Christ ?

A Radio Message by P. H. Kadey

Pastor, Flint Gospel Assembly, Flint, Michigan



SOME years ago a returned missionary was dictating some letters to a public stenographer. In the midst of the dictation, suddenly the stenographer asked this question: "Who is Jesus Christ?"

The missionary was rather startled by the question, not to say puzzled. However, in a moment the situation began to dawn upon her. She realized that in the letters she had been writing that she had very frequently mentioned the name of Jesus Christ. She had spoken of Him so intimately, so naturally and in such an engaging way, that the stenographer had been deeply impressed. The language was new to her. It gripped her. Finally the question could be restrained no longer. She stopped taking dictation and impulsively asked, "Who is Jesus Christ?"

The missionary laid down her work. For some minutes she spoke of One who was very real and very dear to her. She was not talking of a dead Jesus, but of a living Lord. The girl listened with open-mouthed interest. When the missionary finished, she said: "I never knew before that Jesus Christ was anything other than a good man who lived some two thousand years ago."

It may sound strange to some ears for me to say this, but this stenographer represents a large and growing group of folks in this day. There are all too many who are woefully ignorant of the claims and the character of Jesus Christ. There are all too few who know who Jesus Christ is. A country school teacher here in America put this question to her school of thirty-five pupils. An awkward silence greeted her. No one seemed to know anything about Jesus Christ. Finally a larger boy of perhaps

fifteen years apologetically explained, "Aw that's jist a swear word."

Such a situation may even provoke a smile upon the part of some of my listeners, but let me ask you this question. Do you know who Jesus Christ is? Yes, I know you have heard of Him. The name is not strange to your ears. I would not insult your intelligence. You have heard of Him all right. But do you know who He is?

It is not so long ago that a lady who was a member of one of the outstanding churches of a Michigan city told me that she could not remember when she had heard the name of the Lord Jesus Christ mentioned from the pulpit of her church. She had heard the human name Jesus many times, but the name Christ, the name that tells out His deity—well it just was not being used, that's all. Now this pastor and church were connected with a denomination which in years past had been an avowed champion of the truth of God. What could this mean? Why should any Christian hesitate to acknowledge Jesus as the Christ? We shall see.

Not long ago I read a tribute to Jesus. That is what the writer called Him, Jesus, not Jesus Christ. The tribute read like this: "Jesus was a great teacher, a man of successful executive ability and unique initiative, a leader of smiling courage and unfailing good cheer."

Perhaps the author of this dissertation was conscientious and well-meaning. Perhaps he felt that He was sincere. But let us examine this tribute in the light of God's Word.

"A GREAT TEACHER." We will admit this. People of His day acknowledged that
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Did Jesus Go to Hell?

BY A. H. YETTER

Pastor, Berean Fundamental Church, Denver



THIS rather startling question is an abbreviation of the full query which is as follows: "Was Jesus in hell suffering for our sins between the cross and resurrection?"

Perhaps this question has been produced by the oft-repeated expression in the Apostle's creed: "He (Christ) descended into hell." Or it may have been caused by reading Acts 2:27, where Jesus Christ is speaking to the Father. Listen to what He says: "Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption." What does the Scripture mean? At first glance it seems to teach that Jesus went to hell between His death and resurrection. But did He?

Before we answer our question, we wish to call attention to a vital principle in Bible study. It is the Right Division Principle, and under this principle, God distinguishes between the things that differ. The necessity of making right distinctions is emphasized by Paul's words to Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." Ignoring this principle leads to confusion, while observance of it leads to harmony and understanding. Let us employ this principle in the study of our question.

First, let us note that there are three different Greek words translated "hell" in our King James Version. They are "Gehenna" (Mark 9:43, 45, 47); "Hades" (Luke 16:23; Acts 2:27, 31); and "Tartaros" (II Pet. 2:4). "Gehenna" refers to the place of final and eternal punishment; "Hades" refers to the prison place of the dead; and "Tartaros" refers to the prison place of the fallen angels. Now to which of these places did Jesus go, between death and resur-

rection? According to Acts 2:27, His soul went to "Hades."

A further distinction needs to be made, however, in regard to "Hades." Our Lord, Himself, made this distinction in speaking of the rich man and Lazarus. He tells of their death, and then draws back the veil which hides the unseen world. The unbelieving rich man we find in "Hades" and "in torments" (Luke 16:23). But Lazarus, the believing beggar, is not far away—he is "comforted" . . . "in Abraham's bosom" (Luke 16:24-25). He, too, is evidently in "Hades," but in a blessedly different part than "the place of torment" in which the rich man finds himself. In fact, there is a fixed, impassable gulf between them. Thus we conclude that there were at least two sections in "Hades," namely, the "torment" section, and the "comfort" section. To which of these did Jesus go, following His death on the cross?

That He did not go to the "place of torment" is clearly evident from His blessed words spoken to the penitent thief. This poor man was em-paled on a neighboring cross on Calvary's mount. With sincere faith, he looked to Jesus and cried, "Lord, remember me when Thou comest into Thy Kingdom" (Luke 23:42). Instantly, the Saviour responded to his plea by saying, "To-day shalt thou be with Me in paradise" (Luke 23:43). Throughout the Scripture, "paradise" stands connected with tranquility and peace; it means "a park." By no stretch of the imagination can "paradise" mean "torment." Now, it was to "paradise" in "Hades" that Jesus went between His death and resurrection. That He did not suffer *there* for our sins is clear from the nature of "paradise" and also from His words spoken on the cross. We refer to His triumphant declaration recorded in John 19:30: "It is finished." We believe that this refers to His suffering for our sins. The deep agony through which He passed as our sin-bearer, described as the "pains of Hades" (Ps. 116:3) and "the sorrows of Hades" (Ps. 18:5), was past forever. Before Him was the comfort of paradise and the glory of His resurrection.

What Jesus Christ did effect was the moving of "paradise" when He descended into Hades. That "paradise" was moved to the third heaven is plain from the testimony of Paul in II Corinthians 12:2, 4. Here we read:

I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven . . . How that He was caught up into paradise.

Since we here find "paradise" moved to "the third heaven," and it was once in "Hades" in the heart of the earth, we may well inquire, "When was it moved, and who moved it?" The

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British-Israelism & the Pyramid -- Truth or Fallacy?

BY HILLAND H. STEWART



OUR purpose in this discussion is to present the truth to those who may have questions about the scripturalness of British-Israelism. We are convinced that there are many conscientious, earnest Christians who are undecided which way to stand toward this movement. The reason it is hard to determine the proper position is that this group is very scriptural and orthodox about some things and decidedly unscriptural in others. Furthermore, some reputedly good Bible teachers have added the influence of their names in support of British-Israelism.

We have no intention of making an exhaustive treatise and endeavor to answer all the arguments of British-Israelism, for their arguments have been answered by able Bible scholars.

They have one outstanding false tenet upon which most of their other fallacies rest. They believe that the Anglo-Saxons comprise the ten lost tribes of Israel. It is this attempt to identify Britain and Israel from whence the movement gets its name. In order to do this, they try to make a distinction between the Jews and Israel. Then they assert that the Jews have been rejected by God and that His future plans involve only Israel, and that England, United States, and other Anglo-Saxons are literal Israel. They would thus claim for the British, etc., the place that is one day to be Israel's when she is the head of the nations, and they now claim the blessings which shall be Israel's in that day. We here quote from one of their books:

It may be news to the Bible student that the house of Judah is not the House of Israel, yet Scripture declares it plainly; all we have to do is "Search."
—*The Message of the Great Pyramid to the Anglo-Saxons*, (p. 49) by F. Haberman. Published by the Kingdom Press.

The Kingdom of Israel must never be confused with the kingdom of Judah (Ibid, p. 51).

Now here in these few sentences we have truth and falsehood. There is a scriptural distinction between Judah and Israel. But to say that they must never be confused is unscriptural. Note Romans 11:1: "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." Paul here claims to be an Israelite. Now the tribe of Benjamin belonged to the southern kingdom; hence if there is a clear line of demarcation be-

tween Judah and Israel, Paul should have said that he was a Jew. The fact is that after the captivity the names "Jew" and "Israelite" became synonymous terms. Throughout the New Testament these two names for God's chosen nation are used interchangeably. So there is not a shred of scriptural truth to support the claim that Israel has supplanted the Jews as heirs to God's promised blessings to that nation. Paul indicates clearly in Acts 26:7 that the promise is to the twelve tribes.

Furthermore, there is not an iota of evidence to support their claim that the Anglo-Saxons are the lost tribes of Israel. And if such were the case, why they still would be in a predicament, for when Christ returns, He will sit on the throne of His father David, and David was of the tribe of Judah.

The next outstanding heresy in connection with this group is their claim that the Great Pyramid contains revelation from God. In an elaborate system of mathematical and astronomical calculations, they have applied various measurements, etc., from the Pyramid to periods of time, and thus make predictions concerning the dates which significant marks indicate. They are inveterate date-setters. Space does not permit us to further pursue this study, but suffice it to say that their conclusions about the dates indicated by the Pyramid are just plain nonsense. We again quote to show the credence they put upon Pyramid revelation:

As the Pyramid stands four-square, so also is every one of its revelations made in a four-fold manner; adding, so to speak, four books to the sixty-six books of the Bible, making complete the number of completion—"70."

The Pyramid is, however, not adding one jot or tittle to Scripture, but is simply confirming it in definite terms; and is thereby revealing what has hitherto been obscure.—*The Message of the Great Pyramid to the Anglo-Saxons* (p. 48).

We feel that we must directly contradict this last statement and say definitely that the revelation they attribute to the Pyramid decidedly adds to the Revelation given in God's Word. And John pronounces a curse upon those that add to the completed Word.

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Can We Understand the Trinity?

BY ERNEST E. LOTT

I ACCEPT the triune God on the basis of clear statements in God's Word. "He that cometh to God must believe that He is" (Heb. 11:6). "They that worship God must worship Him in spirit and in truth" (John 4:24). I cannot understand such a profound fact or explain it to others, but I do earnestly believe it and proclaim it.

The reason why some people cannot or will not believe the statements of the Bible on this and many other points is because they insist on applying what they call "reason" to the Word of God. "Reason" is that which is alleged or thought as the basis for opinion. It also has the atmosphere of proof. Because men did not see the Holy Spirit dictate to Moses and Paul, they refuse to believe it. Because the Virgin Birth is unlike all other births, they again brand it as false; and so, on they go discrediting the Bible because material "proof" cannot be brought for everything.

Now let us observe some flagrant inconsistencies in the camp of the "reasoners." Why did the atheists claim, and where is the proof for, the existence of the "Goddess of Reason," set up by the atheists in the French Revolution of 1793? Where is the proof for the "missing links" in the evolutionary theory of creation? Where is the logic in believing that man, or what man came from, started with nothing? What is it, or who is it, that makes the wheels of the universe go around, with day and night, autumn and summer never missing their turn?

Someone once said to an Arab: "How do you know there is a God?" His answer was, "How do I know whether a man or camel passed my tent last night?" "Why, by the footprints, of course." "All right," he said, "I know there is a God because I see His footprints all around me."

John Newton had a valued friend who ignored the Bible, saying that things came by chance. Both were great students of astronomy, so Newton decided to try an experiment. He engaged an artist in London to make an astronomical globe of minute proportions under his personal direction. After it was completed, he had it placed in his library where he and his friend were to meet on important business. As the friend entered, he exclaimed: "Where did

you get that beautiful globe?" "I came into my library yesterday and here it was," replied Newton. "It came entirely by chance just to convince me of the truth of your theory of creation." The astronomer saw the point, and was converted through this simple illustration.

We can prove some things claimed in God's Word. For example, Belshazzar's existence has been confirmed by archeology, as has the invention of the art of writing before Moses' day. Some whales have been found with throats large enough to accommodate Jonah. We could continue with more examples, if space permitted.

However, there are some things that are in the realm of the miraculous which only faith can accept. We refer to the personal appearance of God, the authorship of creation, the division of the Red Sea, the manna in the wilderness, the Virgin Birth, the vicarious sacrifice of Christ, His resurrection, ascension, and mediatorship, and our present theme—the Trinity. Yes, God's Word makes clear statements about all of these, but no material proof can be adduced to support them. Therefore, we must accept them by faith as spiritual and miraculous.

It is more reasonable to me to cast my lot with the good people who have believed in the above, than to go with the other crowd composed of a few good people—but mostly of outspoken bad people who defy God and deny anything spiritual. My faith in Jesus Christ will take me to heaven—their faith in unproven evolution, atheism, and sin will net them nothing according to their own claims. Alas, it is not because of lack of evidence that men despise Christian things, but because of hate for God.

God the Father, God the Son, and God the Holy Spirit can be seen in the first three chapters of Genesis—God the Father in verse one, God the Spirit in verse two, and God the Seed or Son in chapter three, verse fifteen. The Trinity is again seen at the Jordan River as John baptized Jesus. The Father said, "This is My beloved Son." There, both the Father and Son are revealed. The Spirit came down as a dove.

Do we believe in the Trinity? Yes, we do. Can we understand the Trinity? No, not down here, but we will up there (I Cor. 13:12).

Is the Catholic Mass What It Claims To Be -- A RE-CRUCIFYING OF JESUS ?

BY IVAN T. PULIS

Pastor, Wilsall Community Church, Wilsall, Montana

"It is finished." Are these words spoken by Jesus upon the accursed tree authoritative or are they meaningless? If we accept the teaching of Holy Writ they are true. If we listen to Rome, they are meaningless. But, as Bible-believing Christians who believe there is no higher authority on earth than the Bible, let us test the claims of Catholicism by this unalterable authority.

First, however, that our understanding of the Mass may be perfectly clear, permit us to bring to you an illuminating conversation between a Protestant and a Catholic priest.

The Protestant, upon entering the Catholic Cathedral at Westminster, London, quickly made his way to a priest who stood gazing upon the splendor of the work of man's hands. The following conversation ensued:

My first remark was of the immense building they had erected, to which he assented with manifest satisfaction. "And that," I said, indicating the colossal block of granite just before us, "is, or will be, the high altar at which High Masses will be said?" "Yes," he replied. Then I said, "Would you permit me to ask you one or two questions by way of inquiry?" He assented. "I believe it is the teaching of your church, that after the words of consecration uttered by the priest, the substance of the wafer-bread undergoes an absolute change and becomes substantially the very body and blood of our Lord Jesus Christ. An invisible miracle takes place, and under the outward forms of bread and wine it is Christ Himself Who is present on your altars?" "That is so," he replied. "You do really and truly believe," I continued, "that the very same Christ Who lived on this earth nineteen hundred years ago and died upon a cross on Calvary, is present in person on the altar after the wafer has undergone the process of consecration by a priest—that the priest really holds Christ Himself in his hands?" "Yes," the priest answered. "We touch and handle Him, just as I am touching you," he said, placing his hand at the same moment upon my coat-sleeve. "You mean to say," I suggested, "that Christ is present, under the form of a wafer, as really as my arm is under the sleeve of my coat." "Yes," said he . . . "We believe," he went on to say, "that the sacrifice of the Mass is the very same sacrifice as that offered on Calvary; that," said he, indicating the huge block of cold, gray stone, "is our Calvary." "And you," I said, "that is, the priests of the Church, put Christ to death there?" "Yes," was again his assertion.

No further enlightenment on the subject of Catholic Mass should be necessary, but for those who would prefer a direct statement from the

Catholic creed, we quote:

The Catholic Church teaches that Jesus Christ is really, truly, and substantially present under the appearance of Bread and Wine in the Sacrament of the Holy Eucharist, and that He is whole and entire both under the form of bread and under the form of wine.

And—

The Catholic Church teaches that the sacrifice of the Mass is the same sacrifice as the sacrifice of Christ on the Cross.

Having before us now a clear setting forth of the Catholic Mass and its supposed re-crucifying of our Lord and Saviour Jesus Christ, may we now try these bold assertions before the High Tribunal of Christian doctrine—the Bible.

The danger in the Mass is its erroneous setting forth of the Gospel. And the Gospel, we will remember, as defined by the Apostle Paul is:

. . . how that Christ died for our sins according to the Scriptures;

And that He was buried, and that He rose again the third day according to the Scriptures (1 Cor. 15:3-4).

Now what does the Bible teach concerning this Gospel.

CHRIST'S DEATH

Jesus Himself uttered these words—

No man taketh it (My life) from Me, but I lay it down of Myself. I have power to take it again. This commandment have I received of My Father (John 10:17-18).

Who ever gave Catholicism a commandment to lay down the life of God's Son again? Rome, however, claims that Jesus ordained priests the night of the last supper. If this be true, why did not Jesus command His newly ordained priests to sacrifice His body upon the accursed tree? The inspired answer comes from the Mount of Transfiguration.

Who (Moses and Elijah) appeared in glory, and spake of His (Jesus) decease which HE should accomplish at JERUSALEM (Luke 9:31).

Now notice—the death was to be accomplished by Jesus Himself, not by priests. And the death of Jesus was to be accomplished at Jerusalem, a specific place, not at Jerusalem first and thereafter wherever Mass
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Is Unity Teaching Scriptural?

BY LAUREL INABNIT

Pastor, Belgrade, Montana

YES, it is scriptural in this limited sense. The Scriptures in many places foretell the rise of a profusion of false religious movements in the last days of this age. One such statement is found in I Timothy 4:1:

Now the Spirit speaketh expressly, that in the last times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (demons).

The teaching of Unity we believe to be one of these doctrines of demons, because of the fact that its teaching so often is at variance with the Scripture. Our Lord admonishes us:

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world (I John 4:1).

Surely the spirits back of Unity, if they are of God, will agree with God's Word, for "God is not the Author of confusion."

We shall not be able to touch on all the points of Unity's fallacy, but let us test them on some of the fundamentals of the faith.

I. THE DOCTRINE OF REGENERATION

Unity teaches regeneration by man's own works.

We believe through conscious union with Christ in regeneration *man can transform his body* and make it perpetually healthy, therefore immortal, and that he can attain eternal life in this way and no other (Unity's Statement of Faith, sec. 19).

God's Word teaches regeneration to be the work of God through the Holy Spirit:

Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and the renewing of the Holy Spirit (Titus 3:5).

Jesus answered . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God (John 3:5).

So is everyone that is born of the Spirit (John 3:8).

II. THE DOCTRINE OF THE ATONEMENT

Unity teaches that man must attain the Christ Standard:

We believe that the blood of Jesus Christ represents eternal life; that the body of Jesus represents incorruptible substance. We believe these are original elements in Being and that they can be appropriated by all who through faith and understanding attain the Christ standard of spirituality (Unity's Statement of Faith, sec. 20).

God's Word teaches that man is a helpless, hopeless sinner and must be redeemed by the divine Substitute.

For when we were yet without strength, in due time Christ died for the ungodly.

But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us (Rom. 5:6, 8).

III. THE DOCTRINE OF JUSTIFICATION

When we come to the subject of justification we find an equally erroneous view—man must justify himself by this life:

We believe that Jehovah God is incarnate in Jesus Christ and that *all men* may attain the Christ perfection by living the righteous life (Unity's Statement of Faith, sec. 26).

Such heinous blasphemy can only come from the adversary of our souls. God's Word declares the awful truth:

All have sinned, and come short of the glory of God (Rom. 3:23).

There is none righteous, no, not one (Rom. 3:10).

All our righteousnesses are as filthy rags . . . and our iniquities, like the wind, have taken us away (Isa. 64:6).

We see man now in his true condition, without merit, totally undone, his only hope through the merit of another.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1).

IV. THE DOCTRINE OF INSPIRATION

Those who love the truth can hear the satanic sneer of the adversary behind Unity's words:

We believe that the Scriptures are the testimonials of men who have, in a measure, apprehended the divine Logos, but their writings should not be taken as final (Unity's Statement of Faith, sec. 27).

It is refreshing to hear the Holy Spirit through the Apostle Paul declare:

All Scripture is given by inspiration of God (II Tim. 3:16).

Truly the Word of God needs no defence. It is indestructible and irresistible. Heaven and earth shall pass away. It is *final*. The attacks of man are futile.

V. THE DOCTRINE OF INCARNATION

Unity shows her false beliefs when she says,

We believe that the dissolution of spirit, soul, and body, caused by death, is annulled by rebirth of the
(CONTINUED ON PAGE 341)

The Cup and Baptism -- What and for Whom?

BY WARREN A. ALLEM

Pastor, Grace Church, Albuquerque, New Mexico

IT WAS on the final journey up to Jerusalem, toward the close of our Lord's ministry, that He was telling His disciples what should transpire the ensuing week; how that the Son of Man should "be delivered unto the chief priests, and unto the scribes," and how He should be condemned of them and then be delivered into the hands of the Gentiles to be mocked, scourged, spat upon, and finally slain, and how that after this He should rise again from the dead.

But at the very time He thus revealed the future to them, two of the disciples approached Him, first through their mother, with a very bold and unusual request. With their minds still filled with the possibilities of personal glory in a great earthly kingdom, they requested that He command for them the places in it of greatest privilege, pomp, and power—the seats at His right and left hand. They could not grasp that which He had endeavored to show them—that at His right and left hands should hang two thieves, and that He Himself should lay down His life for the sin of the world.

What grounds had they for coming thus to Him? We cannot know. We do know that together with Peter they had formed a privileged trio (Mark 5:37; 9:2). Was a fond mother endeavoring to assist them in "getting ahead of" a seeming rival? If so, they did not succeed, for the order and the privilege remained the same (Mark 14:33).

Nevertheless, as was His custom, Jesus turned the occasion into an opportunity for teaching one of the great truths concerning His suffering, and ours.

But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? (am about to drink, Matt. 20:22) and be baptized with the baptism that I am baptized with?

And they said unto Him, We can. And Jesus said unto them, ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

But to sit on My right hand and on My left hand is not Mine to give; but it shall be given to them for whom it is prepared (Mark 10:38-40).

Now there are many who ride through the Bible upon a "hobby." Whenever they see a word or phrase which might suggest to them their particular doctrine, they seize eagerly upon it, and try to make it fit their obsession. They are like the man who thought he had

proven a discrepancy in the Scripture narrative when he got the fundamentalist to admit that the ark was a large enough vessel to carry birds, beasts, and men, plus provisions for all; and then pointed out that the Bible said that other men carried the ark (Ark of the Covenant) about in the wilderness upon their shoulders!

There is a cup of salvation in the Word of God, and there is a cup of remembrance. There is a baptism of water (or several of them) and there is a baptism of the Holy Spirit. However, precious as these other doctrines are in their places, that which Jesus taught on this present occasion concerned none of them. What He said was quite in line with his interrupted message, and that which should follow. However, He passed, in this moment, from interpretation to application, and drove home the lesson of His passion and death with a startling prophecy concerning His disciples.

Both of these symbols as used by our Lord are meant to represent suffering, and the symbol is two-fold to illustrate a double aspect of His passion. Some question the use of the double symbol on this occasion, the Revised Version omitting the mention of the baptism in the Matthew account. But we are not at variance with Scripture teaching in our designation; for at another place, He said:

But I have a baptism to be baptized with; and how am I straitened till it be accomplished! (Luke 12:50).

No one can doubt that His suffering is in mind here also.

If we now take each of these symbols in mind, and think of them apart from their present application, a new significance will flash upon us. One commentator has well said, "To 'drink a cup' is, in Scripture, a figure for getting one's fill either of good (Ps. 16:5; 23:5; 116:13; Jer. 16:7) or of ill (Ps. 75:8; John 18:11; Rev. 14:10)." Now the difference between a cup and a baptism is the difference between a drink and a bath. One is inward, and the other is outward. One is seen, and the other is invisible. If we partake of a cup of water, we consume it internally; but if we are baptized in water, the water is applied externally. So were the sufferings of

(Continued on page 344)

Is the Split Rapture Theory Scriptural?

BY CHARLES R. JOHNSON

THE term "Rapture" is a familiar term among Christians, although the word itself does not appear in the Scripture. It is, however, a very good term in that it describes the glorious meeting of Christ with His saints of the "Church," the "Body of Christ" (Col. 1:24).

The appearance of Christ at the end of the present age is described in I Corinthians 15:52, I Thessalonians 4:16-17, Colossians 3:4, Hebrews 9:28, I John 3:2, I Timothy 6:14, II Thessalonians 2:1, II Corinthians 5:10, etc. In these passages we find a number of things that will happen at the time of the Rapture. There will be a resurrection of those Christians who have died, a change to immortality of those who are yet alive, the sound of the trumpet of God, the voice of the Archangel, the meeting of the Lord and His people in the air, and the judgment of all believers of the Church age. We must decide whether all of these things will happen at the same time, or whether there will be several times that the Lord will deal with His saints.

The Apostle Paul makes special mention to the Thessalonians of the coming of the Lord and the gathering of the saints. Notice the language of II Thessalonians 2:1:

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him.

There is to be one gathering of the saints, and all Christians of this age will have to gather then. Let us briefly consider the two classes of people that will meet the Lord at His appearing.

First we have the alert ones.

... unto them that look for Him shall He appear ... (Heb. 9:28).

Then there are the less active ones who will regret their useless lives.

... abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming (I John 2:28).

The Christians of Colosse were engrossed in the things of the earth insomuch that the apostle says, "Set your affections on things above, not on things on the earth" (Col. 3:2). There have always been some Christians who have set their affections on things on the earth. This should not be, because all are going to have to meet the

Lord in glory. The Apostle Paul tells these same people:

When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory (Col. 3:4)

Now let us go back to II Corinthians 5:10:

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

So then, *all* Christians, whether dead or alive, bad or good, shiftless or watchful, and regardless of the works they have done, will have to appear before Christ.

When are they to appear? We have already seen God's answer in Colossians 3:4: "When Christ, Who is our life, shall appear, then shall ye also appear . . ." Special mention is made of those who will be watching for His coming, and special mention is also made of those who will not be watching. They are both to gather at the same appearance of the Lord. There is no suggestion of two appearances of the Lord for this occasion. If all are to appear before the Lord when He appears, who would be left for the second installment of the Rapture if there happened to be a split. There may be some who would favor a split, but even they could not be candidates for a later installment, because they would be already before the Lord.

Then the question comes to us: How will the two classes who meet before the Lord be reconciled? We cannot understand how the reconciliation will take place, but we know that it will take place.

But we know that, when He shall appear, we shall be like Him; for we shall see Him as He is (I John 3:2).

So there is a time coming when all Christians, those who watch and those who do not, will be agreed. All will be as Jesus Christ. It will require His appearance to effect the change. We do not know what the details will be, but we are glad the Lord has planned it so, because we know that His plans never fail. Let us expect the return of the Lord for the Rapture, and pray that others will hear the good news of His coming and be expecting Him too, that all may have confidence and not be ashamed at His coming; for the coming of the Lord is near.

BOOK



Conducted By
Harriet McKown Johnson

REVIEWS

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Westphal's Visual Surprise Sermonettes by Arnold Carl Westphal. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. 68 pages. Price, 50c, paper.

—Review by H. M. J.

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Cup of Cold Water, by Paul Hutchins. Publishers, Wm. B. Eerdmans Publishing Company, 234 Pearl Street, Grand Rapids, Michigan. 192 pages. Price, \$1.00, cloth.

—Review by N. V. S.

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Blossoms in the Wilderness, by Anne Hazelton. Publishers, Westbrook Publishing Company, Philadelphia, Pa. 100 pages. Price, 35c, paper.

—Review by H. M. J.

ASTOUNDING NEW DISCOVERIES

This book is a scientific demonstration of the inspiration of the Bible. It deals specifically with the numeric facts recently discovered in both the Old and the New Testaments; these features being peculiarly hidden in the structure of the original Bible text in dozens of interesting and amazing ways. The author states that he is greatly indebted to Dr. Ivan Panin, who has devoted most of his life-time to the study of these amazing numerical discoveries. The reader will be very interested in the subject matter of this book.

Astounding New Discoveries, by Karl G. Sabiers, M. A. Publishers, American Prophetic League, Inc. 4747-4751 Townsend Ave., Los Angeles, Calif. 171 pages. Price, \$1.00, cloth; \$.50, paper.

—Review by L. J.



The Days of Youth

Quorko and His Substitute

By Rev. Joshua Gravett

PASTOR, GALILEE BAPTIST CHURCH
DENVER

Among the missionaries who went from England to serve in the Wesleyan Methodist Schools in Jamaica was a godly teacher who served as principal under a superintendent—a fellow Christian from England.

Charley, the son of the teacher, a lad entering his teens, was the only white boy in the Mission School. He shared his father's and the superintendent's yearning of heart for the salvation of unsaved boys. Among such was Quorko, a boy a little older than Charley, and with whom Charley had often pled to be a different boy.

But Quorko persisted in his acts of disobedience. Finally, after repeated warnings that punishment would be inflicted if he continued his defiance of the rules of the school, Quorko was summoned to come to the front, take off his coat, and in the presence of the school receive ten or twelve heavy stripes upon his back.

Quorko sullenly obeyed the joint command of superintendent and principal. He had removed his coat and stood ready to bear his punishment, when, suddenly, Charley left his seat, and, approaching his father, pled that he might be permitted to take Quorko's place and bear the punishment that he deserved.

The father wondered at the strange request. Charley had not broken the rules of the school—he had always been a loving obedient son and faithful student. "Why do you wish to suffer in Quorko's stead?" asked his father; to which Charley replied: "Father, I love you and want to help you maintain order and win the boys to Jesus. Quorko deserves to be punished I know; but I also know that since I learned and believed that Jesus loved me and gave Himself to suffer for my sins (Gal. 2: 20) I have loved God and want to please Him. And I love Quorko and want him to know that we love him. Please, therefore, Father, let me suffer in his stead."

The superintendent told me that the father appealed to him, and he replied: "If you love Quorko enough to let Charley take his punishment, you should not refuse your son's request." I thought how beautifully the three—superintendent, father, and son—illustrated in their being of one mind the heart of the blessed Trinity—Father, Son, and Holy Spirit—in the giving of the Son to take the sinner's place at Calvary.

God so loved the world that He gave His only begotten Son (John 3:16).

Therefore doth My Father love Me, because I lay down My life, that I might take it again (John 10:17).

... Who through the eternal Spirit offered Himself without spot unto God (Heb. 9:14).

Disobeying the laws of properly constituted authority merits punishment. If punishment is not inflicted upon the disobedient, the unrighteousness of the law, or weakness of those in authority, is advertised. Justice must punish or lawlessness will soon prevail.

Charley admitted the justice of the punishment to be imposed. He loved the righteousness of his father's and the superintendent's law, for the school was one with them in their intention to execute judgment upon the offender. He also proved his love for Quorko by baring his back and bowing in loving submission before his father to receive at his hand the strokes of punishment that should have fallen upon Quorko's back.

How much Charley's father must have loved Quorko, and justice, to consent to punish his son for another's sins. And how much more the Heavenly Father must have loved righteousness and justice in not sparing His beloved

Son the suffering due our guilt. It is written:

But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us (Rom. 5:8).

Yet it pleased the Lord to bruise Him (Jesus). He hath put Him to grief (Isa. 53:10).

Charley could not foretell what Quorko's attitude would be. But God had assured Jesus that His sacrifice should not be in vain. Seven hundred years before, God had given the assurance:

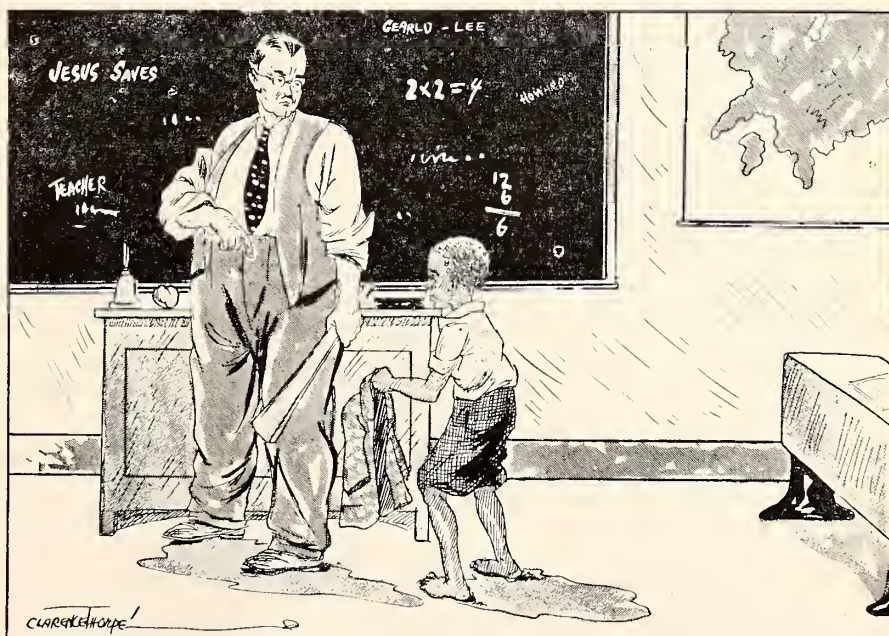
When thou shalt make His soul an offering (or, His soul shall make an offering) for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hands (Isa. 53:10).

I am glad that Charley's sacrifice bore good fruit. He had prayed that it might. Quorko, as the rod fell on Charley's back, penitently begged that he receive all the stripes which he there tearfully acknowledged he justly deserved. He cried: "Oh, sir, I never knew that anyone loved me like that. It is I, not Charley, who should receive the stripes." But not one stroke could fall on Quorko, because Charley's loving offer of himself as substitute had been accepted by those against whom Quorko had sinned.

Quorko, after that day, was constantly on the lookout to find means of showing his gratitude to Charley. Early in the morning he would hunt for the ripe bananas and plantains, and, calling Charley to his bedroom window, would cry: "Catch, Charley, they are best yet!"

When asked why he was so devoted to Charley, he would tell how nearly he had come to ruining his life for time and eternity; and how that Charley's loving substitutionary sufferings had

(CONTINUED ON PAGE 346)



Quorko . . . removed his coat and stood ready to bear his punishment



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

A SERVANT IS ONE WHO IS

- I. Separated (Rom. 1:1)
 - II. Sent (Acts 28:28)
 - III. Sealed (Gal. 6:17)
 - IV. Supported (Phil. 4:10-13)
 - V. Strengthened (II Tim. 4:17)
 - VI. Succored (Rom. 16:2)
 - VII. Secured (II Tim. 4:18)
- Happy are those privileged to be the "servants of God." —W. L. T.

THE FACE OF JESUS

- I. Strong Face
Luke 9:51
- II. Bowed Face
Matt. 26:39
- III. An Insulted Face
Matt. 26:67
- IV. Covered Face
Mark 14:65
- V. Struck Face
Luke 22:64
- VI. Shining Face
Matt. 17:2
- VII. Glorious Face
II Cor. 4:6
- VIII. Awe-Inspiring Face
Rev. 6:16; 20:11
- IX. Gladdening Face
Rev. 22:4

—G. N.

THE MEDIATOR

- I Timothy 2:5
Middle Wall Broken Down
Eph. 2:14
Eternal Life Offered
John 5:24
Death Vanquished
I Cor. 15:55
Incomparable Love Shown
Eph. 3:19
Almighty Power Demonstrated
Rom. 1:20

Triumph Realized

Col. 2:15

Offering Accepted

I Pet. 1:21

Righteousness Brought Nigh

Phil. 3:9

—A. MacF.

EVERY-DAY RULES

- I. Keep thyself *pure*
I Tim. 5:22
- II. Make thyself *sure*
II Pet. 1:10
- III. Hardness *endure*
II Tim. 2:3

—A. MacF.

THE LIVING WORD OF GOD IS

- Settled in Its Source
Ps. 119:89
- Sure in Its Promises
Jer. 1:12
- Satisfactory in Its Contents
Jer. 15:16
- Secure in Its Guidance
Ps. 119:105
- Supreme in God's Estimation
Ps. 138:2

—W. L. T.

"EVEN AS" IN EPHESIANS

- I. Even as—Of Sinnership
Eph. 2:3
- II. Even as—Of Calling
Eph. 4:4
- III. Even as—Of Imitation
Eph. 4:32
- IV. Even as—Of Headship
Eph. 5:23
- V. Even as—Of Love
Eph. 5:25
- VI. Even as—Of Care
Eph. 5:29
- VII. Even as—Of Himself
Eph. 5:33

DAILY THINGS IN CHRISTIAN LIFE

- I. Daily Renewing of the Inner Man
II Cor. 4:16
- II. Daily Reading of the Word
Neh. 8:18
- III. Daily Prayer to the Lord
Ps. 86:3
- IV. Daily Praising of the Lord
Ps. 72:15
- V. Daily Exhortation of One Another
Heb. 3:13
- VI. Daily Cross to Bear
Luke 9:23

CHRIST OUR KEEPER

- I. Kept by His Power
I Peter 1:5
- II. Kept from Falling
Jude 24
- III. Kept from all Evil
II Thess. 3:3
- IV. Kept in Peace
Isa. 26:3
- V. Kept as the Apple of His eye
Deut. 32:10
- VI. Kept from Temptation
Rev. 3:10
- VII. Kept for Eternal Glory
John 17:12

—G. N.

THE BIBLE WITH ITS SIXTY-SIX BOOKS IS DIVIDED INTO SEVEN DIVISIONS

- I. The Books of Foundation
(The Pentateuch)
- II. The Books of Occupation
(From Joshua to Esther)
- III. The Books of Aspiration
(From Job to Solomon)
- IV. The Books of Expectation
(From Isaiah to Malachi)
- V. The Books of Incarnation
(From Matthew to John)
- VI. The Books of Exaltation
(From Acts to Jude)
- VII. The Books of Consummation
(Revelation)

—W. L. T.

THINGS INCORRUPTIBLE

- I. Incorruptible God
Rom. 1:23;
I Tim. 1:17 (R.V.)
- II. Incorruptible Blood
I Pet. 1:18-19
- III. Incorruptible Word
I Pet. 1:23
- IV. Incorruptible Inheritance
I Pet. 1:4
- V. Incorruptible Apparel
I Pet. 3:4 (R.V.)
Titus 2:7
- VI. Incorruptible Crown
I Cor. 9:25
- VII. Incorruptible Body
I Cor. 15:52

SENTENCE SERMONS

Drink does not drown your troubles—it floats them.

The steady drinker soon becomes unsteady.

The man who says he can "drink or let it alone," always drinks; and the man who "takes one now and then," takes more now than he did then.

Even if you get the best whiskey, it will get the best of you.

Be a dogmatic preacher, but never be a bull-dog-matic preacher.

If you don't do more than you are paid for, you won't get paid for more than you do.

You may study Geology and never see Theology, but true Theology accounts for all Geology.

H E L P S

FOR
GOD'S
WORKMEN

BIBLES IN CARNEGIE LIBRARY,
PITTSBURGH

There are more copies of the Bible on the shelves of Carnegie Library in Pittsburgh than any book of non-fiction, excepting the plays of Shakespeare, according to Victor C. Showers, assistant in the reference room of the main library.

Despite the fact hotels are supplied with Bibles and a large percentage of homes have them, it is necessary for the library to keep 129 copies in the English language alone to meet daily calls for it.

"If you want to read the Bible in Burmese, Finnish, or Icelandic, the Carnegie Library can lend you a copy," writes Mr. Showers in *Carnegie Magazine*.

"There are twenty-nine different editions in the English language. Since the opening of the library in 1895, three hundred copies of the Bible in English alone have been acquired. In addition to the 129 copies for circulation, ninety-five others are kept in the permanent reference collection. The others have been worn out.

"The library has translations of the Bible in twenty-five other languages including Arabic, Gothic, Syriac, and Negro-English, a curious Creole dialect spoken by natives in Dutch Guiana in South America."

—Religious News Service

BENJAMIN FRANKLIN'S MOTION

In 1778, at the meeting of the Constitutional Convention in Philadelphia, Benjamin Franklin made the motion to those assembled that the Convention should not proceed without an opening prayer each day. Said he: "I have lived for a long time, and the longer I live the more convincing proof I see of this truth, that God governs in the affairs of men, and if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured in the Sacred Writings that 'Except the Lord build the house, they labor in vain that build it.' I firmly believe this, and I also believe that without His concurring aid we shall proceed in this political building no better than the builders of Babel."

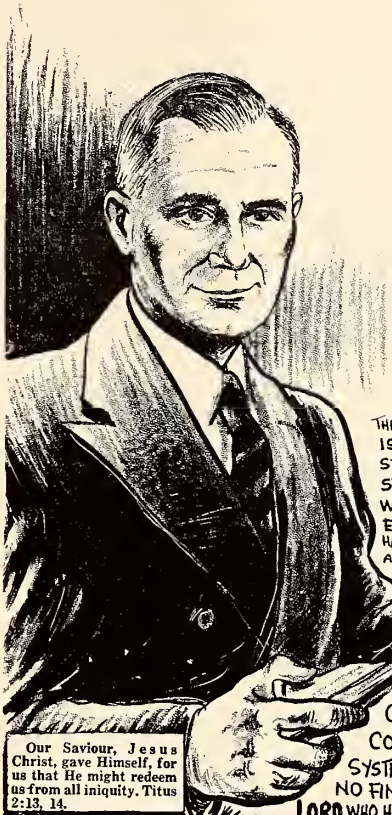
Prayer was the foundation stone in our country's beginning. There should be more national prayer to-day.

"Strange Things Happen"

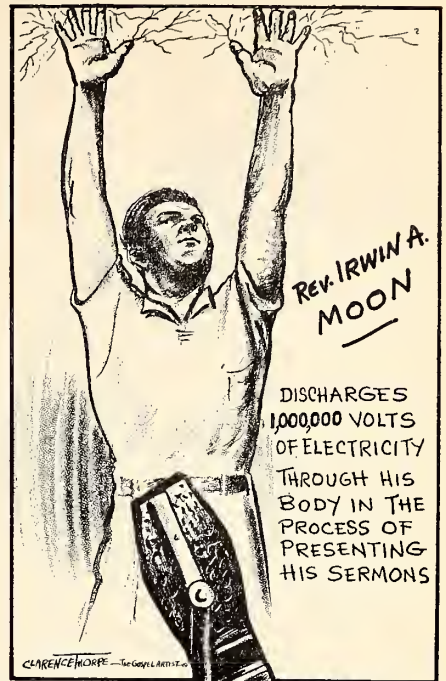
BY THORPE



OVER 3,000,000 COPIES OF THE HOLY BIBLE WERE SOLD DURING 1940, PRINTED IN 1,039 DIFFERENT LANGUAGES



Our Saviour, Jesus Christ, gave Himself, for us that He might redeem us from all iniquity. Titus 2:13, 14.



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Rose Encinas, Home Secretary



It was a joy indeed to receive a letter written by Mr. Irving M. Lindquist himself on August 6, and reaching Denver on September 28. He was still quite ill and weak, but he wrote from day to day as the doctor gave him permission. The letter was written to his relatives, but since so many of our friends have been inquiring about Mr. Lindquist, they kindly consented to permit us to quote as much of the letter as space permits.

DETAILS OF ILLNESS

"Wednesday. The doctor gave me permission to write one sheet of this letter today and then another sheet on Friday, if I am able. They tell me that I was nearly a goner. In fact, I understand the doctor said I was the sickest person he had ever seen recover. So I have much to thank and praise God for. I have been in bed since June 28, which will make it six weeks on Saturday the 10th.

"I began feeling badly on Tuesday the 24th, but was up and down until Saturday, when I went to bed for good and have been in bed ever since. They called the mine doctor, and he came out and examined me on Monday. He came out again on Friday, planning to move me to Shabunda. But when he made some tests, he said I could not be moved under any circumstances, and that there should not be much movement even in bed. All this time I did not feel very sick, but I could not sleep much at night. **DRASTIC TREATMENT ADMINISTERED**

"The mine doctor asked the State doctor to come out on Saturday and he confirmed the mine doctor's diagnosis, which was Bright's Disease, Yellow Jaundice, liver trouble, and a gall bladder swollen to the point of bursting, and the old 'pump' was not going so good.

"Mrs. Amie went to Kama to get Miss Mayo, missionary with the E. S. A. M. and a registered nurse. She came on Saturday. She is elderly and has had a lot of experience. Miss Mayo certainly has been the Lord's provision. She says that I have gotten the same, and as good treatment by the doctors here, as I would have if I had been at Johns Hopkins or Mayo. I certainly have taken a lot of pills and strong medicines. The first two weeks I was given, each day, four and five injections, under the skin, in the muscle, and intravenously. I still get 4 cc of camphorated oil for my heart daily. Now since the kidney, gall bladder, and liver have been cleared up, my heart has been cutting capers. When I told Dr. Clement of the attacks of inflammatory rheumatism I had had in former years he shook his head and said

in Belgium they did not permit people who had had such attacks to come to Congo.

JANSENS CALLED

"Mrs. Amie called Mr. and Mrs. Jansen from Musuku on July 11 and they were with us three weeks. Mrs. Amie just took them out to Merigi yesterday, August 5. While he was with us Mr. Jansen did odd jobs at Ikozi. He supervised the making of the high shed under which we will build the kilns for burning the brick. The workmen now have about 80,000 brick.

NERVES SHATTERED

"I feel quite strong for a couple of days or so and then I take a nose dive and I feel as though I have bugs inside my body all over eating on me, and the old heart jumps around. The doctor thinks it is a nervous condition. Just the least little thing gets on my nerves. Consequently, when Mr. and Mrs. Jansen walked into my room at Ikozi without my knowing that they were coming, I just about collapsed from shock and nervousness and had one of my worst nights.

MOVED TO SHABUNDA

"They moved me to the E. S. A. M. Mission station at Shabunda last Saturday. I stood the trip quite well, although it was rough riding in Shasta (the Chev. Carryall). They fixed a bed for me in Shasta, and Mrs. Amie drove it. Mr. Jansen drove the truck bringing my bed, bed table, back rest, and all the other necessary things.

"The reason the doctor moved me to Shabunda is so that he can be near me as he begins to cut down on the heart stimulant as my heart may act up. He cut the stimulant to 4 cc last week and today I will get only 3cc.

"Miss Mayo is here with me. Miss Johnson came along to cook my special food.

MUCH WEIGHT LOST

"I have lost an awful lot of weight. My legs are like toothpicks. Yesterday, Miss Mayo let me hang my legs over the side of the bed, and they did not feel like they belonged there at all. So I guess I will have to really learn to walk.

"The doctor wants me to eat a lot, but I told him that I couldn't eat the bland food he was letting me have. So he relented and said I could have a little bacon if it was thoroughly crisped. We ordered some from Kindu today but don't know if they have any. After much coaxing, the doctor consented to my having some canned mushroom soup and waffles, so Miss Johnson fixed some for me last night. The day before I had some mushroom soup made with fresh mushrooms that the natives got in the forest. It was not so bad, but not

as good as Campbells. Yesterday I had ice cream which was frozen in Mr. Anoganastaris' refrigerator at his invitation.

KINDNESS SHOWERED

"Before I was brought to Shabunda, Mr. Hunt of the E. S. A. M. spent ten days with me at Ikozi. He was very helpful, as he took the course in Tropical Diseases in Belgium and has had considerable experience in medical work here.

"Many people have been to see me, and all have offered any possible assistance. Mr. Paquay, the agricultural man, Mr. Verguis, a miner, and others have rendered assistance and given generous gifts to help along. Others have sent me things to eat and drink. For the first three weeks I was allowed no salt, fat, or meat, and even now I am restricted on salt and can eat only certain kinds of meat. But the doctor promised me I could have some beef, so Mrs. Martha, the wife of a miner, sent me some beef today. Mr. Pitchinos sent me some Vichy mineral water which is supposed to be very good for my condition. I didn't like coffee, and water tasted awful, but the doctor wanted me to drink lots of liquids. Miss Mayo said if we were in the United States she would get me some grape juice. I told her we had some, and that saved the day. I drank lots of it diluted with water until we were down to the last bottle. Yesterday one of the Greek merchants, Mr. Anoganastaris, sent me his big Zenith radio, so now I have music and news. It is one of the big radios with the folding dials for different wave bands. It surely has power. I have just been listening to the Pacific edition of Radio Newsreel from London.

"Well, this has been some experience for me, lying in bed when there is so much work to be done.

"I wish you would let anyone interested read this letter, as the doctor probably will not let me write any more until I can get up, which depends upon how I get along as he discontinues the heart stimulant. I wrote the doctor a note yesterday asking if I could write a letter; and he replied very firmly, 'No' and said if I disregarded his orders he would bring me to his house and watch me himself. So I guess I must not go too far.

"Thursday. Well, I still feel quite good today, although I had a short nervous spell 2:30 this morning. Miss Mayo let me stand on my feet a bit yesterday, but my legs did not want to hold me up, so I guess it will be a few days yet before I can run any foot races.

(CONTINUED ON PAGE 347)



Conducted by
B. Grace Crooks

In the HARVEST FIELD

Friends of Miss Anna Thorell ('25) will rejoice to learn that she has returned to Cumuna, Venezuela, South America, and laboring with Miss Florence Turner, who had been serving the Lord alone in that needy city of 20,000 population.

Mrs. Hannah Roach ('30) is well, and faithfully witnessing for the Lord in Contamana, Peru, South America, despite opposition from "Satan's servants who work over-time."

War conditions for the time being have closed the door to Morocco for Mr. Lester Lehmuth (former student) and his wife (formerly Lucille Culyer, '40). At present they are associated with the Child Evangelism Fellowship in St. Louis, Missouri.

Miss Betty Hess ('38) who is in nurse's training at the Denver General Hospital preparing for missionary work in the Belgian Congo, spent her vacation with her mother, Mrs. Ada Hess, who is the Supervisor of Women's Employment at the Institute.

Rev. and Mrs. Harold A. Wilson ('18) and family are now located in Tempe, Arizona, where Mr. Wilson is pastor of the First Baptist Church.

The student male quartet of the Institute, composed of Rev. Harley Pulis ('41), Mr. Delmar Stevens ('41), Mr. John Keyes ('43), and Mr. John Wood ('43), returned to the Institute on September 15, after an extensive tour of twenty-five states, the District of Columbia, and Canada. In eighty-three days they traveled twelve thousand miles, and held seventy-nine Gospel services. Their ministry in testimony and song was used of the Lord to the salvation of souls and the consecration of lives for Christian service. After hearing the quartet, three young people, one from Illinois and two from Maryland, decided to enter the Institute and are now members of the first-year class. Many fine reports have been received regarding the ministry of the quartet. A pastor in Washington, D. C., wrote, "They sang in the Spirit beautifully."

A Christian business man from Chicago wrote, "Our hearts were thrilled at their testimonies and singing." Following the quartet's arrival at the Campus, Mr. Pulis was confined to his bed by a severe cold. He has now recovered and has returned to his home in Wilsall, Montana. The other members of the quartet are enrolled at the Institute.

CAMPUS NEWS FLASHES

The annual Fellowship Supper which occurred on Tuesday evening, September 16, proved to be a time of unparalleled inspiration and blessing as new and old students alike testified of God's faithfulness. On Wednesday morning fifty young men and women, representing fifteen different states, enrolled in the classes of the Institute.

Welcome visitors at the Campus during home-coming week were the parents of some of the new students: Mr. and Mrs. E. Teander of Chicago, Illinois, who brought their daughter, Dolores, to school; and Mrs. O. C. Gooden of Lubbock, Texas, who brought their daughter, Mary Frances. Her brother, Rev. Joe Gooden, and his wife, formerly Fredda Tuttle of Denver, both former students, attended the Fellowship Supper. Mrs. T. W. McKee, (aunt of Miss Antoinette Megginson, another new student from Longview, Texas), was also present at the Fellowship Supper together with her husband, who is Instructor in Child Evangelism at the Institute.

Thursday was set aside for the annual fall picnic and the faculty, staff, and students spent the day at Institute Park. The weather was ideal for the picnic, and the gorgeous fall colors of the leaves made the scenery more beautiful than ever. The day was enjoyably spent in hiking, playing games, and ball. Two appetizing picnic meals were served in the rock Dining Hall, and the group gathered around the fireplace in the evening for an inspiring season of testimony, song, and meditation on the Word of God.

Friday morning was devoted to prayer, and the blessing of that morning as all hearts were lifted to the Throne of

Grace will not soon be forgotten. Since the beginning of classes on Saturday, September 20, the students have been studying diligently to show themselves approved unto God.

Faculty, staff, and students are engaged in special intercession in behalf of one of the new students, Miss Mary McReynolds of Longview, Texas, who has been ill in the hospital since September 22. Her mother has been called to her bedside because of the seriousness of her condition. Miss Genevra Andrews, sister of Mrs. T. W. McKee (nee Fay Andrews, '39) came with the mother.

Recent speakers of the Sunday Afternoon Bible Class have brought messages of great inspiration. Rev. C. Arthur Nyborg, pastor of the Immanuel Baptist Church spoke on Sunday, September 28, and Rev. Joshua Gravett, pastor of the Galilee Baptist Church, spoke on Sunday, October 5. There was no meeting of the Class on Sunday, September 21, inasmuch as the group from the Institute attended the service held by the Colorado School of the Bible in Central Presbyterian Church. The special speaker was Dr. Dan Gilbert, lecturer, author, and secretary of the World's Christian Fundamentals Association. Dr. Gilbert was one of the speakers at the Institute Bible Conference this summer. In the evening, Dr. Gilbert spoke at the regular church service of the Central Presbyterian Church and the Institute choir rendered a special musical number entitled, "The Old Book and the Old Faith."

Special speakers at recent Inspirational Periods in the Chapel at the Campus were Dr. Dan Gilbert, and Rev. H. A. Meyer, who is on deputation work for the India Mission.

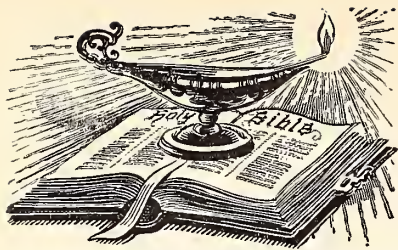
The evangelistic services which Dr. Vincent Bennett recently held in the Berean Fundamental Church, of which the Rev. A. H. Yetter ('28) is pastor, were blessed of the Lord to the salvation of souls. Dr. Bennett, who is the University Pastor of John Brown University, also spoke on the Bible Institute of the Air program on the two Sunday nights of his campaign.

Rev. C. R. Johnson ('35), Supervisor of Men's Employment at the Institute, assisted by a crew of men students, laid cement floors in the Dining Hall and the Girls' Dormitory at Institute Park. The floor in the Men's Dormitory will be laid when another crew can be sent to the Park.

PERSONALS

An invitation has been received to the marriage of Charles Holgate ('35) and Alice Marie Pender on Saturday, October 11, 1941, at eight o'clock in the United Presbyterian Church of Mt. Vernon, Washington.

A son, Kenneth LeRoy, was born to Rev. and Mrs. Forrest Morningstar, former students, of Elkhart, Indiana, on September 28.



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by E. E. Lott & H. H. Stewart
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist
Childrens Talks by Anna Benthien

SIN AND ITS CONSEQUENCE

FOURTH QUARTER, LESSON 5
SUNDAY, NOVEMBER 2, 1941

LESSON TEXT: Genesis 3:1-24; Psalms 14:1-3; Jeremiah 17:9-10; Mark 7:20-23; Romans 1:18-32; 6:23; Galatians 6:7-8; James 1:13-15; I John 1:5-2:6; Revelation 22:10-12

PRINTED TEXT: Galatians 6:7-8; I John 1:5-2:6

GOLDEN TEXT: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

King James Version

Galatians 6:7 *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*

8 *For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

I John 1:5 *This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.*

6 *If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth:*

7 *But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.*

8 *If we say that we have no sin, we deceive ourselves, and the truth is not in us.*

9 *If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

10 *If we say that we have not sinned, we make Him a liar, and His Word is not in us.*

2:1 *My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:*

2 *And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

3 *And hereby we do know that we know Him, if we keep His commandments.*

4 *He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.*

5 *But whoso keepeth His Word, in*

him verily is the love of God perfected: hereby know we that we are in Him.

6 *He that saith he abideth in Him ought himself also so to walk, even as He walked.*

LESSON EXPOSITION

We wonder if the reality of sin has really gripped us. It is so easy to follow the philosophy of the world in believing that a sinner is one who gets caught. If we hated sin more, would we not do less of it? If we honestly believed that all men were sinners and doomed for hell, would we not be doing more about it? This is a splendid lesson selected for today, and may we make the most of it in classes of all ages. The outline is as follows:

- I. A CONSEQUENCE (Gal. 6:7-8);
- II. A CONTRAST (I John 1:5-7);
- III. A CONDITION (I John 1:8-2:1);
- IV. A CONTRIBUTION (I John 2:2-6).

I. A CONSEQUENCE

Gal. 6:7-8

"Whatsoever a man soweth, that shall he also reap."

In the opening words of this passage we find the authorship of the law of cause and effect. If a man jumps off a building he will fall to the ground because of the law of gravity. If he puts his bare hand on a hot stove he is sure to get burned. If he walks in front of a moving locomotive he will be mangled beneath its wheels. God the Creator gave men such things as locomotion, gravity, and fire for his personal benefit; but when His laws are interfered with, only sadness and disaster can result. God has said that the wages of sin is death (Rom. 6:23). Sin is disobedience to God, so the wages for disobedience is death. God has promised this, and it will come to pass. The warning is, "Be not deceived, God is not mocked." Someone has said that the wages of sin has never been reduced or gone unpaid.

In the second verse of our passage, we have the two kinds of sowing and, hence, the two kinds of harvest. The wrong kind of sowing is to the *flesh*, described in Proverbs as sowing iniquity (Prov 22:8). It has been said that wild oats need no fertilizer. This is certainly true; for it is the easy and natural thing for one to sin and reap a harvest of sorrow. It is the unnatural thing to do right, but Christ gives the strength to do it anyhow. The right kind of sowing is described as sowing to the *Spirit* and in Proverbs as sowing righteousness (Prov. 11:18). The result of sowing to

the Spirit is life everlasting. This does not mean that we get everlasting life by doing the works of the Spirit, but that it comes through the regenerating work of the Holy Spirit.

II. A CONTRAST

I John 1:5-7

"God is light, and in Him is no darkness at all."

Throughout the Scripture, light is symbolic of God, righteousness, and holiness; and darkness is a picture of man, iniquity, and sin. The opening verses of Genesis show this contrast between light and darkness. Although the earth was created perfect according to verse one, sin and judgment are revealed in verse two: "And the earth was without form and void (made waste and empty); and darkness was upon the face of the deep." Sin had entered through the pre-Adamic inhabitants of the earth and the result was darkness. It remained for God to speak and bring back the Light (vs. 3) that was there originally. The Spirit tells us that men love darkness because their deeds are evil. Have you ever had the experience of turning over a stone or rock quickly and watching the vermin run for cover at the sight of light? This is typical of a scene in the coming tribulation days when men shall call for the rocks and mountains to fall upon them at the sight of His glorious face of light. Another glimpse of this Light of Christ is seen in the preview of heaven found in Revelation 21:23: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." This same Light can transform our lives right here and now according to II Corinthians 3:18: "But we all, with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord."

III. A CONDITION

I John 1:8-2:1

"If we say that we have not sinned, we make Him a liar, and His truth is not in us."

I met a man the other day who claimed that he was not a sinner. Do not think that this was an unusual case either, for many are like that. After dealing with him about his soul the Holy Spirit convicted him of his lost condition and he was born again. After his conversion, and not twenty minutes from the time he had claimed sinlessness, he asked me to pray for him because he had a terrible temper. Can a dead man feel a load? The answer is "No." Al-

though a ton of lead were dropped on him he would not feel it. Just so the natural man is dead and cannot feel the load of sin. After a man is converted then he is spiritual and can comprehend the things of the Spirit (II Cor. 2:14). The Apostle Paul wrote after his conversion, "Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15). This is the explanation as to why Christians lose the arrogance so characteristic of ungodly men.

Sometimes we meet those who admit that they are sinners but not very big ones. These are the kind that tell only white lies. They can be approached from the standpoint of what the Bible says about their condition. In Romans three, we are told that all have sinned and come SHORT of the glory of God. It does not say how short, just short. If I miss a train by one mile or one inch the effect is the same—I missed the train, and I am not on it. Another argument to use is to ask the individual if he has possibly committed one sin a day. Usually the answer is "Yes." Then take out your pencil and multiply 365 sins for one year by the number of years he has lived since accountability (about 8 years). If he is 28, then the 20 years of responsibility will give him 7300 sins. If he concedes that he has sinned twice a day, the total to date will be 14,600 sins. This is quite an amount for anyone to answer for alone. There is only one remedy for this condition. It will be found in the next point.

IV. A CONTRIBUTION

I John 2:2-6

"And He is the propitiation for our sins."

Truly this was the greatest contribution to the human race that has ever been made. As Isaiah so accurately prophesied, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (53:5). There are only two ways for a man to get to heaven or meet God's demand. One is to live a sinless life from the cradle to the grave and the other is to accept the substitution of a sinless Man on the cross of Calvary in our stead. The former would be acceptable to God, but it is *impossible*. The latter is acceptable to God and is *possible*. It should also be noted that verse two makes the sacrifice of Christ world-wide as do John 3:16 and Hebrews 2:9.

In closing let us look at the sixth verse. Christ is the best pattern of good works that can be found. It is scriptural for Christians to use Him as a pattern for their lives, but it is not scriptural for unbelievers to use Him as a pattern for salvation. Modernism makes this mistake. If we were to sum up the ideal Christian life, it would be in one word, CHRISTLIKE.

THE LESSON ILLUSTRATED

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption;

but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:6-7).

It is just like what happens sometimes in a forest. On a calm day, when all else is silent, something crashes heavily through the branches, and we know a tree has fallen. No axe was lifted; no white lightning streamed; there was only a passing breeze. The wind that did but gently sway the little flower shook down that towering tree, because long before the catastrophe its vital progress had been disturbed, and millions of foul insects had entered it, which, leaving its bark untouched, and its boughs unshorn of their glory, had slowly, silently withered its strong fibres and hollowed its core.

—C. Stanford

"If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8).

A distinguished Methodist minister of the city of Adelaide, Australia, preached on sin, and one of his church officers afterwards came into his study to see him. He said to my friend, the minister, "Mr. Howard, we don't want you to talk as plainly as you do about sin, because if our boys and girls hear you talking so much about sin, they will more easily become sinners. Call it a mistake if you will, but do not speak so plainly about sin." Then my friend took down a small bottle and showed it to the visitor. It was a bottle of strychnine and was marked, "Poison." Said he, "I see what you want me to do. You want me to change the label. Suppose I take off this label of 'Poison' and put on some mild label, such as 'Essence of Peppermint,' don't you see what happens? The milder you make your label, the more dangerous you make your poison."

—J. Wilbur Chapman

POINTED QUESTIONS ON THE LESSON

1. Is it possible for anyone to mock God? (Gal. 6:7; Rom. 6:23)
2. What is the result of sowing to the flesh? (Gal. 6:8a; 5:19-21; Prov. 22:8)
3. What is the result of sowing to the spirit? (Gal. 6:8b-9; 5:22-23; Prov. 11:18)
4. Of what are darkness and light symbolic? (John 1:4-9; 8:12; 3:19-21; Eph. 5:11)
5. Why is it that a sinner does not see his sin? (II Cor. 4:4; Eph. 2:5; I Cor. 2:14)
6. In what two ways are men considered guilty?
 - a. Adamic or inherited (I Cor. 15:22a; Rom. 5:12; Ps. 51:5)
 - b. Personal or present (I Tim. 1:15; I John 2:2; Ps. 51:1-4)
7. Does degree of guilt have anything to do with condemning men? (Rom. 3:23)
8. Is sin a universal thing? (Rom. 3:23; I John 2:2; Rom. 3:10)
9. If Christ died for the whole world, why will not the whole world be saved? (John 3:18; 5:24; 3:36; Acts 16:31)
10. Could Christ have redeemed man without dying? (Matt. 20:28; Heb. 9:22; 2:9; I Cor. 15:3-4)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE LESSON

Dear boys and girls:

What would you think of a farmer who would go out into his garden one day and plant some pumpkin seeds, and then a few days later say to his wife, "Well, I guess I will go out and see if my cabbage has come up yet"? I am sure we have never heard of such a foolish farmer, have we? Naturally, if a farmer plants pumpkin seeds, he expects pumpkins to grow there. If he had wanted cabbages he would have planted cabbage seeds.

But I know a lot of Christians who are more foolish than this farmer. They think they can plant anything in their lives, and yet always expect to have good things grow. God has told us that, as Christians, we should bear fruit. But in order to bear fruit, we must plant God's Word in our hearts. So many Christians plant evil thoughts and hatred and jealousy in their hearts, and still they expect to bear good fruit in their lives. But God's Word says, "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). If a boy or a girl sows bad things in his life, he will also reap bad things, and those things are not only going to hurt other people, but they are going to hurt him. If Mother tells little sister not to touch the hot stove, and she touches it anyway, it will burn her, will it not? So if we do things that God tells us not to do, then it will hurt us.

But there is a wonderful verse in the Bible for us when we do sin. God tells us: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). That does not mean that we can go ahead and sin because God will forgive us anyway, but it does mean that when we do sin we can come to Him and ask Him to forgive us and He will. Then we should promise Him that we will try to walk close to Him so that we will not want to sin again. When we walk close to Him, then we will plant the things in our lives that will make us bear the right kind of fruit.

Yours in the forgiving Saviour,
Aunt Anna

REPENTANCE AND FAITH

FOURTH QUARTER, LESSON 6
SUNDAY, NOVEMBER 9, 1941

LESSON TEXT: Isaiah 1:10-20; Luke 3:1-14; 13:1-5; 15:11-24; Ezekiel 18:20-23; Acts 2:37-39; Romans 6:1-11

PRINTED TEXT: Luke 15:11-24

DEVOTIONAL READING: Psalm 32:1-5

GOLDEN TEXT: "Repent ye, and believe the gospel" (Mark 1:15).

King James Version

Luke 15:11 And He said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 *And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.*

14 *And when he had spent all, there arose a mighty famine in that land; and he began to be in want.*

15 *And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.*

16 *And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.*

17 *And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!*

18 *I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,*

19 *And am no more worthy to be called thy son: make me as one of thy hired servants.*

20 *And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.*

21 *And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.*

22 *But the father said unto his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:*

23 *And bring hither the fatted calf, and kill it; and let us eat, and be merry:*

24 *For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.*

LESSON EXPOSITION

(By the Editor)

We are at a loss to know just why the Lesson Committee chose faith as part of the title for this lesson when all of the passages talk about sin and repentance. Faith is a wonderful subject and worthy of a study all by itself. Take the eleventh chapter of Hebrews for instance. There we have the revelation that men have been saved by faith ever since the days of Abel. Then there is the definite teaching in Ephesians 2:8-9 and Galatians 2:20 that faith is a gift of God and not of man. The decision to take salvation rests with the individual but the faith whereby that is possible is given from heaven and is called the "Faith of Jesus Christ."

Our exposition will deal primarily with Repentance:

- I. THE RELEASE (Luke 15:11-12);
- II. THE REWARD (Luke 15:13-16);
- III. THE REPENTANCE (Luke 15:17-19);
- IV. THE RECEPTION (Luke 15:20-24).

I. THE RELEASE

Luke 15:11-12

The story before us is the old familiar one about the prodigal son. We should be careful too in studying this portion not to forget the kind, forgiving father. If we study the context we shall be able to understand Christ's meaning

that much better. In verse one of this same chapter, we discover that Christ was in the midst of one of those disagreeable contests with the scribes and Pharisees. They had objected because He had permitted the publicans and sinners to congregate about Him and hear the gospel, "Then drew near unto Him all the publicans and sinners for to hear Him." The publicans or tax-gatherers were greatly despised by the upper-class Jews and even regarded as thieves. Matthew was a publican and a Jew as was Zacchaeus. Sometimes Romans held the job but in most cases they were Jews. Although Jews, they were not permitted in the synagogues or to participate in public prayers. It is these people whom the prodigal son in our story represents. They were unbelievers and needed salvation as did the Pharisees, typified by the elder, unforgiving son. It is true that from the figure used, father and son, that we might expect the publicans to be saved and backslidden, but that is not the case. If the publicans are viewed as typical of the nation Israel, then this is true because the nation Israel is God's wayward child and will eventually be brought back to restoration from backsliding. The story can also be used quite correctly to portray backsliders.

In verses eleven and twelve we have the sad spectacle of a son asking for his inheritance even before his father's death. This is the same as saying to the Dad, "I wish you were dead but since you are still hanging on I want my portion now." How very unkind of the son and yet it is a picture of men today refusing to glorify the God Who made them and Who controls the very breath and sustenance of their lives. The father sadly granted his request and released him to go his own way. "All we like sheep have gone astray, we have turned everyone to his own way."

II. THE REWARD

Luke 15:13-16

As is always the case with sinners, the son's substance was wasted with riotous living. His bank-roll was gone, character soiled, and respect had vanished. As we studied last Sunday, he had already done his sowing and now the time of reaping and reward had arrived. The thorns and thistles were beginning to prick. A man always has lots of friends when he has money but they disappear with the money. It is said of this son that "no man gave unto him." One man seemed to be his friend, for he gave him a job tending swine but evidently forgot to pay or feed the prodigal because he only had hog fare for his meals—husks. When a man is sin-sick, he needs more than "husks." What could one unbeliever do for another in like condition if he were dying? It is like one drowning man trying to save another. When the blind lead the blind, they both fall into a ditch (Matt. 15:14). We were in conversation with a Communist one day who said that his socialist philosophy or scheme would eventually bring about a Utopian condition on earth. For the sake of argument we answered, "Suppose you are right. Then what do you do about the question of life after death?" His answer

was as pathetic as any we have ever heard, "We have nothing to offer" and then added "because we do not believe in an after life." Disbelief in a thing does not annihilate it. I would rather believe in an after life and be ready than not to believe in it and not be ready. If I am wrong in the first conclusion I have lost nothing, but woe unto me if I accept the latter and am wrong.

III. THE REPENTANCE

Luke 15:17-19

When men are down and out they do a good deal more thinking than is evident on the outside. Talk to a drunk man sometime who is too drunk to hide his real feelings. He will tell you how low he is and how sorry he is for it. Too often he forgets his confession after becoming sober. The prodigal began to think about the joy and plenty of his old friends back home. He realized that he was a sinner and that was when things began to happen. He even rehearsed his speech over to himself—the speech he would make when he saw his Dad again. He was going to ask to be only a servant, for he considered himself too great a sinner to be restored to sonship.

The repentance of this man was "sorrow for sin." It caused him to turn away from sin. One of the Old Testament words for repentance is SHUBH and means "to turn." It will be found in such passages as Jeremiah 3:14, Ezekiel 18:30, and Nehemiah 1:9. When used with unbelievers it refers to their conversion. It is not an act apart from conversion but coincident with it. On the day of Pentecost, Peter advised the people to repent for the remission of sins (Acts 2:38). The angels of heaven rejoice over one sinner that repents (Luke 15:10). Here repentance is tantamount to conversion. Unbelievers can return to their Maker and be assured of a warm reception. They must, however, be convinced that their present condition is hopeless and that they NEED a Saviour. The decision is theirs, for God will not force any man into heaven. But if they do not know that they are lost and going to hell, why should they accept salvation from a place they do not believe in or for one for which they are not headed? Many years ago Queen Victoria offered a pardon to every deserter of the English army and navy, but made it conditional on their surrender. Thus if a man was guilty but surrendered, he would receive a full and free pardon, but if he did not surrender, he remained guilty and a fugitive for the rest of his life. In either case, the decision was left up to the individual and that is what God does with all men. He is not willing that any should perish, but neither will He transgress the power of choice given them by Himself. The Spirit and the bride say come and so do Christ and the Father.

IV. THE RECEPTION

Luke 15:20-24

The father had not forgotten his son through all the years of his sin. Not a day went by, but what he anxiously looked for his return. This reminds us of a young man who was saved in the old Water Street Mission in Brooklyn.

One night in the grip of despondency and ready to commit suicide, he looked at the clock and realized that at that moment, 8:00 P.M., his mother was praying for him. Eight years before, he had tearfully promised to do this every night until he was saved. The thought of the praying mother brought him to his senses and not very many minutes later he was found in the Mission asking God for mercy.

One day the father was rewarded by seeing his son on the distant horizon. Quickly he ran and welcomed the son home. Although the son insisted that he be made a servant, the father gave him a high place and there was a great time of rejoicing because the "dead" son was back. Just so is the Holy Spirit seeking men that they might decide to turn from sin to God. So willing is God to save them that when He sees the spark of decision He runs to their rescue and does the rest. He imparts faith, (Eph. 2:8-9), regenerates (Titus 3:5), and baptizes them into the Body (I Cor. 12:13). They are made sons and joint-heirs with Jesus Christ. "Beloved, now are we the sons of God."

In the case of backsliders, the analogy is much the same. The difference is that the "son" is saved, but dead in fellowship and works. After a merry time in the world, he is restored to the Saviour he left and the reception is equally as precious, for God's grace is greater than all our sins. God does not like to have us make license of His grace, and if we do so, will punish us accordingly. Note Paul's words on this: "Shall we continue in sin that grace may abound? God forbid" (Rom. 6:1).

THE LESSON ILLUSTRATED

I call to mind an occasion when the son of a Christian man was guilty of an act of disobedience in the home. Hearing of it, the father quietly but firmly said, "Son, I am pained beyond measure at your conduct." "How well," said that father, "I remember his return from school at mid-day, his quiet knock at the study door, his clear tremulous utterance, 'Father, I am so ashamed of myself by reason of my conduct this morning.' Refuse to restore him!" said the father. "Unhesitatingly I confess that I never loved my boy more than at that moment, nor did I ever more readily implant the kiss of forgiveness than at that instant. Refuse to restore him; disown him, have him leave the house, take another name, say that he had no place in the family—not my child!" And shall we dare to attribute such conduct to the Holy Father in heaven, "Who spared not His own Son, but freely delivered Him up for us all?"

—Henry Varley

POINTED QUESTIONS ON THE LESSON

1. Who were the publicans? (Matt. 9:9; 21:32; Luke 19:2-10)
2. Is there a second way of life that can be offered sinners? (Gal. 1:6-9; Acts 4:12; John 14:6)
3. What three possible interpretations are there of the prodigal son?
 - a. Type of the Unbeliever (Isa. 53:6)
 - b. Type of Backslidden Israel (Jer. 2:13; 3:11-12)

c. Type of Backslidden Believer (Matt. 26:69-75)

4. What is the Bible meaning of repentance? (To turn away: Zech 1:3; Matt. 3:2, 7-8; 9:13)

5. What will the unbeliever's repentance net him? (Salvation: Mark 2:17; Luke 13:3; 15:7)

6. What will the nation Israel's repentance net her? (Restoration and possession of the land: Isa. 10:21; Jer. 7:5, 7)

7. What will the backslider's repentance net him? (Restoration and fellowship: Mark 16:7; John 21:15-17; I John 1:9)

8. Can a man be saved without believing he is a sinner? (Acts 16:30; Luke 18:22-24; Isa. 1:18; Rom. 3:22-23)

9. Does God ignore or transgress man's power of choice? (Matt. 11:28; Rev. 22:17; Josh. 24:15)

10. How willing is God to forgive? (Isa. 44:22-23; 55:7; Eph. 4:32)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS

Dear boys and girls:

Last Sunday we talked about what happened to boys and girls who do not do what Jesus wants them to do, and do not live close to Him. This Sunday let us see what we miss by not walking close to our Saviour.

Once there was a very rich man who had two sons. One of the sons came to him one day and said, "Father, I would like for you to give me all the money that you have saved for me. I am tired of staying here at home. I would like to get out into the world and live like the people do who seem to be having such a good time." So his father gave him his money and the son left his home, and lived a wicked life. You have heard this story over and over again about the Prodigal Son and how he lived and how unhappy he was.

But let us look at the story in a different way, and think only of the fact that he left his home. Just imagine what all he left behind when he left that happy home! He left a good bed to sleep in; for his money could not last very long, and soon he had no place to sleep. He left the good meals behind that were prepared for him every day. Food costs money, and when he had spent all his money, he could not buy any more food. He left a warm house and it was no doubt a beautiful house, because the owner of it had lots of money. But most of all, he left his father's love. His father still loved him very dearly, but the son had gone so far away from home, that his father could no longer show his love for him.

But there was only one thing this son had to do in order to have all the good things he had had before, and he did that thing. He said, "I will arise and go to my father." His father could not even wait until he reached the house, but he ran out to meet him. He was just ready to ask his father to make him a hired servant, because he was so sorry for what he had done, and he did not feel that he deserved to be called a son; but before he could say a word, his father told the servants to fix a good

meal for him, and put shoes on his feet and a ring on his finger. He was so happy that his son had returned, that he wanted to do everything for him.

That is how eager God is to have His children come back when they have strayed. Return to God now if you have wandered away from Him, and make Him happy. You will be happy too.

Yours in the loving Saviour,
Aunt Anna

UNION WITH CHRIST

FOURTH QUARTER, LESSON 7
SUNDAY, NOVEMBER 16, 1941

PRINTED TEXT: John 15:1-10
DEVOTIONAL READING: Ephesians 3:15-21

GOLDEN TEXT: "Abide in Me, and I in you" (John 15:4)

King James Version

John 15:1 I am the true Vine, and My Father is the husbandman.

2 Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the Word which I have spoken unto you.

4 Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

5 I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.

6 If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in Me, and My Words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.

9 As the Father hath loved Me, so have I loved you: continue ye in My love.

10 If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.

LESSON EXPOSITION

(By C. Reuben Lindquist)

Today's lesson brings before us a familiar portion of God's Word. But while familiar, it has often been greatly misunderstood. This graphic passage deals with the believer's union with Christ. In the simplest of terms, the Lord Jesus not only declares what He expects of the believer who has become identified with Him through faith, but He also describes the significance, and the importance that He attaches to this relation with the believer.

The language is unmistakable. "I am the Vine, ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit: for without Me ye can do nothing" (John 15:5). Believers in Christ as branches growing out of the vine are not only invited, but are expected to bear fruit to the praise and glory of God.

We deal with the passage under four headings:

- I. THE FRUITLESS BRANCH (vs. 2)
- II. THE PURGED BRANCH (vs. 2)
- III. THE WITHERED BRANCH (vs. 6)
- IV. THE FRUITFUL BRANCH (vs. 5)

I. THE FRUITLESS BRANCH John 15:2

Fruitless Christians constitute the greatest tragedy in the Christian church today. Many there are who profess to know the Lord Jesus Christ as Saviour, and yet whose lives are absolutely barren as far as spiritual fruit is concerned. Many are so enamored and occupied by the things of the world that they have not time for spiritual meditation. Others, because of some sorrow, misfortune, or tragedy, have permitted themselves to become embittered toward both God and man, with the result that their lives are devoid of anything that savors of union with Christ.

The Lord Jesus Christ, in speaking of the fruitless Christian, tells specifically what will eventually happen to such an one. He declares, "Every branch in Me that beareth not fruit, He taketh away."

Rather than permit a Christian, whose life is a hindrance rather than a blessing to his fellowmen, to continue bringing reproach on the cause of Christ, God takes that one (away) home to be with Himself. The Apostle Paul, in writing to the Corinthians confirms this truth when he says, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep" (I Cor. 11:29-30).

God desires that Christians shall bear fruit. But if the believer in Christ be-littles this God-given privilege, spurns and rejects this obligation, then God in love and mercy will deal with that one according to His own good pleasure.

We consider next:

II. THE PURGED BRANCH John 15:2

The second fact which we note with reference to the various branches described by our blessed Lord is this, that "every branch that beareth fruit, He purgeth it, that it may bring forth more fruit."

Someone has said that if you want something done, you'll have to get a busy man to do it. When Christ desires more fruit, He calls upon the Christian who is already bearing fruit. It is the Lord's desire that His child shall ever increase in fruitfulness.

As one observes the husbandman of the vineyard dress and prune the vines, it appears at times that there will be nothing left. But the vine-dresser who knows his business cuts away all the unnecessary branches, and leaves only those which will bring forth more fruit. And so with each succeeding season, He cuts and prunes that in turn the branch might bring forth "more fruit."

So is God's dealing with the Christian. He would cut away and purge all that makes for outward show in order that the life might be more fruitful.

Sometimes the purging involves keen testing and chastening (Heb. 12:5-7, 11); at other times severe suffering or persecution (I Peter 2:19-22). Yet, through it all, the hand of the loving Saviour can be seen as He purges the branches for greater fruitfulness. God has a purpose in purging the life. "I have chosen thee in the furnace of affliction" (Isa. 48:10).

III. THE WITHERED BRANCH John 15:6

The withered branch describes the Christian whose life at one time was fruitful, but who through carelessness and indifference has become cold and fruitless. This one becomes a misfit, tossed to and fro, never satisfied with anything. This type of Christian withers and dies as far as his testimony and usefulness is concerned, and the record is, "Men gather them, and cast them into the fire, and they are burned" (John 15:6; Matt. 3:10; 7:19). This does not for one moment imply that the back-slidden Christian loses his salvation, but it does mean that the child of God who drifts from the loving Father loses his joy and testimony, thereby forfeiting his testimony and becoming the prey of men. Paul describes this type of believer as a castaway or one who has been cast off, when he says: "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beatech the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:25-27).

Last of all we consider the branch which brings joy to the heart of God.

IV. THE FRUITFUL BRANCH John 15:5

In interceding for the Colossian believers, the Apostle Paul prayed: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10). This is God's desire for every true believer. The apostle Peter sums up the spiritual virtues when he closes by saying: "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (II Peter 1:1-8).

The fruitful Christian is one who has willingly turned from the sinful things of the world to serve the Lord Jesus Christ (Rom. 6:21-22).

The fruitful Christian is one who has determined to "walk in the Spirit," to be "led of the Spirit," and thus brings forth "the fruit of the Spirit" (Gal. 5:16-26).

The progression in fruit-bearing as revealed in the fifteenth of John is significant: (vs. 2a), "fruit"; (vs 2b), "more fruit"; (vs. 5), "much fruit." Our Saviour closes this interesting analogy by declaring: "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples" (John 15:8).

May we determine by God's grace to glorify our heavenly Father in bearing "much fruit."

THE LESSON ILLUSTRATED

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing" (John 15:4).

"On one occasion there sat opposite me in the corner of a railway train a young man busily reading. He held his book so that I could see what it was, and I noticed that it was *The Imitation of Christ*. When the people had left the car, I sat beside him and said, 'You have a fine book there.' He looked at me and replied, 'I am glad you think so.' 'Yes,' said I, 'it has been a great help to me, but I have found something better.' 'Better?' said he 'Do you think there is anything better than imitating Christ?' I said, 'There is for me, anyhow.' 'What do you mean?' he asked. 'I have always been a bad hand at imitation,' I answered. 'When I learned drawing, when I tried as a lad to throw the cricket ball, and since I became a minister, I have always been a poor hand at imitating, and much more so, in imitating the Lord Jesus; but if my drawing master could only have passed the spirit of his genius into me, he might have drawn through my hand or wrist, as with his own; or if the captain of the cricket team could have infused himself into me, he might have thrown that cricket ball as far through my hand as through his own; and if the holy man with whom I was first associated in the ministry could have inspired me, he could have preached as good a sermon by my lips as by his own. But all these suppositions are impossible; yet, in the case of the Lord Jesus, it is the simplest fact that He can impart Himself into the heart; so that religion is no longer imitating Jesus Christ, but having Christ in the soul to repeat in us His own holy and blessed life.'"

—Rev. F. B. Meyer, D.D.

"The influence of religion in the human heart may be compared to the effect of electricity on a piece of iron. At first, but an inert mass of cold metal, it becomes, by the presence of the electrical current, a magnet capable of activity in manifold ways, and of exerting power, which, when looked at in its original state, seemed an impossibility."

—Phillips Brooks

POINTED QUESTIONS ON THE LESSON

1. Where does the believer obtain strength for fruit-bearing? (Hos. 14:4-8; John 15:4-5; Gal. 2:20; Phil. 1:11; I John 2:29)
2. Does God desire fruit in the Christian? (John 15:16; Eph. 2:10; Col. 1:10)
3. Should the Christian who is fruitful bear still more fruit? (John 15:5, 8; I Cor. 9:8)
4. What is God's purpose in purging the Christian? (Mal. 3:3; John 15:2; Heb. 12:10-11)
5. In the fruitful life, what are some of the qualities which abound? (II Cor. 8:9; Phil. 1:9; II Pet. 1:5-9)
6. How do the results of sin compare with the fruits of righteousness? (Prov.

10:16; 11:18; Rom. 6:21-23; 7:5; James 3:18)

7. Does the fruitful Christian walk in the Spirit? (Col. 2:6-7; I John 2:6)

8. What are the fruits of the Spirit? (Gal. 5:22-23; Eph. 5:9)

9. Are there blessings in store for the fruitful Christian? (Ps. 1:3; 128:1-2; Isa. 3:10)

10. Is God glorified by the believer's fruit-bearing? (John 15:8; Phil. 1:11)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE LESSON

Dear boys and girls:

Today we read in our Bibles about bearing fruit for Jesus. Jesus tells us that He is the true Vine and we are the branches. Now what are the branches for? Why to bear fruit, of course. But the branches must have life in them if there is to be any fruit. Did you ever see an old dead branch with any fruit on it? Of course not. The branch draws its life from the vine and fruit is produced because of that life. If we have asked the Lord Jesus Christ to come into our hearts and cleanse us from sin, then we have life which shall bring forth fruit for Him. You remember He said, "I am . . . the life" (John 14:6). So if He makes His home in our hearts we have His life within us.

If you want to know what kind of fruit should be in your life, read Galatians 5:22-23. These are the things which our Saviour wants to see in those who are children of God.

Now there are some boys and girls who do not have any fruit for Jesus in their lives. That is because they have never let Him come into their hearts. Others have some fruit because they have invited Him into their hearts. Still others have more fruit because they let Him teach them how to live for Him. But those who really love Him above all else, and want to please Him more than themselves will have much fruit for Him.

Do you want to be a "much fruit" branch of the Lord Jesus Christ? Then be sure to read your Bible and pray every day. And when you pray, let Him talk to you in your heart; and He will teach you what things must come out of your life in order that there may be room for much fruit.

Yours in our loving Saviour,
Aunt Anna

PRAYER & THANKSGIVING

FOURTH QUARTER, LESSON 8

SUNDAY, NOVEMBER 23, 1941

LESSON TEXT: Matthew 6:5-15; Ephesians 5:20; I Thessalonians 5:16-18

DEVOTIONAL READING: Psalm 107: 23-31

GOLDEN TEXT: "Pray without ceasing. In everything give thanks" (I Thess. 5:17-18).

King James Version

Matt. 6:5 *And when thou prayest, thou shalt not be as the hypocrites are:*

for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 *But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father Which is in secret; and thy Father Which seeth in secret shall reward thee openly.*

7 *But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.*

8 *Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him.*

9 *After this manner therefore pray ye: Our Father Which art in heaven, Hallowed by Thy name.*

10 *Thy kingdom come. Thy will be done in earth, as it is in heaven.*

11 *Give us this day our daily bread.*

12 *And forgive us our debts, as we forgive our debtors.*

13 *And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.*

14 *For if ye forgive men their trespasses, your heavenly Father will also forgive you:*

15 *But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

Ephesians 5:20 *Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.*

I Thessalonians 5:16 *Rejoice evermore.*

17 *Pray without ceasing.*

18 *In everything give thanks: for this is the will of God in Christ Jesus concerning you.*

LESSON EXPOSITION

(By Hilland H. Stewart)

What could be more appropriate for a Thanksgiving lesson than this one on "prayer and thanksgiving" arranged by our Lesson Committee? These two truths are closely associated in God's Word. Therefore, we cannot have a real thanksgiving day without having a prayer day, and, conversely, we should not have a prayer day without having a thanksgiving day. Besides being related subjects, these are also very significant and timely subjects. How we long to see the multiply blessed people living under the Stars and Stripes bow down and express their gratitude to God and then earnestly beseech Him to guide us back to the straight and narrow way. This is not a penchant for bringing back the sentiment of pilgrim days. It is not a wish for perfunctory ritualism. It is not even a plea for a respectful and a reverent thanksgiving season (as desirable as that would be). It is an urgent appeal in view of imminent need and danger. We do need to turn back to God. The Great Commission Prayer League is calling for a week of prayer, November 16-23. We hope and pray that it will meet with an eager response.

For our outline, we observe the following phases of prayer:

I. THE ACCESS OF PRAYER (Matt. 6:5-15)

II. THE ADVOCATE OF PRAYER (Eph. 5:20)

III. THE ADJUNCT OF PRAYER (I Thess. 5:16-18)

I. THE ACCESS OF PRAYER

Matthew 6:5-15

Due to the fact that the Lord's prayer was discussed in the lesson for December 15, 1940, in the Church Number of *Grace and Truth*, we will not repeat that part of the text, but will confine ourselves to verses five to eight in this section of our discussion.

"And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward." Prayer is not to be indulged in hypocritically. It seems almost incredible that those who have access to God would waste their efforts on the ears and eyes of men. But doubtless all of us at some time or other have been guilty of praying flowery and pious prayers for the ears of men, rather than God. What a shame! Well, Christ says, "They get that which they desire. But those who pray to God get their reward."

"But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father Who is in secret, and thy Father Who seeth in secret shall recompense thee." The fact that finite creatures have access to the very throne room of the eternal God, there to present their praises and petitions, is a truth that beggars description. But though this truth is beyond description and comprehension, it is not beyond believing. Thank God, prayer is a reality. The promises of God's Word are true—"thy Father Who seeth in secret shall recompense thee." Those who have come to God in prayer know that His promises are true. God grant that we shall come to the realization that prayer is not perfunctory ritualism, but it is access to God where we can really ask and receive.

II. THE ADVOCATE OF PRAYER

Ephesians 5:20

"Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father." This verse contains truth which we wish to use in both this point and the next point of our discussion. In this point we shall confine our thought to the "name of the Lord Jesus Christ" and reserve the discussion of giving thanks for the last point.

In the last few minutes, I have been listening to a sermon being delivered over the radio. Condition after condition was laid down whereby people may come to God in prayer and receive. "If you will do this"; "if you will do that"; "if you will do something else, then God will hear your prayers." How men like to put the emphasis on what they can do so that God will answer prayer. But God does not put the emphasis at all on human merit. "And whatsoever ye shall ask in My name that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My name, I will do it" (John 14:13-14). It is entirely on the basis of what Jesus Christ has done for us that we can approach God in prayer. No other plea will avail before God

other than asking in Jesus' name. But how God delights to do things for those who dare to ask simply on the basis of Jesus' merits and intercession before God. "We have boldness and access with confidence by the faith of Him" (Eph. 3:12). But someone may say, "I thought that faith was the key that unlocked the storehouse of God's treasures." And they are exactly right. But it is faith in the work of the Lord Jesus Christ and believing that God will give us our requests because we come asking in the name of the Lord Jesus Christ. This is an important truth and it does need emphasizing. As we previously stated, men do so love to present their own merits when they come to God. We need to recognize this and come to God in a way in which He can bless us.

Now it is true that there are certain conditions that we must meet before we come to God in prayer. For instance: "But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear" (Isa. 59:2). But let us note that sin turns men's hearts away from God. God cannot hear sinners, because sin separates us from God; and we do not come to Him in faith when we are conscious of sin. So while unconfessed sin keeps us from God, confessed sin is not the basis on which we can claim God's promises; it is asking in His name. And then the promise is, "He that spared not His own Son, but delivered Him up for us all, how shall He not *with Him* also freely give us all things?" (Rom. 8:32). What a marvelous provision God has made for His own in the person of the Lord Jesus Christ!

III. THE ADJUNCT OF PRAYER

I Thessalonians 5:16-18

"Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you." Here in this passage we have two truths which are vitally connected and inseparably linked in the Word of God—prayer and thanksgiving. We also see them so linked in such passages as I Timothy 2:1: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men." Likewise Philipians 4:6: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

Now we believe that there is a very definite reason why God has so closely correlated these two truths. Of course it is normal, reasonable, and right that praise and thanksgiving should accompany our petitions to God, but we believe that there is a deeper reason than that. We believe that there is some special benefit for the Christian in so doing. Let us note the case of the ten lepers whom Christ healed. We find the story recorded in Luke 17:12-19. They met Christ and earnestly requested, "Jesus, Master, have mercy on us." As they went to show themselves unto the priests in obedience to Christ's instruction, they were cleansed. And the inspired account says, "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified

God, and fell down on his face at His feet, giving Him thanks: And he was a Samaritan." And we note the answer of our Lord: "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger." And then Jesus spoke words of real significance: "Arise, go thy way: thy faith hath made thee whole." The nine did receive physical healing. But had they had thankful hearts, they would have recognized that this man Who could cleanse them from leprosy could also cleanse them from sin. This tenth leper was made every whit *whole*. His soul was saved.

The above is a close parallel with the prayers of many Christians. We come to God with our requests. Then we go about our way and scarcely note how God answers. He always does; but often we fail to recognize it, and if we do, we take it so much for granted. It is when we get down on our knees and count our many blessings and offer up sincere thanksgiving that our spiritual eyes are opened and we realize how faithful God is in answering prayer. Then we are in position to lay hold of God in real faith and claim His marvelous promises. Thanksgiving wonderfully strengthens the faith; and how faith and thankfulness do please the heart of our loving Heavenly Father!

THE LESSON ILLUSTRATED

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6).

A man was standing in a telephone booth trying to talk, but could not make out the message. He kept saying, "I can't hear, I can't hear." The other man by-and-by said sharply, "If you'll shut the door you can hear." His door was not shut, and he could hear not only the man's voice, but the street and store noises too. Some folks have gotten their hearing badly confused because their doors have not been shut enough. Man's voice and God's voice get mixed in their ears. They cannot tell between them. The bother is partly with the door. If you will shut that door you can hear.

—S. D. Gordon

POINTED QUESTIONS ON THE LESSON

1. Whom should we seek to please at all times? (Matt. 6:5-6; Eph. 6:6; Col. 3:22; I Thess. 2:4)
2. Does God hear the quiet prayers and even those which are unuttered? (Ps. 34:15; Isa. 65:24; Matt. 6:7-8)
3. Is access to God dependent upon man's own good works? (John 14:13-14; 15:16; 16:23; Eph. 2:18; 3:12; Heb. 4:14-16)
4. Is there power in the Name of Jesus? (John 1:12; 16:23-24; 20:31; Acts 4:12; 10:43; Rom. 10:3; I Cor. 6:11)
5. Should the Christian have faith that God will hear and answer his prayer? (Ps. 34:15; 86:7; 145:18-19; Isa. 30:19;

Jer. 33:3; I John 5:14-15)

6. Can prayer be hindered by anything in our lives? (Ps. 66:18; Isa. 59:2)

7. Will the Lord cleanse man of any obstructions to prayer? (Jer. 33:8; I John 1:7, 9)

8. Are God's promises limited, or do they include all blessings? (Ps. 84:11; Rom. 8:32; I Cor. 3:21-23)

9. Is praise related to prayer? (Phil. 4:6; Col. 4:2; I Thess. 5:16-17)

10. Should the believer abound in thanksgiving? (Ps. 50:14-15; Eph. 5:20; Col. 3:17; I Thess. 5:18; Heb. 13:15)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE LESSON

Dear boys and girls:

When we come near Thanksgiving Day, we think of prayer, because thanking God is one of the things we do when we pray. Sometimes we get so busy asking God for things, that we forget to thank Him for the things that we already have.

Today in our lesson, Jesus teaches us how to pray. There are some people who like to pray out in public where everyone can hear them. It is all right to pray in public, but not for the reason that these people pray. They pray in order to make people think that they live prayerful lives, and yet perhaps they never pray at home in silence. God hears the silent prayer as well as the one that others can hear. So Jesus tells us to go away from everyone else and shut the door and pray to God in secret. God wants us to have prayer alone with Him so that we can not only talk with Him but He can talk with us.

There are other people who think that God will hear them better if they just keep repeating their prayers over and over again. They make up prayers and keep saying them, and the prayer does not actually come from the heart. When God does not answer right away, He does want us to keep praying, and that is so we will learn to trust Him more. But just to say words that do not really come from the heart will not do any good.

Above all, let us remember to thank God for all He has done for us. Two good verses for us to learn are found in I Thessalonians 5:17-18: "Pray without ceasing; in every thing give thanks." Let us remember to give thanks not only at the time when we celebrate Thanksgiving Day, but on every day throughout the year.

Yours for thankful hearts,
Aunt Anna

CHRISTIAN LOVE

FOURTH QUARTER, LESSON 9
SUNDAY, NOVEMBER 30, 1941

LESSON TEXT: John 13:34-35; I Corinthians 13:1-13.

DEVOTIONAL READING: Psalm 145:9-21.

GOLDEN TEXT: "We love Him because He first loved us" (I John 4:19).

John 13:34 *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*

35 *By this shall all men know that ye are My disciples, if ye have love one to another.*

I Corinthians 13:1 *Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.*

2 *And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.*

3 *And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.*

4 *Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,*

5 *Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;*

6 *Rejoiceth not in iniquity, but rejoiceth in the truth;*

7 *Beareth all things, believeth all things, hopeth all things, endureth all things.*

8 *Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.*

9 *For we know in part, and we prophesy in part.*

10 *But when that which is perfect is come, then that which is in part shall be done away.*

11 *When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.*

12 *For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.*

13 *And now abideth faith, hope, charity, these three; but the greatest of these is charity.*

LESSON EXPOSITION

(By Hilland H. Stewart)

"When did your reformation begin?" was asked of a Christian worker in London, who had once been a criminal.

"With my talk with Lord Shaftsbury," was the reply.

"What did he say to you?"

"I don't remember much, except that he took my hand in his and said, 'Jack, 'Jack, you'll be a man yet.' It was the touch of his hand electrified by his soul of love.

It is that touch of love that has characterized effective Christian service the world over. An old Arabian proverb says, "The neck is bent by the sword, but the heart is only bent by love." Love is the only way the Christian wins others to Christ.

So we believe this study on "Christian Love" will be used of God to cause

Christians to let this first-named fruit of the Spirit (Gal. 5:22) be more evident in their lives. We observe:

I. The Designation of Love (John 13:34-35)

II. The Desideration of Love (I Cor. 13:1-3)

III. The Demonstration of Love (I Cor. 13:4-7)

IV. The Duration of Love (I Cor. 13:8-13)

Since the Revised Version translates the word "charity" as "love," we shall use that word in our discussion.

I. THE DESIGNATION OF LOVE

John 13:34-35

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another."

Love is the badge of the Christian. Many attractive insignia are obtainable today which may be worn on the coat lapel or the dress to indicate that one is a Christian. These are fine, for they give a silent testimony to all who observe them. But such insignia might be worn by those who profess, but do not possess. But love is a badge that positively designates one of Christ's disciples. This may seem strange when we first think of it, for it would seem that the unsaved could also love. But the Scriptures indicate that they have "natural affection" but not love, for "love is of God, and every one that loveth is born of God, and knoweth God" (I John 4:7).

II. THE DESIDERATION OF LOVE

I Corinthians 13:1-3

Now we go to Corinthians thirteen for the rest of our lesson. This masterpiece of literature, Paul's great hymn of love, came to the Corinthians gratis. It was over and above what they asked or expected, and probably above what they desired. The church at Corinth had sent a number of questions to the great Apostle and this first Corinthian letter was the answer. The principal interest of the questions seems to have centered around spiritual gifts, particularly tongues. The answers to these questions, Paul gives them in the twelfth and fourteenth chapters. But in the midst of this discussion, he gives them this beautiful dissertation on love, a thing seemingly lacking in their thought and conduct. Note the closing words of chapter twelve: "But covet earnestly the best gifts: and yet show I unto you a more excellent way." Then Paul names seven desirable gifts, but concerning each one he says, "Without love it profiteth me nothing."

First on the list of these useless gifts apart from love Paul mentions tongues. Even the eloquent tongues of men and of angels become as a "sounding brass or a clanging cymbal" (R.V.) without love. The gift of prophecy was great, but valuable as this gift was in the foundational period of the church, it was profitless without love. The gift of understanding mysteries and of knowledge coveted by so many still leave a person as nothing if he has not love.

And faith that is able to remove mountains, how often we have all earnestly wished for that gift! It is less important than love, for without love a person is nothing. And last of all the gift of giving is named. Most of us do not crave that gift as we do the others and likely the Corinthians were of a similar frame of mind. But when we do give a little to the Lord's cause, we usually think we have done a magnificent thing. But Paul says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

Love is not only important to the Christian, it is vital!

III. THE DEMONSTRATION OF LOVE

I Corinthians 13:4-7

"Love suffereth long and is kind." When Romney, the promising young artist, heard Sir Joshua Reynolds say that it was too bad he had married, for he might become a great artist if he were not burdened with a wife, he immediately left the plain country woman he had married and went to London. There he found success. Work became his passion. Landscapes came from his brush that are worth many, many thousands. After spending thirty years basking in the spotlight of London's applause and living a dissolute, morally weak life, he returned to his wife when his health gave way. She took him back and nursed him tenderly and cared for him the rest of his days. Someone has rightfully said that the spirit manifested by this wife was worth more than all the pictures Romney produced. That is the love that Paul is here speaking of. "Love suffereth long and is kind."

"Love envieth not." One real test of love is to ask ourselves, "Am I really happy about my brother's gain or am I envious?" If there is envy, there is no love; if there is love, there is no envy.

"Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." Weymouth translates this, "Love is not forward and self-assertive, nor boastful and conceited. She does not behave unbecomingly, nor seek to aggrandize herself, nor blaze out in passionate anger, nor brood over wrongs."

"Rejoiceth not in iniquity, but rejoiceth in the truth." The thought here is that love never is desirous of seeing an injustice done or to see the wrong triumphant. Love always rejoices when the right triumphs.

"Beareth all things, believeth all things." We have a very interesting thought brought out in this first clause—"love beareth all things." The word "beareth" means to cover. Strong defines the Greek word *stega* from which "beareth" is translated as: "to roof over; figuratively, to cover over with silence." And that is what love does. It is superfluous to stop here and say that the scandals we so like to flaunt and parade are not prompted by love. Contrarily, love roofs over with silence and hushes up the things that do not need exposing. Many lives and tes-

timonies for Christ have been injured immeasurably because some scandal-monger felt it a Christian duty to expose and spread some mistake or weakness which should have been covered over with love.

And this same love which covers over, optimistically believes, hopes, and endures all things. Such love as this is exemplified by the poor old mother who was seen waiting at the entrance of the penitentiary to take home with her her son who was soon to be released. That is the love that believes, hopes, and endures all things, and that is the love that will lift such a ruined person back to a place of respectability once more. Love has power!

IV. THE DURATION OF LOVE I Corinthians 13:8-13

The eternal durability of love is brought out in this closing section of the chapter. Paul here contrasts the permanence of love with the fluctuation of these dispensational truths—prophecy, tongues, and knowledge; and with the termination of two personal truths—faith and hope.

These sign gifts—prophecy, tongues, and knowledge—were soon to pass away, Paul told the Corinthians. Weymouth makes this clearer when he says, "brought to an end." This letter was written at the very time the transition was taking place. These gifts after which the Corinthians were seeking (especially tongues) were shown to be much less important than love, for love goes on and on through all dispensations, but the dispensational gifts change, and they did shortly thereafter disappear. We grant that there are many religions which still claim these gifts, but the Scriptures make it very clear that they were given for a special work in founding the church and then were taken away. In the early days of the church, these gifts were necessary, for they knew and prophesied in part, but soon the perfect came—the completed Revelation, the Bible, and then that which was in part—tongues, prophecy and partial revelation—was taken away. When John completed the Revelation, he pronounced a curse on anyone adding to or taking from this perfect Book. Those who profess such gifts as receiving revelation above that which is now written are false and deceptive.

Then Paul swings from the dispensational things to the relationship of these personal truths—faith, hope, and love—when we shall be face to face and know as we are known. The superiority of love to faith and hope is beautifully expressed in the excerpt from D. M. Pantton's sermon: "All salvation is wrapt up in faith; all reward is wrapt up in hope; but all heaven is wrapt up in love, for it is the nature and the home of God; and our coming perfection which lessens the need and diminishes the intensity of other graces, only expands the power and enlarges the sphere of love. . . . Love is the greatest, because faith is not a goal but a road—to salvation; hope is not a goal but a road—to joy; but love is a goal, not a road—for God is love." Faith will end in sight in that day, hope will end in realization in that day, but love goes on and on forever.

THE LESSON ILLUSTRATED

"Charity never faileth" (I Cor. 13:8).

In Brooklyn one day I met a young man passing down the streets. At the time the war broke out, the young man was engaged to be married to a young lady in New England, but the marriage was postponed. He was very fortunate in battle after battle, until the Battle of the Wilderness took place, just before the war was over. The young lady was counting the days at the end of which he would return. She waited for letters, but no letters came. At last she received one addressed in a strange handwriting, and it read something like this: "There has been another terrible battle. I have been unfortunate this time; I have lost both my arms. I cannot write myself, but a comrade is writing this letter for me. I write to tell you that you are as dear to me as ever; but I shall now be dependent upon other people for the rest of my days, and I have this letter written to release you from your engagement." This letter was never answered. By the next train, she went clear down to the scene of the late conflict, and sent word to the captain what her errand was, and got the number of the soldier's cot. She went along the line, and the moment her eyes fell upon that number, she went to that cot and threw her arms around that young man's neck and kissed him. "I will never give you up," she said. "These hands will never give you up; I am able to support you; I will take care of you." My friends, you are not able to take care of yourselves. The law says you are ruined, but Christ says, "I will take care of you."

—Moody

POINTED QUESTIONS ON THE LESSON

1. What is the source of all love? (Eph. 2:4; I Thess. 3:12; I John 4:7-8)
2. What is the greatest possible act of love? (John 15:13; Rom. 5:6-8; I John 4:10)
3. Is love an evidence of our relationship to the Lord? (John 13:34-35; I John 3:14; 4:12)
4. Is it possible to love God without loving men? (I John 3:17; 4:20; 5:1)
5. Will love guarantee a circumspect walk? (Phil. 1:9-10; I John 2:10; James 2:8)
6. What are the results of love? (I Cor. 13:4-7; Col. 3:12-14; I Pet. 3:8)
7. Is Christian love practical? (Luke 10:37; Gal. 5:13; I John 3:18)
8. Does love seek to exalt self and to expose the faults of others? (Prov. 10:12; Rom. 13:10; I Cor. 13:4-5)
9. How much love should the Christian manifest toward others? (Matt. 19:19; Mark 12:31; John 13:34; 15:12; I Pet. 1:22)
10. What is the duration of true Christian love? (Prov. 17:17; Song of Sol. 8:7; Jer. 31:3)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE LESSON

Dear boys and girls:

Two Sundays ago we studied about fruit-bearing. I wonder if you read in Galatians 5:22-23 what the fruit is. If you did, perhaps you remember that the very first one mentioned was love. To-day we want to learn more about love. First, let me tell you about a little girl who was sitting on her father's lap and telling him how much she loved him. She said, "Daddy, I love you a million dollars' worth." Then he asked her what she had in her hand. She showed him two pennies which some one had given her. He asked her to give him one of them, but she clasped her little hand tightly shut and said, "No, I want both of them."

Now, boys and girls, do any of you have the kind of "love" which boasts about how great it is—but refuses to show itself in doing things for others? That is not real love. It is only selfishness or self-love.

The love which we want to think about to-day is Christian love, that is, love for one another. Moses had told the Israelites that they should love their neighbors as themselves. But the Lord Jesus Christ wants us to love one another even as He loved us. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another" (John 13:34). How did He love us? He loved us with such a great love that He left His heavenly home and the Father, and came to earth to die on the cross for our sins. We cannot die for others' sins as Christ did. We must love Him enough to help Him. We must love Him enough that we will learn to know and love Jesus.

Yours in the presence of Jesus,
Aunt Anna

A RECRUCIFYING OF JESUS (Continued from page 322)

is said.

And why should Rome have fallen into such error, when the Apostle Paul, himself a Roman citizen, wrote so clearly to the early Church at Rome.

For in that He (Christ) died, He died unto sin ONCE: but in that He liveth, He liveth unto God (Rom. 6:10).

Added to this we have the Epistle to the Hebrews multiplying the "Once" of Calvary.

By His (Christ's) own blood He entered in ONCE into the Holy place, having obtained eternal redemption for us (Heb. 9:12).

So Christ was ONCE offered to bear the sins of many (Heb. 9:28).

By the which will we are sanctified through the offering of the body of Jesus Christ ONCE for all (Heb. 10:10).

But this Man (Jesus Christ), after He had offered ONE sacrifice for sins FOREVER, sat down

on the right hand of God (Heb. 10:12).

For by ONE offering He hath perfected FOREVER them that are sanctified (Heb. 10:14).

And then setting forth the all-sufficiency of the finished work of Christ from a practical standpoint, the Holy Spirit adds these words.

And their sins and iniquities will I remember no more.

Now where remission of these is, there is NO MORE offering for sin (Heb. 10:17-18).

Furthermore, even if the Mass were what Rome claims it to be, a recrucifying of Jesus, there would be no power in such a recrucifying to remit sins, for the Scripture says:

Without shedding of blood is no remission (of sins) (Heb. 9:22).

How much blood is shed on the Catholic altar? None! Therefore, the Mass is impotent to do for its adherents what it claims to do.

THE RESURRECTION OF CHRIST

Rome worships a crucifix which indeed is typical of Catholicism. Jesus Christ is ever kept in a place of death upon the altar. But according to the Gospel of God's Word the resurrection of Christ is just as important as the death. For in I Corinthians 15:17 we are told:

And if Christ be not raised, your faith is vain; ye are yet in your sins.

Thus if Christ is continually recrucified and never resurrected, men and women seek in vain for forgiveness. It is no small wonder that all a Catholic has to look forward to at death is purgatory.

How different the ~~of~~ the grace of God. How positive ~~er~~ than uncertain are its glad ~~things~~ to the sick soul. The Apostle Paul gives us this glorious ~~one~~:

Who was ~~ed~~ for our offences, and ~~ra~~ again for our justification.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 4:25; 5:1).

Peace with God NOW! How glorious the fact! How satisfying to the soul! What a contrast to the Mass shrouded in mystery.

So before the tribunal of God's unalterable and sacred Word, the Mass stands condemned as unscriptural, unreasonable, and unethical.

To our readers who may not know the soul-satisfying peace which God gives, remember God gives this peace to the "Whosoever" that believes on His Son, our risen Lord and Saviour Jesus Christ, Who said, "It is finished."

S O S

One Hundred Twenty-five Missionaries in Danger!!!

of a loss of their "Grace and Truth" subscription. For years free subscriptions to missionaries have been made possible through the gifts of faithful Christians at home. 125 of these subscriptions have expired. Would God have you provide a subscription for a worthy, appreciative missionary? The foreign subscription price is \$1.75—\$1.25 in clubs of five. Let's not fail the missionaries!

IS UNITY SCRIPTURAL?

(CONTINUED FROM PAGE 323)

same spirit and soul in another body here on earth. We believe the repeated incarnations of man to be a merciful provision of our loving Father to the end that all may have opportunity to attain immortality through regeneration as did Jesus (Unity's Statement of Faith, Sec. 22).

This in the face of God's revelation which declares,

It is appointed unto men *once* to die, but after this the judgment (Heb. 9:27).

Further the Word declares of all believers,

To be absent from the body, and to be present with the Lord (II Cor. 5:8).

The unbelieving dead are shown to be absent from the body and present in an inescapable hell.

The rich man also died, and was buried. And in hell he lift up his eyes, being in torments (Luke 16:22-23).

He has no hope of escape for there is "a great gulf fixed." There is no reincarnation in another body on earth.

That we be not "children tossed to and fro and carried about by every wind of doctrine" let us learn to "search the Scriptures daily to see whether these things be so."

WHO IS JESUS CHRIST?

(CONTINUED FROM PAGE 318)

"never man spake like this man." They were astonished at His doctrine, for He taught as One having authority and not as the scribes.

A man named Nicodemus slipped around after dark to have a consultation with Him. He too made the mistake of ranking the Savior as a mere human teacher. He addressed Him as a "teacher come from God." The miracles of Christ had impressed him, but as yet he did not grasp the fact that he was standing in the presence of the only begotten Son of God. Well, the first lesson laid before him by this great Teacher was this: "Except a man be born again, he cannot see the Kingdom of God."

Now let us look at point number two. "A MAN OF SUCCESSFUL EXECUTIVE ABILITY." Suppose we read the first chapter of the gospel of John. There we are told that "all things were made by Him," that He is the Creator of the universe, that the only begotten of the Father was made flesh and dwelt among men. Then again in the epistle to the Colossians, chapter one, we read another startling comment. Verse sixteen tells us that "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by Him, and for Him." Then once more we read in Hebrews one, verse three: "He upholds all things by the Word of His power."

You and I have wondered about the forces of the universe. The physics professor could not explain gravity, chemical affinity, or even electricity. Some mysterious force gripped and guided the universe making it a unit in precision and purpose. What was it? None could tell us. High sounding scientific terminology could not quite hide this impressive mystery. Yet here is the answer. He, the Son of God, the Lord Jesus Christ, upholds all things by the Word of His power. Executive ability? We will admit it. And an executive ability of an unusual sort.

Now, point number three. "HIS UNIQUE INITIATIVE." In this connection let us turn to the ninth chapter of the gospel of John. Here a man receives sight who has been blind from his birth. In Luke, chapter five, a poor ulcerated, matterated, stench-reeking, nauseating leper hears the cheering words, "I will make you clean," and in a moment this leper stands with a flesh as pure and as clean as that of a babe. In the seventh of Luke, Jesus is seen to take the hand of a dead young man. The corpse obeys his voice, and a moment later, the widow of Nain clasps to her breast the vigorous pulsating form of her restored son. You may call this initiative if you choose, but it is the most unique of any initiative of which I have ever heard.

(CONTINUED ON PAGE 342)

CALLING ALL YOUNG PEOPLE!

"Young People of the Rockies"



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- § Songs
- § Testimonies
- § Inspiring Messages

Sunday 5:30 to 6:00
KFEL 950 kilocycles
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Finally, we look at the closing phrase of this tribute: "HIS SMILING COURAGE AND UNFAILING GOOD CHEER." It is just here that the travesty of this thing reaches its climax. The intimation is offered that the Saviour was always ready with a pat after-dinner story, that He was a sly joker, a promulgator of puns, in fact an all-around humorist. Is it not strange that not one of these jokes or after-dinner stories is recorded, that no hint of such lightness is given anywhere in the Book? This idea of reducing our incarnate Lord, the "man of sorrows and acquainted with grief," to the level of a loquacious toastmaster or village cut-up, is a severe commentary upon the spiritual status of the author of such bunk.

There's a new Jesus now of the modern sort
Hale fellow, well met and real good sport.
He's the life of the party and sorrow abhors.
He swings a mean driver, and wears plus fours.
He belongs to the clubs and attends the shows,
And feels right at home in evening clothes.
He can manage a factory or play the clown.
His yarns make you laugh till the tears stream down.
An attractive Jesus He seems to be,
But He's not my Saviour of Calvary.

The Bible teaches that the Lord Jesus was born of a virgin. Complete details are given in chapter one of the Gospel of Matthew. Here Matthew quotes Isaiah 7:14: "A virgin shall conceive and bring forth a Son." The English word "virgin" is translated from the Hebrew word "Almah" which word is NEVER used in Hebrew literature for anyone other than a pure and virtuous unmarried woman.

Perhaps you know of someone who teaches something other than this. But we are giving you God's Word. I am well aware that there are those who say that they do not believe this. However, unbelief cannot in any sense change the facts of God's plainly given Word. Unbelief in any man can but effect the destiny of his own immortal soul. Let us not forget that the "wisdom of this world is foolishness with God." For it is written, "He taketh the wise in their own craftiness."

Now, just as the birth of Christ was different from any other birth, so was His death. Jesus was NOT a martyr. Profane hands were not laid upon Him without His consent. It was for this death that He came into the world, to become an offering and a sacrifice for our sins, to die for our sins according to the Scriptures. His own words in comment upon this reveal the answer, and that in accord with the eternal purpose of God as revealed in the Word. Listen to His words in John 10:18: "No man taketh My life from Me. I lay it down of Myself. I have authority to lay it down, and I have authority (power) to take it again. This power was given Me of My Father." It was as a perfect sacrifice for sin, that He met perfectly the demands of my guilt and shame. He became sin for me that I might become the righteousness of God in Him.

And yet the story is not finished. There is still a greater aspect of this event.

Death could not hold its prey,
Jesus, my Saviour,
He tore the bars away,
Jesus, my Lord.

He was delivered for my transgressions but He was raised again for my justification. Hastily they put the embalmed body of Jesus in the new tomb of Joseph. It was close to the High Sabbath. That is why they hurried. But the enemies of our Lord remembered that He had said: "after three days, I will rise again." So they sealed the tomb and made requisition for detachment of Roman troops to give strict guard before that tomb. They would prove to the world that Jesus was dead, and that He would stay dead. But the angel of the Lord descended from heaven and rolled away the stone from the door, and lo, the tomb was empty. The grave clothes were there in the perfect form of His embalming shroud, but wonder of wonders, the undisturbed embalming shell, of linen and embalming spices, was empty. And now we can shout in triumph, "Now is Christ risen from the dead and become the firstfruits of them that slept."

It is the empty tomb that seals our hope. It is the power of His resurrection.
(CONTINUED ON PAGE 344)



MRS. LEON I. ROSENBERG

THE BETHEL MISSION of Eastern Europe

2223 Monroe Street, N.E.
Minneapolis, Minnesota



REV. LEON I. ROSENBERG

RUIN OR RELIEF?

NAZISM caused RUIN and DEVASTATION in the invaded countries; but INCOMPARABLE is the plight of the MILLIONS of JEWS there because of INHUMAN HOSTILITIES and CRUSHING ATROCITIES to which they are subjected. Driven from their homes and business, confined in GHETTOS and deprived of means of livelihood, they are exposed to STARVATION. Spiritually benighted without THE GOSPEL—THE LIVING HOPE, they are in utter despair.

"Is there NO BALM in GILEAD?" Is there NO HELP for the starving masses and PERISHING CHILDREN?

Our Christian Relief

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ANGELS

BY J. W. BERG

(Continued from last month)

III. THE RANKS OF ANGELS

THERE are degrees of dignity among angels. Among un-fallen angels, the Bible mentions only two by name. First: Michael, who is represented as an archangel. The prefix "arch" is a title of Greek etymology and means "chief" or "captain." Accordingly, in Revelation 12:7, Michael is described as being in command of an army of angels, waging a successful war against Satan (Lucifer) and his angels. The functions of his office seem to be related especially to Israel (Dan. 12:1), and possibly, the Second Coming of Christ (Cf. I Thess. 4:16 with II Thess. 1:7).

The other angel mentioned in Scripture is Gabriel. Although not called an archangel, he is, nevertheless, an angel of high rank, for he describes himself as habitually standing in the presence of God (Luke 1:19). From the fact that he was sent to interpret the vision and prophecy of the "seventy weeks" to Daniel (Dan. 8:16; 9:21), and later was sent to Nazareth to inform Mary that she had been chosen to be the mother of the Messiah, it would seem that his ministry is especially related to instruction regarding "the times of the Gentiles" and the First Coming of Christ (Luke 1:26-38). The Apocryphal books, held uncanonical by Protestantism, add the names of two other angels, viz. Raphael (Tob. 3:17), and Uriel (II Est. 4:1).

The Scriptures mention two classifications of angels. The first are the cherubim, to which class Lucifer, before his fall, belonged (Ezek. 28:14). Of this class, some were assigned to guard the Garden of Eden, to prevent the return of Adam and Eve to the tree of life, after their expulsion from the Garden (Gen. 3:24).

Cherubim likenesses were made of gold, and placed upon the Ark of the Covenant—one on each side of the Mercy-seat—facing each other. They were also embroidered on the hangings of the tabernacle. They symbolized the presence and unapproachability of Jehovah.

The other celestial group mentioned in Scripture are the seraphim. The name "seraphim" comes from a Hebrew word meaning "burning." The only reference to them is in Isaiah six, where they are described as adorning the holiness of God, and employed in the ministry of atonement.

But, glorious as the angels are, and endowed with great dignity and power, they are all in subjection to Jesus as Man, for God has enthroned Him, as Man, above all things—"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him" (I Pet. 3:22). And their relation to Jesus Christ also fixes their relation to us who are the "sons of God" by faith in Christ.

According to the order of creation, we are inferior to angels in dignity; but in Christ, we are really above angels in affection. For, the Father loves His Son better than his servants, the angels; and the believer is loved as the Son is loved. And we shall yet be above angels in dignity, for "we shall judge angels" (I Cor. 6:3).

Even now, angels, though a higher order of created beings, occupy the servants' place toward us, for, "are they not all ministering spirits, sent forth to minister to them who shall inherit salvation?"

IV. THE MINISTRY OF ANGELS

ONE of the principal functions of the heavenly host is to be ever praising the name of the Lord (Ps. 103:21). They are represented as standing on the right and left hand of Jehovah (I Kings 22:19), engaged in the perpetual liturgy of the glorious temple above. That temple, unlike those on earth, has never lacked worshippers; the anthem of praise has never been silent there. But, as there is a constant worship of God by angels in heaven, so also, there has been a constant ministry of angels here in the world; and, while the visible activity of angels is suspended during most of this dispensation, because God now speaks to us through

His Word, eternity will doubtless reveal that their ministry toward us now was, nevertheless, effective and indispensable. There will probably be a revival of their visible activity when this age of grace closes, for to them is committed the preparation of the judgment of the nations (Matt. 13:30, 39-42), and they are to accompany Christ on His Second Advent (Matt. 25:31).

The interest manifested by angels in Christ and His work, as seen by their attendance at His birth, His temptation in the wilderness, His agony in the Garden, His resurrection and ascension, is proof of their deep interest in the work of human salvation. Because of their superior knowledge, the angels know for what position, in the universe, God has destined man. They know that the sceptre of dominion was wrested from man by Satan. They know that man is yet to be restored to his rightful place, through the Representative Man, the Man Christ Jesus.

For this reason they watch over us (I Cor. 4:9); for this reason they sympathize with our low estate and rejoice in God's good will toward us. For this reason they minister unceasingly for our salvation and rejoice over every sinner that repenteth. The interest felt by the angels in all that concerns the eternal welfare of men, form a very humbling contrast to our cold indifference about matters that concern us far more than them. What pity would fill your heart for the passengers on a sinking ocean vessel who were so indifferent to their fate that they would pursue their usual amusements and sport with the raging foam while they sank to a living grave! Just so, with the heavenly host there is deep sympathy and intense interest to see souls saved, while with us, there is only cold indifference and unconcern.

It is encouraging to know that there are created beings of great intelligence who, amid all the havoc and decay that sin has brought in, remain undimmed in their pristine beauty and goodness, whose love has never known chill and whose loyalty to God has never faltered. It is heartening to think that God has servants who not only understand His will, but execute it too; servants who fly swift as the wind, and who, for ready apprehension and ever-burning ardor, are flames of fire. It is comforting to learn that these beings, so swift, so strong, and so holy, are sent forth by God "to minister to them who shall be heirs of salvation."

We are sometimes accustomed to plead rank or position as an excuse for our neglect in rendering service to others. Let angels teach us, by example, the blessedness of willing obedience and sympathy for those who, in our self-exalted opinion, are reckoned beneath us in knowledge or position.

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GRAND RAPIDS, MICH.

DID JESUS GO TO HELL?

(CONTINUED FROM PAGE 319)

answer to this question we find in Ephesians 4:8-10 in the declaration:

Wherefore He saith, When He (Christ) ascended up on high, He led captivity captive, and gave gifts unto men.

(Now that He ascended, what is it but that He also descended first into the lower parts of the earth? (into the "paradise" section of "Hades")

He that descended is the same also that ascended up far above all heavens, that He might fill all things.)

The One Who moved "paradise" was none other than Jesus Christ. He first descended into the "paradise" section of

"Hades" and then moved "paradise" to "the third heaven" when He ascended up on high. Hallelujah! What a Saviour!

The answer to our question, "Was Jesus in hell suffering for our sins between the cross and the resurrection?" is an emphatic, "No." Rather, He descended into the "paradise" section of "Hades" and triumphantly delivered the captive souls of the believing dead, taking them with Him into the third heaven, when He ascended up on high.

WHO IS JESUS CHRIST?

(CONTINUED FROM PAGE 342)

tion that spells victory for the sinner. It is the empty tomb that makes the colossal difference between religion and salvation.

Who is Jesus Christ? He is the eternal Word of God made flesh. He is

the One Who has revealed God to man, Who was made flesh, Who did no sin, but Who became sin for me that I might become the righteousness of God in Him, and triumph of triumphs, He is risen! He lives! And because He lives I shall live also! This Jesus Christ is my hope, My Saviour. Is He yours, my friend?

THE CUP AND THE BAPTISM

(CONTINUED FROM PAGE 324)

Christ inward and invisible; outward and seen of men.

No man yet has fully explained the mystery of Christ's sufferings in Gethsemane where He spoke of this cup of suffering. Whatever was implied, He drained the cup to the last bitter drop, and by this purchased redemption and made atonement for His people (see Genesis 44:1-2) and for the world. One of the great creeds of the church speaks of the "unknown suffering of Christ"; and well might we mention them thus, for who can fathom what was entailed in His being made sin, Who was the Righteous One, or His losing sight of the Father's face, Who was the Eternal Son?

How this mysterious cup which was His Own should also be ours might be thought by some to be beyond explanation. And so it would seem to be, insofar as explaining to one another. However, each should know something of His cup.

Not that any suffering of ours as Christians should ever be counted efficacious. (Let it be far from our thoughts!) For Christ was once offered (Hebrews 9:28). Nevertheless, it is given to us to travail in behalf of men that they might know the grace of God and receive it! What pangs, other than these, would cause Paul to affirm so earnestly his "great sorrow and unceasing pain" of heart. That the mystery of his suffering is just as difficult of penetration from the standpoint of those looking on as were the sufferings of Christ is attested by the words which follow those already quoted:

For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh (Rom. 9:1-3).

Nay, beloved, these are words too deep for wisdom—but not for sympathy! When we have tasted His cup in intercession for the precious souls of men, we shall experience revival. Oh, for the blessing of weeping and agonizing Christians, torn in spirit in behalf of the lost! What we have lost through thinking lightly and praying slightly concerning these!

As to the baptism of His sufferings, we can know these much better. His outward suffering can be felt easily enough by us all. We have been whipped, and can therefore feel His scourging somewhat. We have felt the prick of a thorn, and have a small appreciation of that which His brow suffered. We may know the shame of being laughed at or spit upon, or even nakedness. Other men have been crucified, and we have been told the pains. This suffering was seen upon His countenance, being expressed in every aw-

THEY ARE STILL ALIVE BUT IN GRAVE DANGER

Dear Christian Friends: A grave situation befell on the part of humanity in Russia. Thousands of human beings are slaughtered daily and millions upon millions, are subjected to starvation, exposure and untimely death. Of course, the Christians there will suffer the most.

Being aware of this fact and already bearing the brunt of the foresaid situation, they are urgently appealing to the Christian people in the United States to help them in their critical situation. Following is a part of their appeal dated in Moscow, Russia, July 10, 1941 and recently received by the Russia Inland Relief Mission:

We beg you to approach all American Christians with an appeal to help us in this critical hour, which carries poverty, destruction and starvation. We hope that you will fulfill our request, and we shall patiently await a speedy response from our American brothers and sisters in Christ. It will encourage us greatly to hear that they are willing to help us by their prayers and means in our great need, not only in word, but in deed.

The door to help them is still open by the way of the Pacific.

Please assist us in supplying their vital needs, by your prayers and liberal free-will offerings, which should be sent directly to the:

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Rev. John Johnson, Founder and General Director,

357 South Hill St., Room 527-G, Los Angeles, Calif.

ful grimace and contortion of the face. Thus the meaning of His baptism is clearly understood and we may all partake.

Of the two men to whom He spake that day upon the road to Jerusalem, one was the first of the disciples to suffer this baptism (Acts 12:1-2) and the other was the last (Rev. 1:9). In addition to the disciples, there were countless other, of whom the Apostle Paul speaks in I Corinthians 15:29-30, who, in behalf of the lost, counted it not loss to lay down their very lives; in peril of which fate Paul himself stood at that very time.

Peter also taught this lesson, and later demonstrated it. In his first epistle, he said:

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps (I Pet. 2:21).

And again in the same epistle:

Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but inasmuch as ye are partakers of Christ's sufferings, rejoice: that at the revelation of His glory also ye may rejoice with exceeding joy (I Pet. 4:12-13).

While it may not seem that there is a great call today for outward baptism of suffering unto death, we cannot tell how soon even such a day might come upon us. Meanwhile, there are harder things than dying. Cowards even seek to die at times. Any visible suffering which we undergo in behalf of the salvation of the lost and any pains taken to this end may be counted as sharing His baptism.

On the other hand, no outside influence should be necessary, other than the work of the Holy Spirit in us, to make us partakers of His cup. None of us will ever know fully His anguish over the lost souls of men, but we are all called to share it. It is not enough to know that the Bible teaches that all men outside of Christ are lost—it is necessary for us to feel it. And more than this, we must be exercised by it. Our experience then may not be something we can talk about to others, but it will have practical results in the salvation of precious souls which will be apparent through all eternity.

AN ASTONISHING CHILD

(CONTINUED FROM PAGE 315)

He knows our thoughts, our hopes, our fears, our heartaches, and our sins. "All things are naked and opened before the eyes of Him with Whom we have to do." To seek to hide anything from Him is folly. And yet, although He knows even our worst faults, He loves us. Proof of this is seen when we look to the Cross where He died to pay the penalty for our sins. Knowing our need of a Saviour, and the hell to be shunned and the heaven to be gained, He submitted Himself to the shameful death of the Cross as our Substitute. He "bore our sins in His own body on the tree." Then He arose from the dead in triumph and ascended into heaven. Con-

sequently, He is a living Saviour and able to save to the uttermost to-day. Moreover, He not only knows how to save, but He can solve every problem of your life.

To-day, the wise and loving Saviour knows just what you need. He knows it better than you. He knows it better than I. Furthermore, He is able and willing to meet your need. Why not let Him solve your problems and meet your need?

—A. H. Y.

BRITISH-ISRAELISM AND THE PYRAMID

(CONTINUED FROM PAGE 320)

Now someone may say that since they believe the Bible and believe in salvation we should endorse them or at least not oppose them. But should we? In the first place, do they believe the Bible? They say they do, but we are persuaded after reading their literature that they put more credence on what they interpret from the Pyramid than on what they get from the Scripture. Then, we ask, do they really believe in salvation through Jesus Christ? Those who put their faith in Christ immediately become spiritual children of Abraham and heirs according to the promises God made to him (Gal. 3:7-9, 29). Why then should any group seek the blessings of Israel on a physical basis when they may be theirs on a spiritual basis? We must agree with Mr. G. Goodman's statement in this matter: "British-Israelism is a false and dangerous theory, that can only lead men to hope in the flesh, to expect 'national blessing while they continue in personal rejection of Christ and disobedience to God.'"

Our answer to the question, "Is the British-Israel Theory Scriptural?" must be a decided negative. We are persuaded that Satan is in the movement,

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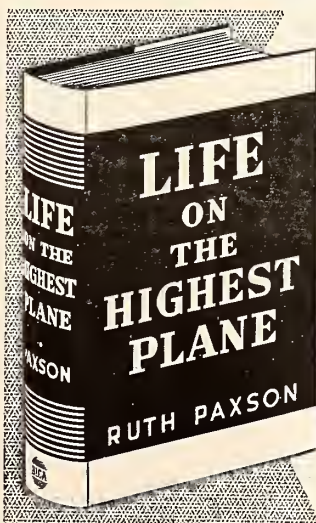
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and it is another attempt to swerve people from the truth. Hence, we must thoroughly disapprove of this movement, even though we know that many conscientious people may be embracing it.

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(CONTINUED FROM PAGE 330)

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"They have quite a few Mercury cars here in Africa, and I saw a Lincoln Zephyr at Costermansville. All these miners and merchants around here drive big, new, late model cars, so old Shasta looks pretty decrepit among them. Mr. Anogonastaris, who brought up his radio for me to use, just bought a new Buick Sedan and a new Chev. truck. He told me, Sunday, that as soon as I am able I may use his new Buick and go where I please. But I am anxious to get back to Ikozi as soon as possible, as the industrial work is practically standing still. The school also has been rather upset during my illness. The truck is here, so I will drive it out to Ikozi as soon as I am able.

"Friday. Well, I still seem to be holding my own. I had three visitors yesterday afternoon.

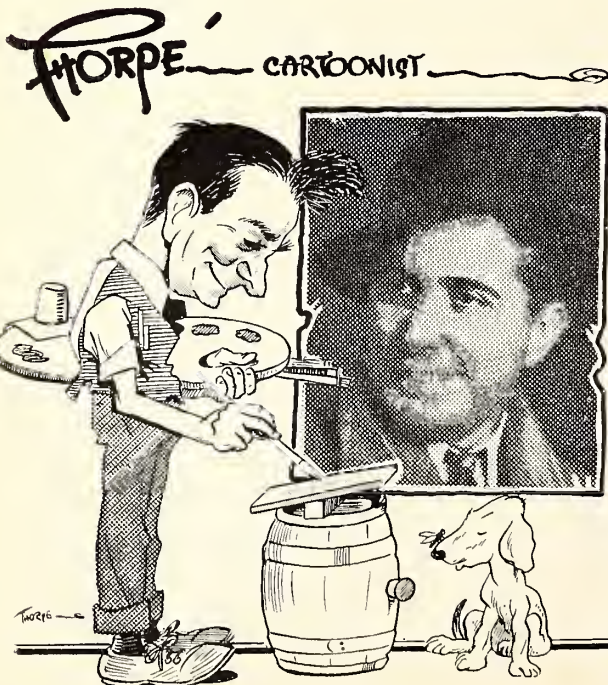
"Mother, I thought of you on your seventy-third birthday.

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QUORKO AND HIS SUBSTITUTE

(CONTINUED FROM PAGE 327)

won him to repentance and faith in the Saviour for whose sake Charley had chosen to suffer in his stead.

Earnestly do we urge each person to believe that Jesus took your place, and suffered the penalty of your sins that you should be saved from sin and hell. It is eternally true:

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that WHOSOEVER BELIEV-
ETH IN HIM should not
perish, but have everlasting life
(John 3:16).

For He hath made Him to be
sin for us, Who knew no sin;
that we might be made the
righteousness of God in Him
(II Cor. 5:21).

Reader, remember it is God who tells
us that Jesus "suffered for sins, the
Just for the unjust, that He might bring
us to God, being put to death in the
flesh, but quickened by the Spirit" (I
Peter 3:18). God cannot lie. Unbelief
is a terrible sin. Do not make God a
liar. Sincerely acknowledge your sin,
and gratefully and immediately thank
your loving Saviour Jesus Christ for
suffering the wrath of God in your
stead.

What Thou my Lord hast suffered
Was all for sinner's gain;
Mine, mine was the transgression,

But Thine the deadly pain.
Lo, here I fall, my Saviour!
Tis I deserve the place;
Look on me with Thy favor,
Vouchsafe to me Thy grace.

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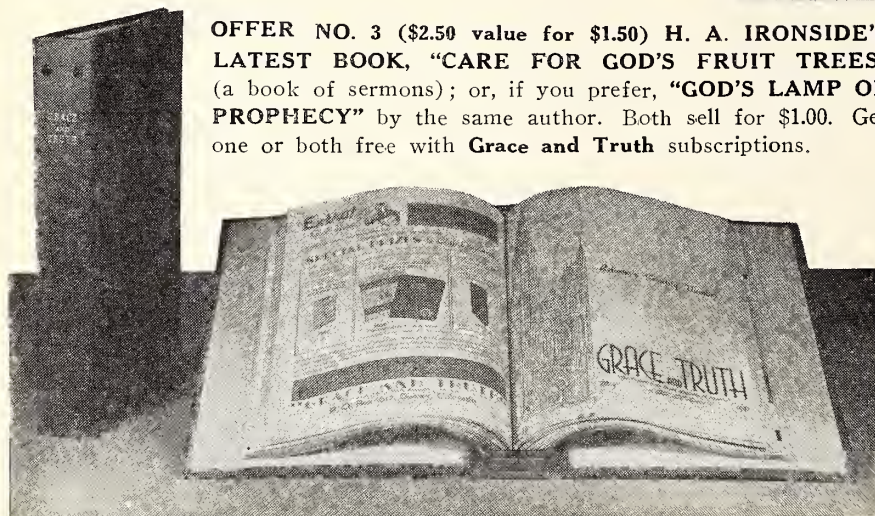
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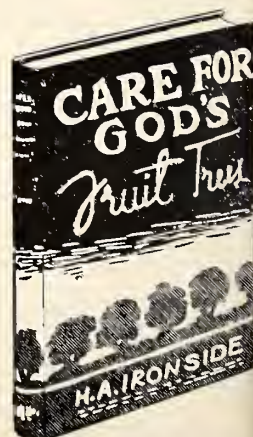
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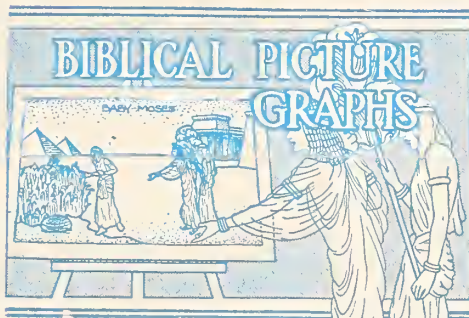
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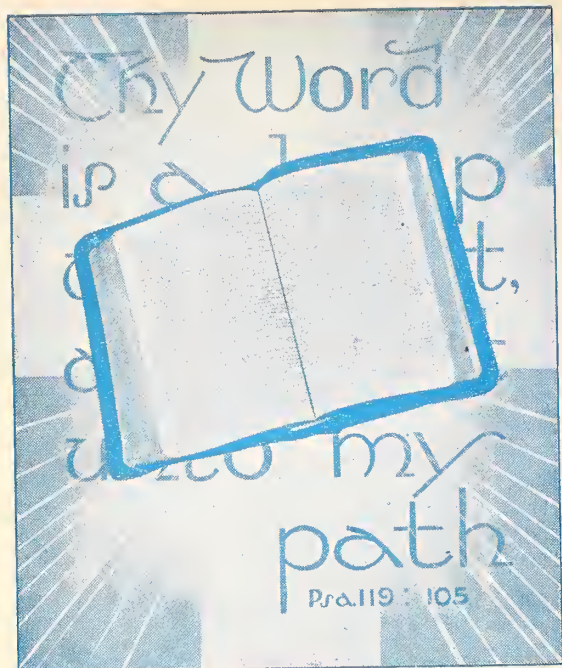
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Justification Number

GRACE *and* TRUTH

November • 1941

BY VINCENT BENNETT



"MAGNIFY HIM WITH THANKSGIVING" Psalms 69:30

Our Responsibility . . .



To instruct and prepare the young men and women whom God has sent to the Denver Bible Institute for training this season. This can be accomplished only as individual Christian friends everywhere will pray and give toward the support of this fundamental testimony. We desire, under God, to meet our responsibility. But we can only succeed if each and every one of you will meet

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VOL. XIX

NOVEMBER, 1941

No. 11

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THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16, 17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6, 7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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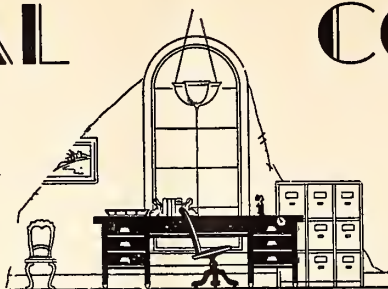
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"How should man be just with God?" Job's question has received a multiplicity of answers during man's six thousand years of speculation and theorizing. But all of these answers have centered around the only thing man knows of (apart from God's revelation)—his own efforts. While to the natural man "doing his best" may seem like a great deal, yet to God "man's efforts to be just with Himself" likely seem like the efforts of a firefly to light the Mammoth Cave. Or we might compare such efforts to some one trying to wash filthy linen clean and white in coal tar. We are not fatalists, but facts are facts, and lifting oneself by his bootstraps always accomplishes the same thing.

But God is not limited as is man. It has been aptly stated that God is limited in that He cannot change or lower the character of righteousness to man's standards, but He does have resources to meet the demands of righteousness for man. God's answer to Job's question is found in Romans 3:24: "Being justified freely by His grace through the redemption that is in Christ Jesus."

It is with real joy that we present to our readers this Justification Number of *Grace and Truth*. And more than that it is with unspeakable gratitude to our heavenly Father that there is such truth to present.

NATIONAL THANKSGIVING WEEK—1941



THE Great Commission Prayer League is sending out a clarion call to all Christians for a week of prayer, November 16—23. Pastors, lay-workers, editors, radio announcers, and all of God's people are all called upon to accept a vital part in promoting prayer for the nation.

We all readily admit that there is a real need. America faces some troublous times unless God

intervenes. But do we really believe that prayer will change things? So often we assume a fatalistic attitude and conclude that perilous times are upon us and that nothing can change it. But God says, "If My people, which are called by My name, shall humble themselves, and *pray*, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). We are sure that God would be pleased to spare America from impending judgment if His people will turn back to Him and put themselves in the place where God can use them. The world needs the Gospel and America is the nation that is in a position to send our missionaries to the dark corners of the earth if God's people were willing to be used of Him.

May there be a hearty response to the appeal for a week of prayer. We know that God will do His part if His people will ask Him.

—H. H. S.

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DR. BEAL MINISTERS IN DENVER

THE speaker for the Christian Emphasis Week conducted at the Colorado Woman's College was Dr. R. S. Beal, pastor of the First Baptist Church of Tucson, Arizona. His ministry each morning during the chapel hour, together with the personal interviews, was blessed of the Lord to the salvation of many of the young women on the campus.

His ministry and testimony were likewise a blessing to the members of the faculty and staff of the Institute. During his sojourn in the city

SPECIAL NOTICE !!!

If you would like for a friend to receive a sample copy of our big special January Christian Americanism Number send the name and address at once.

Feature Articles by:

Dr. Herbert Lockyer
Dr. Dan Gilbert
Dr. Vincent Bennett
H. H. Ragatz
C. R. Lindquist

Rev. Beal addressed two sessions of the Sunday Afternoon Bible Class which convenes each Sunday afternoon in the Institute's downtown auditorium at 2047 Glenarm Place; he brought an inspirational message to the students at the campus, and concluded his Denver ministry by bringing the message on The Bible Institute of the Air program sponsored by the Institute each Sunday evening. Inasmuch as Dr. Beal is a member of the Board of Directors of the Institute, a special meeting was called for the purpose of Christian fellowship and for the consideration of certain issues vital to the work of the Institute. We count it a divine provision to have Dr. Beal as a member of the Institute Board. His counsel has always been most helpful. As he returns to his church in Tucson, the united prayers of students and faculty go with him.

—C. R. L.

TOO MUCH COMPETITION

THE world has just been informed that there will be no Nobel peace prize given this year. The Swedish government made the announcement at a moment when some of the bloodiest fighting the world has ever seen was taking place around Moscow.

As soon as this war is over, we are confident that again there will be many aspirants for the coveted prize. Even now there have been hints of plans for a new world order that will completely outlaw war, it is hoped. However good they may be, they will have to improve greatly to beat those which followed the last war, and present slaughter is the testimony of their failure. The pacifist plague that followed that war can best be described by Jeremiah "saying Peace, Peace; when there is no peace" (Jer. 6:14).

We are old-fashioned enough to believe the Bible when it declares that peace will only come when the right King rules this earth. "Behold, a king shall reign in righteousness . . . and the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. 32:1, 17).

—E. E. L.

WHAT MOTTO MAY BE ENGRAVED ON THE NEW GARAND RIFLES?

THIS question was raised in a recent editorial in one of our local papers. It grew out of the proposal of Governor Lehman of New York State that the sixth commandment, "Thou shalt not kill," be printed on the 1942 license plates for their state. While this idea was spoken of favorably, the question was raised, "What motto, if any, may be engraved on the new Garand rifles we are turning out so busily?" We believe this is a good question and that our audience would like to know the Bible answer.

Let it be observed that there are two methods of taking life distinguished in the Scripture. One is condemned and forbidden; the other is commended and commanded. The taking of life which is condemned and forbidden is killing as a private individual. The sixth commandment forbids this, saying, "Thou shalt not kill" (Exod. 20:13). The taking of life which is commanded and commended, is killing as a governmental officer. The command to this effect we find in Exodus 21:12: "He that smiteth a man so that he die, shall be surely put to death."

These two divergent killings are illustrated together with God's attitude toward them in the life of David, the famous king of Israel. On one occasion, David committed a grievous sin with another man's wife. Then in an effort to cover his sin, he sent the woman's husband to the battle-front with orders to the commander that he should be placed in the "fore- (See page 352)

COMING

Beginning with the January issue of *Grace and Truth* we are going to publish a serial by Dr. Albert Hughes entitled

"The Glory of the God-Head in the Gospel of John"

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We have the entire exposition and will print it in twelve consecutive instalments.

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 - VIII. The Sign to the Hungry
 - IX. The Sign to the Faithful
 - X. The Sign to the Blind
 - XI. The Sign to the Dead
-

What Brings Salvation?

*It is not thy repentance, Thy sorrow or thy tears,
That bringeth thee salvation, Or drives away thy fears;
It is the cross of Jesus, His death on Calvary,
That wrought out full atonement for such as you and me.*

*It is not what thou doest, Or what is left undone;
Or giving up a habit, By which salvation's won;
Salvation is not winning, 'Tis something to receive,
God's free and gracious offering To all who will believe.*

*You say, "I read the Bible, In prayer I daily bow;"
You say, "Why I am doing The best that I know how!"
But even were thou perfect, The old back score remains;
It needs the blood of Jesus, To wash away thy stains.*

*Then why not cease thy doing—That way is always wrong—
And yield thy will to Jesus, And join redemption's throng?
Say, "Lord, I take salvation," Nor doubt that thou art heard,
For He Who dwells in heaven Forever keeps His Word.*
—Dr. James M. Gray

(Continued from page 351) front of the battle." For this action, which resulted in the man's death, God sent Nathan to David. What a message! Listen to it! "Wherefore hast thou despised the commandment of the Lord, to do evil in His sight? Thou hast killed Uriah the Hittite with the sword . . . therefore the sword shall never depart from thine house" (II Sam. 12:9-10). God's attitude was one of displeasure and condemnation as He viewed David's killing of Uriah. Why? It was a private killing. It was an individual matter.

The other occasion when David killed a man was when he accepted the challenge of Goliath of Gath, a champion of the Philistine army. David was of the army of Israel. When the boastful soldier of the Philistines challenged any soldier of Israel to come and fight with him, David accepted the challenge, killed the Philistine and delivered Israel. That God was with Him and approved of his act is indicated in David's own words. Speaking to Goliath, he said, "This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee . . . that all the earth may know that there is a God in Israel" (I Sam. 17:46). David's God-given victory speaks for itself. God was pleased with his deed. Why? It was a governmental killing. David was acting as an agent of the government. Furthermore, it was in behalf of righteousness, and God's people.

Consequently, we would endorse the putting of the words, "Thou shalt not kill," on license plates if it will keep people from killing their fellows as private individuals. Now as to the new Garand rifles, and a fitting motto—the most fitting which comes to our mind is, "Execute wrath upon him that doeth evil" (Rom. 13:4). We suggest this because it is from a passage which makes it clear that the government has

power from God to take life, and the agent of the government is described as "the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:4). However, as we view our bloody world, we cannot help but long for the coming of Jesus Christ, the Prince of peace.

—A. H. Y.

THE PROTESTANT VOICE

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Its staff, consisting of competent men, experienced in the newspaper field with reporters throughout the United States, assures us that only Christian men and women will be enlisted as contributors and that only advertisements in keeping with the nature of the paper will be accepted. Regular publication will begin on Wednesday, October 29. Subscription price, two dollars per year.

—C. R. L.

Scripture on the Wall

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- ★ should be housewide (pantry to bathroom) for frequent contact
- ★ should be a daily meditation, not just an idle, fanciful display
- ★ like calendars, should be replaced annually with a different Bible verse
- ★ is an excellent gift for the sick—difficult to refuse, or to forget
- ★ fills a big need in slums and backwoods for color and comfort

—Samuel W. Tatnall, Superintendent, The Mountain Press, Montclair, New Jersey

DANCING

ONE of Canada's foremost champions of evangelical Christianity recently toured the South Sea Islands and saw heathenism first-hand. He was very much impressed with their customs and need of the Gospel. One thing in particular arrested his attention—the native dances.

He noted four outstanding characteristics of their dancing and pointed out how different our dancing is from that of the heathen. A direct contrast exists in each case.

These heathen girls wore clothes which covered their entire body except the face. Modern dancers have other ideas.

It is considered immoral for men and girls to dance together, so they dance alone or with those of their own sex. We admire such frankness and honesty, to say the least.

South Sea Island dances always occur in the daytime and out in the open. American dancing would be abolished if this were practised.

The heathen dancers do not try to hide the fact that they are demon inspired. They literally dance all over. Sometimes they dance by the hour on their knees never rising to their feet. They use their eyelids, ears, fingers, skin, etc., in their dancing. American dancers try to shield the evil influence back of it all, and there may be found Christians who defend dancing (U. S. style) on the ground that it is innocent if in clean surroundings. If such people were to travel to a heathen land to see dancing in the raw, perhaps they would classify it where it belongs—worldly. The Holy Spirit says, "Be not conformed to this world but be ye transformed" (Rom. 12:2).

—E. E. L.

AN OVERLOOKED SIGN OF THE LAST DAYS

IN Cleveland, Ohio, a twenty-one-year-old mother was tried on the almost unbelievable charge of deliberately making her four-month-old baby ill. Supposedly this was done by giving the infant a strong disinfectant. One might say, upon first thought, "The woman must be insane." But apparently, this is not the case. Why then did she do such a thing? Be prepared for a surprise, as we tell you the reason. This young mother wanted her baby to be sick and in a hospital, so she could go to the movies. Her love for pleasure outweighed her love for her child, to say nothing of her love for God. Did you know that the word of God indicated such a state of heart would exist in the closing days of our age? Listen to the inspired words of the Apostle Paul to Timothy:

This know also, that in the last days perilous times shall come. For men shall be . . . without natural affection . . . lovers of pleasure more than lovers of God (II Tim. 3:1-4).

"Without natural affection!" Is not this the

correct description of the one on trial for mistreating her child? "Lovers of pleasures more than lovers of God!" Does this not describe the affection of this mother? She loves the movies more than her child or her God. But let each one ask himself, "Do I love pleasure more than God?" Generally, people of our day love pleasure more than God. It is a sign of the last days, and the end of the age. Beware of this sort of love! It is fleeting, God-dishonoring, and soul-destroying. Rather, let your heart go out in responsive love to Jesus Christ Who laid down His life for you on Calvary's cross.

—A. H. Y.

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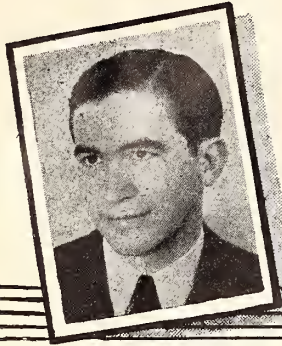
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THE INSTITUTE BOOK NOOK

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Inside



WASHINGTON D.C.

By

• DAN GILBERT •

Director, Christian Press Bureau in the Nation's Capitol

THE greatest single requirement of National Defense is expressed most frequently on Capitol Hill by means of the mouth-filling phrase, "hemisphere solidarity." In simple English, that means that the nations of North and South America must hang together or they will be hanged separately. Isolationists and interventionists alike are agreed on this point. There must be unity among the nations of the New World if it is to prevail against the destructive forces raging on the other continents.

Unfortunately, the relations of North and South America have never been especially amicable. The tendency of the nations of South America has been to view Uncle Sam with suspicion. The United States has been known as the "Colossus of the North." Too often, in the past, we have given the nations of South America a ground for their suspicion. In some cases, there has been a yielding to the temptation to assume an imperialistic attitude toward our neighbor nations to the South.

It is easy to recognize the need for hemisphere unity; but it is difficult to work out a program that will satisfy that need. The nations to the South of us are a curious and bewildering mixture of bloods, religions, languages, cultures. There cannot be unity unless there is found a "common denominator," a platform upon which all can stand in equal devotion and mutual understanding.

How can we bring the nations of South America to share in our devotion to democracy? How can we impart to them a loyalty to our ideals? How can we win them to allegiance to our way of life?

Certainly, these objectives cannot be achieved by the exercise of military force. The "putting of pressure" on South America could never result in unity. It would inevitably result in bitterness and disunity. Neither can these objectives be achieved by political conferences. Agreements signed between nations can never be effective and enduring, unless there is first forged a

bond of common understanding between the peoples of those nations. There cannot be political unity unless there is moral unity, and there cannot be moral unity unless there is spiritual unity.

The "common denominator" for the nations of the New World must be found in the Word of God. There is no other foundation for hemisphere solidarity. There is no other basis for unity. It matters not if peoples are of different color, if they speak different languages, if they have different cultures—they can be made one in the Lord Jesus Christ.

The greatest single contribution to the cause of National Defense, of hemisphere solidarity, would be the evangelization of South America. The nations to the South of us must have the Word of God; they must recognize the authority of the Bible. Only in that way can they be made safe for democracy.

Our national ideals, our way of life, our American system, are the outworking of the Word of God upon the hearts of our forefathers. The Bible is the only sufficient foundation for liberty and democracy. Nations which are not built upon this basis will ultimately be lost to the cause for which we stand: the cause of freedom and representative government.

Not by bombing planes, not by military force, not by diplomatic conferences, but by the preaching and teaching of the Word of God can South America be made secure within the fortress of democracy.

The "show-down" will inevitably come. Once the Nazis or the Japanese get in a position to do so, they will try to "buy off" our neighbors to the South. By exploiting slave-labor, they will be able to undersell American industry. They will go to the nations to the South of us and offer them every conceivable form of economic inducement to cast in their lot with the totalitarian powers. America could not compete with such economic rivals, without lowering the standard of living of our own workers. But if we

(CONTINUED ON PAGE 374)

A Sermon on Shoes

BY DR. HERBERT LOCKYER

PERHAPS you never knew that one's character is revealed by the wear and tear of his shoes. Well, a repairer of shoes professes to be able to read the character of the person whose shoes he is working on, according to the head of a large boot and shoe repairing business.

"Shoes give a good idea of a person's age," he asserted. "Children generally wear out the toes and, at the other end of the scale, you find the elderly people heavier on the heels."

"The well-cleaned shoe generally indicates self-respect and reliability. The shabby shoe, cracked and uncared for, often means a spendthrift, careless owner."

Shoes with soles worn in the middle generally belong to strong-minded people, well-balanced, of sound judgment. They can be trusted and make good friends.

Well-creased shoes, when well cared for, show perseverance, ability, and energy. Creases on the upper part of boots are generally taken to show resourcefulness and plenty of courage.

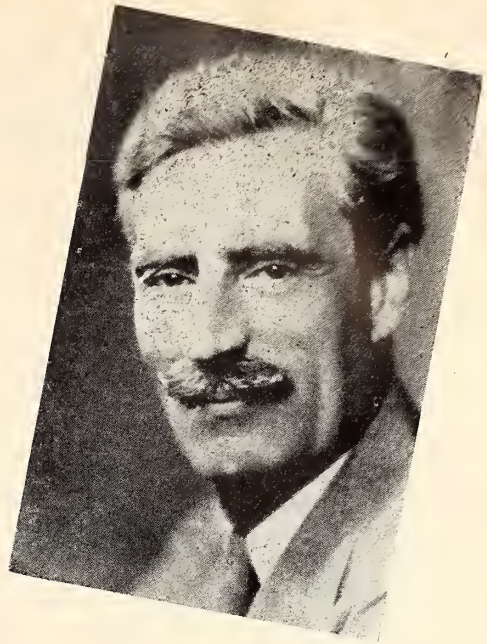
If a shoe is noticeably worn under the large toe, it shows ambition and obstinacy with self-will; while excursive wear under the small toe often indicates the "artistic temperament" with uncertainty of temper and indifference to money matters.

People who are very light on the heels are of the aesthetic type, but heels are not regarded as a good test. Two doctors who made a study of women's shoes and visited 300 repairers could only form the conclusion that quick-tempered women wore down their heels sooner than their more placid sisters.

Further, it is surprising what we can learn from some of the most common, ordinary things of life. If there be "sermons in stones, and good in everything," a moment's reflection will enable us to give a spiritual turn to almost everything we see and handle.

Shoes! What is there of a fascinating nature about a pair of shoes? Well, when you put on yours again, remember some of these interesting facts and legends.

At one time it was thought "unlucky" to put on the left shoe before the right, or to put



either shoe on the wrong foot. One of the auditions of Pythagorus was this: "When stretching forth your feet to have your sandals put on, first extend your right foot, but when about to step into a bath, let your left foot enter first." Tamblichus says the hidden meaning is that worthy actions should be done heartily, but the base ones should be avoided.

Plucking off the shoe among the Jews was tantamount to confirming a bargain, now done by "earnest money." Among the ancient Jews, the transfer of an inheritance was made by the new party pulling off the shoe of the possessor (Ruth 4:7).

Loosing the shoe is still a mark of respect in the East among Moslems and Hindus. The Mussulman leaves his slippers at the door of the mosque. The Mohammedan moonshee comes barefooted into the presence of his superiors. The governor of a town, in making a visit of ceremony to a European visitor, leaves his slippers at the tent entrance as a mark of respect. There are two reasons for this custom. First, it is a mark of humility, the shoe being a sign of dignity, and the shoeless foot a mark of servitude. Secondly, leather, being held to be an unclean thing, would contaminate the sacred floor and offend an insulted idol. All of which throws light upon the saints of old as they came barefooted into God's presence (Joshua 5:15).

Throwing the wedding-shoe has long been a custom in many countries, and is doubtless a
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The Lord Our Righteousness

BY R. S. BEAL

Pastor, First Baptist Church, Tucson, Arizona

In His days Judah shall be saved, and Israel shall dwell safely: and this *is* His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS (Jer. 23:6).

JEREMIAH, the mighty prophet of old, gives us many views of the coming Messiah. Jeremiah's Jesus is as much the Son of God as the One presented to us by the Apostle John. Among the many remarkable unfoldings of the person of our Lord as presented by this prophet is a statement found in the twenty-third chapter of his great book. Herein the Messiah, our Lord and Saviour Jesus Christ, is set forth as "The Lord our Righteousness."

From other positions of the divine revelation, we know Jesus is our Lord and Master, our Shepherd and our Guide. But in the passage before us, He is emphatically spoken of as "The Lord our Righteousness." The marginal rendition indicates that this is the translation of a compound Hebrew name, and it is given as Jehovah-Tsidkenu and is one of seven compound titles of this glorious person. Each title sets forth some phase of Jehovah's redemptive relation to man. The seven taken together reveal how fully our Lord meets human need.

I take it that every normal thinking man is interested in righteousness. He is concerned about personal and social righteousness, civic and moral righteousness. There are laws that righteousness might prevail. We work through pre-election days because we want righteousness to win. From the Scriptures we know that "righteousness exalteth a nation." The wise man of old declared in the Book of Proverbs that the Lord "layeth up sound wisdom for the righteous" and that "His secret is with the righteous." The Psalmist wrote that the "Lord loveth the righteous" and that "the eyes of the Lord are upon the righteous, and His ears are open unto their cry." From one end to the other of its wondrous revelations, the Word of God presents the intrinsic worth of righteousness.

There is a wrong and a right way to righteousness, a hard way and an easy way. One is man's way and the other is God's way. God's way of righteousness is infinitely better than man's way. It is a way which centers in Jehovah

of the Old Testament and in Jesus of the New. Jeremiah says: "The Lord our Righteousness."

Man is a boastful sort of creature who imagines he has an abundance of righteousness, enough to bring him into right relationship with his Maker. Because he pays his debts, treats his family half-way decent, keeps out of jail, and is a jolly good fellow among his associates, he feels that these in themselves will outweigh any shortcomings he might have. Mean as he is at times, with outbursts of temper and his so-called white lies, his love of pleasure and his mad desire for money, he declares, these are not so bad, and is sure that God is magnanimous enough to wink at most of his failures.

But what saith the Scriptures? An ounce of the Word of God is worth a million times over the opinions of men. In Romans 3:10 it declares, "There is none righteous, no not one." Theologians may argue on many issues, but all controversy ends when one comes before a passage like this. It is final in spite of the fact that some dote on saying that the only heresy among us is finality. When God speaks let all the earth keep silence before Him. This passage applies to every human being within the range of my voice. It cannot be looked at in two ways. The language of the text is as clear as the sun shining in its strength. "There is none righteous, no not one." It is the divine estimate, it is what God thinks and says about us. A little further on in the same chapter it reads, "For all have sinned, and come short of the glory of God."

If we turn to Romans 10:3, we shall see another interesting statement. This verse reads, "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." It seems to be the pastime of most of us to go about bragging on who we are and what we have done. It is a delightful experience apparently to seek to establish one's own righteousness. And after this has been accomplished and we have succeeded in convincing ourselves and others that we are among the favored in this matter, what does God have to say? Let us listen to the record. It is jarring to say the least. Titus 3:5, "Not by

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Justification by Grace

BY E. W. FROHMAN

Pastor, Evangelical Free Church, Eaton, Colorado

THROUGHOUT the Bible we are constantly confronted with the question of sin. Nowhere in its sacred pages do we fail to see intimations of this stupendous problem that has confronted mankind in all ages. The ancient seers and prophets are wrestling with sin. The words of our Lord and the apostles reveal the universality of sin. The heart is defiled. The natural heart is void of love to God, and inclined toward the creatures more than the Creator. "Out of the heart of man (the natural man) proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; All these things come from within, and defile the man" (Mark 7:21-23). Yes, sin has penetrated into the inner recesses of man and poisoned even his conscience so that it has become weak and crippled. Every faculty of man is affected by this dreadful malady.

Sin, which has captivated man and taken complete possession of him, cannot be expelled by the will of man, or by his own power and strength. Man from the cradle to the grave is a dependent creature. Nature nurses him in infancy, the earth supplies the food, and the fowls of the air and the fish of the sea must strengthen him. Man is dependent upon creation for sustenance and must depend upon God for salvation.

In Scripture we have a direct requisite: "Verily, I say unto you, Except a man be born again (from above), he cannot see the kingdom of God." Not a patching up of something old—no—a new, heavenly nature implanted, which is a spiritual nature.

Now, this regeneration is entirely the work of God, for Scripture proves this very plainly. Ephesians 4:24: "Created anew." James 1:18: "Of His own will begat He us with the Word of truth." I Peter 2:9: "Called out of darkness into light." Ephesians 2:5: "Quickened us." Romans 6:13: "Alive from the dead." Ephesians 2:10: "God's workmanship." These Bible verses and many more indicate a work of God. The origination of life is impossible with man. He can receive life, he can nurture life, but he cannot create life; for it is a work of God. And this re-

generation makes justification possible and is all of grace.

To speak of justification as regeneration, sanctification, and pardon will only lead to confusion. It is true that these are closely connected but are not the same. We are born again but once, but we experience forgiveness often because of Christ's intercessory work. Justification is an act of God that is never repeated. All the sins of the believer—past, present, and future—are pardoned when he is justified. The sin and all the sins of the believer are before God when He pronounces him just. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that He should offer Himself often, as the high priest entered into the holy place every year with the blood of others; For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. 9:24-28). "For by one offering He hath perfected forever them that are sanctified" (Heb. 10:14). Justification is an act of God, independent of man, and never repeated, and all of grace.

The foundation of our justification is righteousness—a righteousness that is perfect and complete. That such is required is plainly seen from the very nature of justification. Man's righteousness is insufficient—will not avail. (See Romans 3:20; 8:33; 11:6; II Corinthians 5:21; Galatians 3:21; Titus 3:5.) Man is a sinner and guilty of numberless sins, and the things he trusts in for justification are utterly worthless. Men of old expressed that sentiment also: Job—Job 9:2: "I know it is so of a truth: but how should man be just with God?" David—Psalm 143:2: "Enter not into judgment with thy servant: for in Thy sight shall no man living be justified." Daniel—Daniel 9:18: "Oh my God, incline Thine ear, and hear; open Thine eyes,

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Christ as Lord

BY WADE K. RAMSEY

Dean, Kansas City Bible College

And he trembling and astonished said, Lord, what wilt Thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do (Acts 9:6).

THE incident out of which this text is taken is of tremendous import. In fact, the history of the world has been profoundly affected by what took place here. No figure of the past, Jesus alone excepted, has so changed and affected the course of history as did Paul.

According to the inspired record, Paul left Jerusalem a confirmed Pharisee, a hater of the Lord Jesus and all His followers, a despiser of the Gospel. He left with full authority from the chief priest to arrest and bring to Jerusalem all who worshipped Jesus. His determination was to rid the world of this sect, which he firmly believed to be the very enemy of God. But he did not reach Damascus in any such state of mind, for on his way, nearing the city of his destination, he met the Lord Jesus Christ, Who utterly transformed him from a legalistic, bigoted Pharisee to an humble apostle of grace; from an implacable foe of the Gospel to its most devoted friend and defender. He now preached the faith which he once tried to destroy. Old things had passed away, and behold all things were new. He made a complete about-face. The question we have chosen for our meditation this morning is the brief but adequate expression of this mighty change: "Lord, what wilt Thou have me to do?"

We want to lay emphasis on four words in this question. Let us first read it: "LORD, what wilt thou have me to do?" Thus the apostle confessed the Lordship of Christ in the first words he ever uttered to the Saviour and it was the dominant note in all his life ever after. Everything he did was done in accordance with and in the light of this great truth. It was the touchstone of his character, the keynote of his service, and the secret of his success. See also Galatians 2:20 and Philippians 2:21. It is essential both to salvation and to effective service.

Second, let us read the question this way: "Lord, what wilt THOU have me to do?" If He is really Lord we must give Him full charge. We must be wholly concerned about what He wishes. The story is told of a wealthy American living in Paris who was induced by his friends to try to get an appointment from the President as

a member of the American Embassy in Paris. They said it would help him socially and give him more prestige. So he came to Washington and when he gained an audience with the President, he said, "I think I could serve my country, perhaps, if I should have this appointment." But Mr. Theodore Roosevelt interrupted him with these words, "My young friend, a man desiring to serve his country does not begin by saying where he is going to serve."

Our Lord Himself taught us the lesson of full and complete consecration in that tremendous experience in the Garden. His sublime words were: "Thy will be done."

Third, let us read the question, "Lord, what wilt Thou have ME to do?" It is dreadfully hard for us to get home to self when it comes to surrender, sacrifice, and service. It is what the French call the "Malady of Me." Too many of us are like Peter when the Lord gave him the commission to feed His sheep. We ask, "Lord, and what will this man do?" We try to shift the responsibility. We are willing for God to call others into mission work, but not us. In the light of the unwillingness so prevalent, how refreshing is the response of Isaiah. When he heard the call of God to service, "Who will go for us?" his whole-hearted and prompt reply was, "Here am I, send me" (Isa. 6:8).

Fourth, let us read the question thus: "Lord, what wilt Thou have me to DO?" It was not a matter of doing to be saved. It was a matter of doing because he was saved. Paul knew that there was something to do, and he was ready to do it. Paul did not know what to do, but he knew Who did know, and so he asked Him. And by the grace of God, Paul did it. He said, "I labored more abundantly than they all; yet not I, but the grace of God which was with me" (I Cor. 15:10b). He also said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Paul meant business when he said, "Lord, what wilt Thou have me to do?" His life of consecration has inspired many others. Let us ask the Lord what He will have us to do, and by the grace of God do it with all our might.
Condensed from radio message given over KITE, February 1, 1941.

Fundamental Truths of Scripture

BY F. L. ROBERTSON

Evangelist, Los Gatos, California

GOD'S PLAN OF SALVATION—POWER OF GOD

"FOR I am not ashamed of the Gospel of Christ: for it (i. e., the Gospel) is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Gentile)" (Rom. 1:16).

ALL NEED SALVATION

When Adam sinned, he forfeited his fellowship and communion with God and through sin was alienated from his Creator. His sin resulted in death to himself and his posterity. His corrupt sinful nature was transmitted to the human race, hence all have a sinful nature—dead in trespasses and sins, without divine life—and "must be born again" or from above (John 3:3, 5). (See Genesis 2:17; 3:1-19; Romans 5:12-14; 15-21; 3:10, 20, 23; Ephesians 2:1, 5.)

WHAT MUST I DO TO BE SAVED?

"Repent and believe the Gospel." (See Mark 1:15; Acts 16:31; 17:30; 20:21.)

WHAT IS THE MEANING OF REPENTANCE?

Repentance is a change of mind leading to a change of conduct. It is that change of mind wrought in the soul by the Holy Spirit revealing the sinner's condition in respect to sin and need. It is the convicting power of the Holy Spirit leading one to an acknowledgement of the truth concerning the salvation provided by our Lord in His redemptive work on the Cross, inducing him to yield irrevocably to Him as the One Who is able to save and cleanse from sin. True repentance enables one to exercise saving faith in Jesus Christ for salvation (Luke 13:3, 5; Acts 17:30; 20:21; II Tim. 2:25; I Thess. 1:9; Luke 24:46, 47; Acts 11:17, 18; John 16:8).

WHAT IS THE GOSPEL?

The Gospel means "good news" or "glad tidings" (Acts 13:32). (See Acts 13:26-39.) The "good news" is the provision that God has made for your salvation in the person of Jesus Christ "Who was delivered for our offenses, and was raised again for our justification (Rom. 4:25; 5:1). The Gospel that Paul preached and declared to be "the power of God unto salvation" to all who will believe is expressed in First Corinthians 15:1-4, reading as follows: "Moreover,

brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

"For I delivered unto you first of all that which I also received, how that *Christ died for our sins* according to the Scriptures: And that *He was buried*, and that *He rose* again the third day according to the Scriptures."

Eternal life is not attained by works or self-effort, but is obtained by receiving and trusting a person—the Lord Jesus Christ. Christianity is Christ. "But as many as received Him, to them gave He power (or the right) to become the sons of God, even to them that believe on His name" (John 1:12).

Salvation is through faith and trust in the merits of Jesus Christ, Who died for our sins and rose again, and Who is coming again to judge the quick and the dead (Rom. 4:25; Acts 10:42; Matt. 24:44).

"In Whom (the Lord Jesus) ye also trusted, after that ye heard the Word of truth, the Gospel of your salvation (I Cor. 15:1-4): in Whom also after that ye believed (or having believed), ye were sealed with that Holy Spirit of promise (Eph. 1:13). Salvation is eternal and can never be forfeited when once obtained. The sealing with the Holy Spirit is "unto the day of redemption" (of our bodies). (See Ephesians 1:14; 4:30; John 5:24; Rom. 8:35-39; I John 5:9-13; Jude 24; John 10:28; Heb. 7:25; Phil. 1:6; II Tim. 1:12.)

CONFESS HIM BEFORE OTHERS

Take the Lord Jesus Christ as your own personal Saviour, trusting Him, not only to save, but to keep you saved. A true work of grace in the heart brings assurance of sins forgiven and peace to the soul. A testimony of His saving grace is the natural sequence of the love of God shed abroad in the heart by the Holy Spirit, Who regenerates and indwells the believer (Rom. 5:5; II Cor. 4:7; I Cor. 6:19; Rom. 8:9-10). Gratitude, praise, and thanksgiving come spontaneously from the lips of those

(CONTINUED ON PAGE 378)

BOOK



Conducted By
Harriet McKown Johnson

REVIEWS

GOD SAVE THE HOME

This is a splendid book on the subject. It puts the home on the level which God puts it, i.e., above business, wealth, empire, and everything material. It shows that home is built upon a genuine, God-given love of a man for a woman and of a heart of love for God and a living out of the principles of Christianity. It is interesting and very readable, and would be good reading for every parent. Surely the teachings here-in given need reemphasizing today as never before in our fair land.

God Save the Home, by W. E. Schutte. Publishers, The Book Concern, Columbus, Ohio. 72 pages. Price, 60 cents, cloth.

—V. F. A.

A LOOK AT LIFE

In the Light of the Christian Creed

"Some people do not believe in repeating creeds. They use the expression, 'We have no law but love; no creed but Christ.' But this within itself is a creed. Their creed is that they have no creed. Even the atheist, the infidel, the modernist have a creed regarding Christianity. Their creed is a negative one, dealing with what they do not believe, but nevertheless it is a creed."

In this forty page book, the author packs an astonishing amount of material covering every major doctrine of the Christian creed. The book is interesting and well written. We would heartily recommend it as a gift to a new Christian or a young man or woman whose faith has been shaken concerning the fundamental truths of Christianity because of modernistic teaching of atheistic professors in some university.

A Look at Life in the Light of the Christian Creed, Henry Grube. Publishers, C. E. Johnston Company, Minneapolis, Minnesota. 40 pages. Price, 25 cents, paper; 5 copies for \$1.00.

—E. G. L.

THE OLIVET DISCOURSE, THE ANTICHRIST, AND THE FUTURE EXPLAINED BY THE WORD OF GOD

These are days of great interest in prophecy. God's people are always interested in what God's Word has to say about the future, and especially is this true in these times. Here is a timely brochure answering questions concerning the Olivet discourse and prophecy concerning the Tribulation and the Antichrist. The author is sound on the fundamentals of the faith. We like the fact that he uses much Scripture to prove

his points. The booklet contains very interesting and enlightening material on "the things which must shortly come to pass."

The Olivet Discourse, The Antichrist, and the Future Explained by the Word of God, by Andrew M. Olsen. Publishers, The Pine Hill Printery, Freeman, South Dakota. 28 pages. Price, 15 cents, paper; 10 copies for 50 cents.

—E. G. L.

THE DIVINE INSPIRATION OF THE BIBLE

This book should be read by any who doubt the inspiration of Scriptures and by those who want material for defending the same. This book is clear and to the point and presents twelve great reasons for believing the Bible: presumption, fulfilled prophecy, types, unity, its influence, its power, its completeness, its indestructibility, and inward confirmation. The book closes with an urge of personal application.

The Divine Inspiration of the Bible, by Arthur W. P. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 90 pages. Price, \$1.00, cloth.

—V. F. A.

THE SECRET OF A HAPPY WEDDED LIFE

A fine compilation of anecdotes, thoughts, verses, and illustrations regarding the home classified in such a way as to be most helpful to the preacher and an inspiration to every member of the family.

The Secret of a Happy Wedded Life, by W. G. Heslop. Publishers, Zondervan Publishing Company, Grand Rapids, Michigan. 117 pages. Price, \$1.00, cloth.

—R. E.

THE SUGAR CREEK GANG IN CHICAGO

Another of those stories for boys that even grown-ups can enjoy. The Sugar Creek gang goes on a trip that is enlightening to them and furnishes a good time for those who read about their adventures. The plans for the trip, the ride in the plane, and the sojourn in Chicago is told in real boys' language. It almost makes you wish you were a boy again yourself. And too, the author presents the normal Christian home and its influence upon the boy of that home.

The Sugar Creek Gang in Chicago, by Paul Hutchens. Publishers, Wm. B. Eerdmans Publishing Company, 234 Pearl Street, Grand Rapids, Michigan. 88 pages. Price, 50c, cloth. —H. M. J.

GLORY ROAD

Glory Road is a story of the colored people of the South. Their life is portrayed in a very realistic way. The story is written in their dialect using their own expressions, and depicting their very mannerisms. Easter Ann's and Jonas' simple faith in God and belief in prayer is an inspiration to many of us. If you would really appreciate the true life of the South read *Glory Road*. We recommend it.

Glory Road, by Alice Kennen Cripps. Publishers, Wm. B. Eerdmans Publishing Company, 234 Pearl Street, Grand Rapids, Michigan. 183 pages. Price, \$1.00, cloth. —H. M. J.

EVERYTHING BY PRAYER

This book is one which every Christian will enjoy reading. It deals with the seven conditions of answered prayer—or the "Laws" of prayer, as the author calls them. It is a clear concise treatment of this subject, pointing the reader to God's Word for guidance in his daily life with its attendant problems. It would be a good gift for Christians to give; and any Christian would be delighted to receive it.

Everything by Prayer, by J. Irvin Overholtzer. Publishers, International Child Evangelism Fellowship, 203 N. Wabash Avenue, Chicago, Illinois. 46 pages. Price, 75 cents, imitation leather.

—L. J.

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In the HARVEST FIELD

Conducted by
B. Grace Crooks

The Edgemont Bible Church of East St. Louis, Illinois, of which the Rev. G. Joseph Wright ('28) is pastor, enjoyed the ministry of Rev. W. S. Hottel of Detroit in their Autumn Bible Conference, October 5 to 12.

Mrs. Ralph E. Obitts ('29) is recovering satisfactorily from an operation performed October 10 at the Presbyterian Hospital in Denver. During her absence, her mother, Mrs. Harriet Sirois, is taking care of the children, Stanley, David, and Sharon; Ruth, at the Obitts' home in Albin, Wyoming. Mr. Obitts ('30) is being used of the Lord in his pastorate at Albin.

Rev. Ambrose Bandow ('35), pastor of the First Fundamental Church of Neenah, Wisconsin, requests prayer for the Lord's blessing upon their weekly quarter-hour broadcast over radio station WHBY at Appleton.

Rev. and Mrs. Leland McClellan ('39), on leave of absence from the Institute, are finding numerous opportunities for testimony in their home church, the First Baptist Church of Fostoria, Ohio, where the Rev. Ralph Hone is pastor. Their five months' old son, Richard Eugene, is in good health and "quite lively."

The Prayer Letter sent out by the Rev. and Mrs. H. A. Sprague ('21), missionaries to the Neglected Fields of California, contains the following items of interest: "Our big problem is the 'meeting place problem'; for the schools are not always open for religious purposes. We have been forced to pass by a goodly number of needy places because no meeting places could be secured to conduct services. To meet this problem, we need a tent, chairs, a truck, and some means of lighting. Pray with us for such a supply. At one logging camp, the Lord granted a time of spiritual refreshing for the people. The camp was located about ten miles back in the woods from the main road with a little schoolhouse ten feet wide and fifty feet long . . . At the invitation to accept the Lord as their Saviour, six responded the first night and two on the second night. Before we left,

plans were made to start a Sunday-school. . . A town of four or five hundred people with two saw mills working night and day has no Christian work of any kind and the nearest church that could be attended is eighteen miles away. The school, although used for various kinds of meetings, dances, card parties, etc., could not be secured for Gospel services. No vacant buildings or homes being available, we finally went on our way, asking the Lord that we might be equipped with a tent so that we could preach the Gospel in such places as this."

Rev. and Mrs. Paul H. Wilson, former students, are engaged in Jewish evangelization in the Buffalo Hebrew Mission of Buffalo, New York, a branch of the American Board of Missions to the Jews, Inc. In addition to this work, Mr. Wilson is teaching Anatomy and Physiology at the Buffalo Bible School. Among his students is Miss Alice Ostrander ('41) who is enrolled in the Medical Course. Miss Ostrander is rejoicing in the gracious provision of the Lord for her needs and is thoroughly enjoying her studies as she further prepares for missionary work in the Belgian Congo.

CAMPUS NEWS FLASHES

The Evening School of the Denver Bible Institute opened its sessions on September 23 with Dr. E. J. Bulgin as the special speaker. The Rev. Hilland H. Stewart ('37), Director, reports a fine enrolment for the 1941-42 term.

Students and staff were immeasurably blessed by the heart-searching messages of Dr. Richard S. Beal at the Sunday Afternoon Bible Class of the Institute on October 12 and 19, at the inspirational period at the Campus on October 18, as well as on the Bible Institute of the Air program over KFEL the evening of October 19. Dr. Beal, pastor of the First Baptist Church of Tucson, Arizona, and a member of the Board of Directors of the Institute, was in Denver as the guest speaker at the Religious Emphasis Week at the Colorado Woman's College, October 13 to 18. His ministry at the College was singularly blessed of the Lord to the salvation of over thirty young women. Many

others expressed that they had been brought to a new appreciation and understanding of the Bible through his ministry. As a result of the week of Bible lectures, a daily Bible-reading program was adopted and a weekly prayer meeting was organized at the College.

Miss Mary McReynolds, one of the new students who has been seriously ill since September 22, was released from the Presbyterian Hospital on October 13. She is extremely weak, but is improving slowly. Continue to remember her in prayer as well as her mother, Mrs. J. R. Willis of Longview, Texas, who is with her at the Campus.

On October 6, Miss Ruth Burgess ('42) of Pomona, California, was taken to the Presbyterian Hospital for an emergency appendectomy from which she is making splendid recovery.

Mr. J. M. McKown, a member of the Institute staff who renders valuable assistance in the maintenance department of the Institute, spent three weeks during the month of October visiting relatives in Nebraska and Missouri.

A truck load of eating and cooking apples was donated to the Institute by the Arbutnot family of Longmont, Colorado. An apple dish is kept filled daily in the Dining Hall, and there has been no need to repeat the invitation to "help yourself." The rapidity with which the dish is emptied speaks volumes of appreciation for this thoughtful gift of Christian friends.

At a recent chapel service Mr. Ralph Rice, missionary under the Central American Mission, gave a most interesting and comprehensive talk on missionary endeavors in El Salvador.

Rev. C. Reuben Lindquist ('27), President of the Institute, fulfilled speaking engagements in Manderson, Basin, Wheatland, and McFadden, Wyoming, October 4 to 7. He was accompanied by Mrs. Lindquist, ('27). The Lord's blessing was signally manifested in the meetings, although rain and snow over the week-end prevented many from attending. At Basin, Wyoming, the Lindquists enjoyed a time of fellowship with Mr. and Mrs. C. R. Farley who visited the Bible Conference at the Campus this summer.

A two-point buck and a bear were the trophies of Rev. Alvin Cassens ('40), a member of the Institute staff, and his brother, Mr. Winn Cassens of St. Francis, Kansas, who spent a short vacation near Gunnison, Colorado, during the open season on game. Mr. Winn Cassens was accompanied by his wife (nee Mona Northrup, former student) and small daughter, Allene.

BORN

To Rev. and Mrs. Clifford Lewis of Cleveland, Tennessee, a daughter, Carolyn Helen, on September 17.

HELPS

FOR
GOD'S
WORKMEN

VARIETAL PREACHERS

It is said that when David Hume, the infidel, was taxed with inconsistency in going to hear John Brown preach, he said, "I don't believe all he says, but he does; and once a week I like to hear a man who believes what he says. Why, whatever I think, that man preaches as though he thought the Lord Jesus Christ were at his elbow."

Daniel Webster was once asked why he went twice on Sunday to hear a country preacher, and ignored far abler men in Washington. His reply was: "In Washington they preach to Daniel Webster the statesman, but this man has been telling Daniel Webster, the sinner, of Jesus of Nazareth, and it has been helping him."

W. T. Stead, writing in the *Review of Reviews*, told of a conversation with Mr. Gladstone, in which they discussed the kind of preaching needed in that day. Gladstone said: "The class of sermons which I think are most needed are of the class, one of which so offended Lord Melbourne long ago. Lord Melbourne was one day seen coming from church in the country in a mighty fume. Finding a friend, he exclaimed: 'It is too bad. I have always been a supporter of the church, and I have always upheld the clergy, but it is really too bad to have to listen to a sermon like that we had this morning. Why, the preacher actually insisted upon applying religion to a man's private life.' But that is the kind of preaching which men need most, but it is also the kind of which they get the least."

MINISTERS AND THEIR CHILDREN

Over the desk of a minister's study there hung Hoffman's picture "Christ Among the Doctors." His little boy came to the door to visit him. The minister turned irritably and told the child to go away. As he started to go, he said with a tearful voice, "Good-by pap," then, seeing the picture, he added, "Good-by, Jesus."

PROOF OF OWNERSHIP

Some years ago, when copies of the Scripture were very scarce in Mexico, there fell into the hands of a young Mexican lad, a New Testament, in his own language. He began to read it, and became so absorbed in the Gospels, and later in the Epistles, that he memorized many of the passages. He had never seen a copy of the Bible before, and thinking that his New Testament was the only

"Strange Things Happen"

BY THORPE



METHUSELAH WAS THE SON OF ENOCH, — "BY FAITH ENOCH WAS TRANSLATED THAT HE SHOULD NOT SEE DEATH; AND HE WAS NOT FOUND, BECAUSE GOD TRANSLATED HIM; FOR BEFORE HIS TRANSLATION HE HAD THIS TESTIMONY, THAT HE PLEASD GOD"

HEB. 11:5

book of its kind in the world, he carried it with him wherever he went. One day, however, a priest saw it in his hand, and, with an exclamation of horror took it away from the boy. The lad lost all interest in life, and wandered from place to place, dissolute and careless in his attitude. Some few years later, in the city of El Paso, Texas, he wandered into a Gospel Hall, and there on the platform stood a man reading from a book. Instantly the lad, now grown to a man, recognized some of the words that were being read, and rushing to the foot of the platform, fairly cried out: "Sir, give me my book!" The preacher, surprised for the moment, said nothing, and again the Mexican spoke: "Please, sir, give me back my book. They took it away from me years ago. I can prove to you that it is mine. I will tell you what it says." And he began to quote passage after passage from the Word of God.

Needless to say, the preacher gave him "his" book—and it was not long before the man's life was different, until at length he became well known as an honored Christian physician.

Earn a Valuable Prize

We will give away a one year subscription to "Grace and Truth" or a Scofield Bible to each person contributing an idea which is acceptable for this department. Observe the following rules:

1. Send photographs, or indicate the source of information in order that your statements can be proved. (Clippings from similar cartoons not accepted.)
2. Send postage if unused material is to be returned.
3. All decisions by our artist as to material used are final.
4. Address all communications to Strange Things Happen Grace and Truth Box 1617, Denver, Colorado

GRACE AND TRUTH



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

THE TRIUMPHANT LIFE II Corinthians 2:14

- I. The Exultation of the Triumphant Life
"Now thanks be unto God"
- II. The Experience of the Triumphant Life
"Which always causeth us to triumph in Christ"
- III. The Expression of the Triumphant Life
"And maketh manifest the savour of His knowledge"

—A. H. Y.

CHRIST'S MUSTS

- I. I *must* be about My Father's business
Luke 2:49
- II. I *must* abide at thy house
Luke 19:5
- III. I *must* work the works of Him that sent Me
John 9:4
- IV. I *must* preach . . . to other cities
Luke 4:43
- V. I *must* bring other sheep
John 10:16
- VI. The Son of Man *must* be lifted up
John 3:14

—C. P.

THE SINNER Jeremiah 2:13

- I. The Sinner's Sin is Desertion
"They have forsaken Me"
- II. The Sinner's Life is Laborious
"Hewed them out cisterns"
- III. The Sinner's Work is Worthless
"Broken cisterns that can hold no water"
- IV. The Sinner's Condition is not Hopeless
"Turn unto the Lord your God"
(Joel 2:13)

—Anon.

THE JOYS OF SALVATION Psalm 51:12-13

- I. The Joy of Forgiveness
Matt. 9:2
Rom. 4:6-8
- II. The Joy of Deliverance
Col. 1:13
II Cor. 1:10
- III. The Joy of Adoption
Rom. 8:15
Gal. 4:5
- IV. The Joy of Expectation
Rom. 8:23
Titus 2:13

—C. P.

PRIVILEGES IN THE LORD

Psalm 37

- I. Trust in the Lord
Vs. 3
- II. Delight in the Lord
Vs. 4
- III. Commit unto the Lord
Vs. 5
- IV. Rest in the Lord
Vs. 7
- V. Wait on the Lord
Vs. 34

—A. MacF.

GOD'S PRESCRIPTION FOR THE TRANSFORMED LIFE II Corinthians 3:18

- I. An Explicit Prescription
"But, we *all* (believers) . . . are changed"
- II. An Easy Prescription
"Beholding as in a glass the glory of the Lord"
- III. An Effective Prescription
"Into the same image"

—A. H. Y.

IN SATAN'S SIEVE

Luke 22:31-34

- I. The Person in the Sieve
Luke 22:31a
- II. The Purpose of the Sifter
Luke 22:31b
- III. The Prayer of the Saviour
Luke 22:32

—A. H. Y.

THE GOOD SOLDIER OF CHRIST

- I. He Is Properly Equipped
II Cor. 10:4
Eph. 6:11-18
- II. His Expenses Are Paid
John 4:36
- III. He Obeys Orders
Phil. 2:8
II Cor. 10:5
- IV. He Endures Hardness
II Tim. 2:3, 12
- V. He Does Not Entangle Himself with the Affairs of this Life
II Tim. 2:4
Luke 8:14
- VI. He Endures to the End
Mark 13:13
Luke 9:62
- VII. He Gains the Victory
 - A. Over his own spirit
Prov. 16:32
 - B. Over the world
I John 5:4-5
 - C. Over the devil
James 4:7
- VIII. He Receives a Crown
Rev. 2:10

—I. H. B. H.

THE FACE, THE MIND, AND THE HEART

II Corinthians 3:13-18

- I. The Covered Face
(Covered by the Law)
Vs. 13
- II. The Open Face
(Uncovered by the Spirit of the Lord)
Vs. 18
- III. The Blinded Mind
(Blinded by the bondage of Law)
Vs. 14
- IV. The Enlightened Mind
(Enlightened by the Spirit of Liberty)
Vs. 17
- V. The Veiled Heart
(Veiled by the Law of Moses)
Vs. 15
- VI. The Unveiled Heart
(Unveiled by turning to Christ)
Vs. 16
"The law was our schoolmaster to bring us unto Christ" (Gal. 3:24).
—J. McH.

GLORY

- I. Glory in His Name
I Chron. 16:10
- II. Glory in His Knowledge
Jer. 9:24
- III. Glory in Tribulation
Rom. 5:3
- IV. Glory in Infirmities
II Cor. 12:9
- V. Glory in the Cross
Gal. 6:14

—A. MacF.

SENTENCE SERMONS

Many things may be taught by using portions of God's Word, but only One thing may be taught from the whole Word of God.

What the world needs is less human nature, and more humane nature.

The greatness of God's Person explains the greatness of His purpose for man.

If we had more tears in the church to-day, there would be fewer sneers in the world.

If we had more prayers, we would have fewer cares.

They build too low who build beneath the sky.

Grace is God's remedy for sin, the devil's malady.

We should never be jealous of Christian workers, but zealous for them.

Our standing is in Christ, but our state is Christ in us.

Sin brought death to all and put Jesus to death for all.



The Days of Youth

The Rainbow of Promise

By Florence Taft Fowler

(A true story of the Zam Zam disaster as gleaned from an interview with a missionary survivor. The names of persons in the story are fictitious but the characters are real.)

Ruth Waring was bound for Africa. Days before she had boarded the Egyptian steamer loaded with two hundred and two passengers besides the captain and crew.

The glorious dawn of a new day was upon them, and the Zam Zam zoomed along with zest for the quiet sea. What a day for her voyage! Nature was delightfully set in her favor, and she was only nine days from port. But, the Zam Zam was destined never to arrive.

In her cabin Sue Sartain stood at the port-hole viewing the trackless sea and the glory of the morning. Out there on the rim of the ocean, a ship had come into view. They had not seen one for days. It was gaining speed over the lesser speed of the Zam Zam. She watched with absorbing interest, though her two cabin-mates were occupied otherwise. Ruth Waring lay on her couch waiting for space in the crowded cabin to enable her to dress, for the territory not occupied by Sue at the port-hole was quite fully occupied by their partner of large dimensions who was busy selecting her day's wardrobe and adding it to her ample figure. So Ruth lay quietly waiting her turn when the others should leave the cabin. For once she had decided to be lazy. Usually she was almost the first woman out of her berth and the first to catch an early bath before the other women passengers had possession of the bath room. Anyway, she thought, there was plenty of time before breakfast—it was only six o'clock or a little later.

Suddenly Sue fell back from her position at the port-hole in alarm. "Oh, oo-oooh, we are being attacked!" she cried.

"Ah, no we are not," responded Ruth calmly from her couch.

Sue resumed her watch while the one of proportions attempted a look but without success, for Sue held her position and defied interference. "We are, girls, we are! A shell just landed in the water close to the ship!" And they felt the roll of the steamer from the impact of the great wave that dashed against it.

Then came a deafening roar. The Zam Zam shuddered as the projectile tore into her hull. Again a roar and crashing of timbers and steel. It seemed

the bowels of the ship were being blown asunder. A deathly silence. Then the signal for life-boats!

Ruth's two companions frantically buckled into their life-belts, hurriedly grabbed their money and passports and rushed from the cabin. Left alone, and still in her sleeping garments, Ruth was calm. She could feel the boat listing, but kept her head. "It can't sink immediately, surely. If it does, we are sunk," she thought. "But I am going to dress anyway. Any other morning I would have been. Of all times to be in a situation like this. Why was I so lazy?" So coolly she selected her clothing—a dress best suited for an endurance test, one that would not muss easily, she decided; good, strong shoes likewise. Yes, here were two hats in sight. The felt? No, she would not take that. They were too near the Equator, might be left adrift on the open sea for a time. So she reached for her African helmet and adjusted it on her head. She might not need it in Africa now.

Just as calmly she went through her belongings at hand to select a few articles for her small bag. She would need these—and her money and passport, of course. She hoped she would need them. Several times she searched through a bunch of letters to find some currency she had concealed there. Finally she gave up. It must be left behind. As she made her way out of the cabin and to the deck above, she passed the bath-rooms—what was left of them. A shell had torn through that section of the ship. "That's where I would have been when it happened if I had not delayed dressing," she thought. Praise welled up from her heart to the One Who directed her very program of "being lazy for once."

When she reached the top deck, the Captain and a few passengers were there. The wounded signal-operator was lying in distress on the deck. The members of the Egyptian crew had fled to the life-boats at the first, she learned. And, in the midst of the confusion and the shouting of orders there stood little four-year-old Esther Day, the daughter of her friends, missionaries bound for Africa.

"Why, Esther, where are your Daddy and Mother?" she exclaimed.

"They le—ft—me," the child whimpered, though she was trying to be very brave. "And I—I lost my dol—ly!"

Ruth took charge of her. "Never mind, darling, perhaps we can find your

dolly." But the Captain was giving instructions: All who were left might go back to their cabins and pack a suit-case with the things they most desired to take. The Zam Zam was taking on water but there was no immediate danger. There was also a great hole in the steamer just above the water line, but the sea was unusually calm. They were captured by the Nazi's. They might as well make the best of a bad situation. Ruth turned to the little child, "Now, Esther, you stay right here and be a good little girl. I will be back in a few minutes." And Ruth bundled her into a steamer chair and went back to her cabin.

Selecting some of her most cherished possessions and those most useful for emergency, she packed a small suit-case. Again she searched for the money she had previously been unable to find. This time success crowned her efforts. She concealed it on her person.

Back on deck, she found her little charge waiting as she had left her. "Come on, Esther, we must find your Mother and Daddy." She took the child by the hand as she was directed to the rope ladder, the only way of escape to the life-boats.

"But, did you bring my dolly? I left my dolly."

"Darling, I'm sorry, but we have to go now."

The scene that met her eyes as she looked out toward the enemy raider, she could not forget. There below her, men and women were floating about in the small life-boats loaded with bedraggled humanity were rowing toward the Nazi ship, the Tamesis, and from thence a motor-launch was chugging toward the Zam Zam. Ah, yes, a crew of pirates bent on plunder! That indeed was their appearance. But they began picking up the pitiful creatures out of the sea.

But above it all, and between the Zam Zam and the enemy raider stood a magnificent rainbow. The marvel of it! There was no visible reason for a rainbow—no rain, no mist—but the rainbow was there! The wonder of it stirred Ruth's soul to the depths. The Unseen One came very near and spoke peace and assurance to her heart. It was a message she would need in days to come, the days of monotony, discomfort, and uncertainty. To the other missionaries likewise, it bore the same message of assurance and hope, and though the arc of color faded away, its promise remained through all the ensuing days.

So those in the sea were saved. Left afloat in their life-belts after their life-boat had capsized, they had all been rescued by the crew in the motor-boat. Now the same craft chugged back again and drew up to the side of the Zam Zam. What? That pirate crew again? Those remaining on the sinking ship were ordered to the small craft. Ruth saw little Esther handed down the rope ladder to the care of these brutal-looking men. She was next. But she was not abashed by their hard faces, and looked them over with an air of calm self-possession. One, particularly fierce in appearance, wore a pointed beard and cast furtive glances over the captives who were being crowded into his craft.

With such a company and with her little four-year-old companion snuggled close beside her, Ruth was transferred to the Nazi ship.

There on board, Esther's parents had waited anxiously. What a glad reunion when she was restored to them! Esther had been left to the care of a friend while her father carried their baby in his arms down the rope ladder. The mother had descended alone of necessity, and in the clamor for life-boats, and in the disorder of these moments, the child had been left behind. Ruth also had been missing and now that they were "all in the same boat," though companions in distress, there was at least some consolation and joy to be together.

Then followed the looting of the Zam Zam. Between the hours of six-thirty, or thereabouts, and two in the afternoon, the crew of the Nazi raider looted and plundered until everything which they considered of value was transmitted to their possession. Informed by the Nazi officers of what was next to occur, the Captain and crew of the disabled Zam Zam with their passengers waited with nameless dread and saw. Ruth saw—and was unable to erase the awful spectacle from her mental vision. A time bomb had been placed on the sinking ship. At two-thirty, the waves of the ocean went up with the smoke and fire of the explosion. When the sea was calm, the Zam Zam was no more. Nothing of her remains was left afloat. The personal possessions of the passengers, for the most part, rested in "Davy Jones locker."

To Ruth came the sense of dread that the disaster should be reported. The anxiety of the folk at home—her loved ones and her friends! One day they would know that the Zam Zam was missing.

One day they did. The news flashed over the wireless. At home, across the sea, the radios announced it. The newspapers bore bold headlines. Loved ones were stunned. Friends, alarmed and anxious, waited for other news. What uncertainty!

Mary Ellen Osborn sat at the banquet table in a church in Chicago. Weeks before, she had said farewell to Ruth and helped her off on her voyage to the mission field. Though war conditions made it uncertain for safe sailing, her friend had been committed to the care of One "Who is able to do exceeding abundantly above all we ask or think." Everywhere friends and relatives were praying for the safety of the seventy-five missionaries on board the Zam Zam.

But at the banquet table the master of ceremonies was making an announcement. News had just come of—Mary Ellen could not catch it all. "What was that he said? Something about the Zam Zam?" she asked a friend next to her.

"Yes, the Zam Zam has been sunk by the Germans. Did you know someone on board?"

Mary Ellen turned pale. "Yes, my dearest friend, Ruth Waring, sailed for Africa—on the—" She could say no more. She turned cold, then hot. A sinking sensation crept over her—as if

she were not there. But she still sat there, too stunned to move.

What the message of the speaker was that evening, she was not able to tell. She wanted to leave—if she only could, but she could not. She was chaperoning a class of teen-age girls. She must sit through the message. But the speaker's words fell on deaf ears so far as Mary Ellen was concerned. "No," she kept saying to herself. "No, it could not be true. There was some mistake. Ruth had to be safe. There were other missionaries, too, besides Ruth. She had felt so sure of Ruth's safety. She had prayed and hundreds of others had been praying and were still praying for the protection of those missionaries. They were safe! She was sure. But there was the report. No, she would rather believe God than the report."

On her way home, after she had escorted her charges to their destination, she bought a paper. There was the account. But her heart of faith told her that her friend was safe. She had to be. God answers prayer. So she waited and prayed on.

Meanwhile the days wore on for the Zam Zam survivors. The next day after the destruction of the ship, another boat was sighted. The Nazi officials had radioed a message and the ship had come in response to their call. The Dresden was its name. Ruth saw also that it flew no flag. That added to their safety. Perhaps?

Another transfer of passengers began. More than two hundred were crowded into the Dresden which had accommodations for only thirty-five. The raider from which they were taken was well equipped compared to this. But they were soon to learn that they had been consigned to a prison-ship indeed.

Many of the passengers having hurried from their berths the morning before when the Zam Zam was shelled, were still in their nightclothes. Men and women in pajamas and gowns, and some only half clad were a picture of comic distress. Some were dressed. Ruth Waring was glad to be in that classification. It was a motley assortment of unfortunate humanity, but they were glad to have escaped alive. Not one missionary had been injured. Not one life had been lost. Three others, however, had been severely injured in the shelling. These were left on the raider which was equipped with hospital and physician service.

Then began the segregation of families. The men were deprived of all moneys and passports and were relegated to the hold of the ship. The Dresden possessed two cabins and two salons not occupied by the Nazis. Into these, all the others were packed. Ruth was assigned to a cabin with Mrs. Day and the children. The two captives, shown deference and given the other cabin, were the Captain of the Zam Zam and the Egyptian doctor. Women and children were sardined into the two salons—twenty to a salon. They were fortunate to have mattresses placed on the floor on which to sleep. The men had nothing at first, but later were allowed to improvise mattresses from bags and fill them with cotton. But

there were no sheets, no pillows, and insufficient blankets, in some instances.

Personal supplies were rationed to them for the period of the voyage—thirty-three days. To each was given a small towel, two small cakes of soap, an enamel bowl and a soup spoon. Water rationed at the rate of one and one-half pints a day for cleansing purposes was scarcely adequate. Drinking water was provided in addition. There was one bath tub with salt water.

But the bowls! Ruth admitted the reaction. More than anything except the "picture," and the "flag," the enamel bowls and soup spoons made her feel the part of a captive. The bowls were doubtless meant for that; likewise the flag and the picture. But Ruth kept her counsel. It was a matter of prudence inasmuch as she was a prisoner, though she daily felt the surge of irritation rise in her bosom. The bowls were a necessity. The diet demanded them. For the extent of the voyage—thirty-three long, uncertain days—SOUP! There was nothing uncertain as to the soup, however. For breakfast—it was a pasty gruel with a bit of sweetening, and black war bread; for dinner—bean, or rice, or noodle soup with a few chunks of potatoes sometimes, and here and there a piece of corned beef; and for supper the menu was soup, of the same variety, except that the order as to the three kinds was reversed from meal to meal and from day to day—doubtless to avoid undue monotony. Hence the bowls were a necessity!

After the third day on board, the men were allowed to go on deck to see their wives and children. After this, during the day, all were permitted the freedom of the deck, but under the closest guard. About sunset they were ordered off. At nine o'clock in the evening, the chief steward made his rounds, "All in! All lights out!" The locks clicked and the prisoners were "in"—in to stay till the locks clicked again the next morning. At the beginning of the Dresden experience the passengers had been given orders: They were expected to obey orders; if they failed to comply the machine guns would be turned on them. It was best, therefore, to comply.

For nine days the Dresden zigzagged, going nowhere, marking time. The German captain had promised they were to be placed on a neutral boat. Through all the thirty-three days, no ship was sighted. Ruth, being an especially discerning and intuitive human, understood that they took particular pains that no other craft should be seen. She observed also that in all the voyage they flew no flag until—but that "reacts" with the "picture."

Meanwhile, there were a few brighter aspects. The morale must be kept up, the monotony broken. The German officers and soldiers realized that. In spite of the fact that they themselves were the strictest possible sticklers for discipline, they encouraged the human elements helpful to the morale. They still evidenced signs of human kindness, especially to the children.

On the fourth day, the passengers (erstwhile prisoners) were told they

(CONTINUED ON PAGE 375)



The Berean African Missionary Society

The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary



October 16, 1941, marked the fourth Annual Popular Meeting of the Berean African Missionary Society. A goodly company of Christian friends and supporters gathered with the Board of Directors and Officers at 2047 Glenarm Place.

One of the purposes of the Popular Meeting of the Society is the election of good, Christian men to serve on the Board of Directors. Two directors, whose term had expired, were Mr. Earl Hartman and the President, Attorney H. A. Davis. Needless to say, both of these men were unanimously elected to serve on the Board for another three years. This was done because the people present in the meeting recognized their ability to serve on the Board as well as their faithfulness to the Lord and His work.

PRESIDENT RE-ELECTED

For many months during the past year, Attorney H. A. Davis was very seriously ill. Consequently, his restoration to health, as demonstrated by the accompanying picture, was a source of real thanksgiving not only on the part of the other members on the Board and the missionaries on the field, but on the part of our friends and supporters as well. It was therefore a pleasure for the Board of Directors to re-elect Mr. Davis for the third time to the Presidency of the Board.

Although Mr. Davis passed his seventy-fourth birthday on the fourth of July, he still manifests the keen mental ability that admitted him to the Bar

in Altoona, Pennsylvania in 1895 and to the Bar of the Supreme Court of the United States in 1909. He practised law for twenty-six years in Pennsylvania and has practised law in Denver since 1920.

Needless to say the many years of experience Mr. Davis has had in the practise of law has made him invaluable to the B. A. M. S. as well as to

Number of meetings held by native boys in outlying vi
Number in attendance in above meetings
Number of meetings held at Stations Musuku and Iko
Number in attendance at station meetings
Number of decisions for Christ

The Denver Bible Institute. But nearly forty years of service as a ruling elder in the First Presbyterian Church of Altoona, Pennsylvania and Central Presbyterian Church of Denver and long continued missionary work in both churches qualified him in a peculiar way to lead a work dedicated entirely to the winning of souls in Africa. We bespeak the prayers of all our faithful constituency in behalf of our newly re-elected President that he shall be spared to us for many more years of service in this important post.

FINANCIAL REPORT

It was gratifying to report that the people of God have been standing by the work of the B. A. M. S. in fine fashion. We are sorry that space does not permit a detailed report, but a summary of the Annual Report follows:

Balance on Hand October 1, 1940		\$
Receipts:		
Offerings (for all funds)	\$6,194.91	
Funds received for transmission	200.00	6.
Disbursements:		\$6.
Missionary Accounts	\$2,505.33	
Field Expense	2,038.80	
Home Office Expense	287.46	
Equipment	251.41	5,083.00
Balance on Hand September 30, 1941		\$1,874.50

It should be understood that the above receipts, however, were for all funds. Consequently, despite the fact that there is a credit balance, that balance is the Missionary Accounts. *The General Fund is still in the red.* At the beginning of the fiscal year the General Fund was \$1,601.75 in the red. At the end of the fiscal year it was \$2,497.73 in the red, the deficit having increased \$895.98. The Building Fund and Station Funds are also in the red.

As stated once before in this page, these deficits are due and payable to our missionaries, who have paid for many of the station expenses and supplies out of their own monthly allow-

ances. We are, therefore, greatly burdened that the deficits be cleared at the earliest possible moment. The Lord is able. Shall we not convene near this need before the year is over until it is fully met?

These deficits in view of the splendid work done by our missionaries the past year. The deficit for the twelve months is as follows:

Is it not we missionaries they have the Gospel And the hungry from it strated cisions "black" blood on the one will by pray receive a

MR. LINDQUIST IMPROVING

We were made very happy by a cablegram received from Mrs. Amie on October 9 stating that Mr. Lindquist's condition was much improved and that he was regaining his health. We are grateful for His answer to our prayers.

bespeak the continued prayers of God's people until he has fully recovered. We know that the period of convalescence will be difficult for him because he will be anxious to get back into the work. But we have urged him to "go slow" for a period of time so that he will not suffer a setback. We know that letters from interested friends will be greatly appreciated. Postage to Africa, 5c an ounce. Address as follows:

Rev. Irving M. Lindquist
B. A. M. S., Ikozi Station
Shabunda, Kivu District, via Kindu
Congo Belge, Afrique



ATTORNEY H. A. DAVIS



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by E. E. Lott & H. H. Stewart
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist
Childrens Talks by Anna Benthien

Nature and Work of the Church

For the LESSON 10
NOVEMBER 7, 1941

there... the crew... plundered un... considered of v... their possessi... officers of wh... Captain and c... Zam with their... nameless dread an... and was unable to... tacle from her me... bomb had been pla... ship. At two-thirty, i... ocean went up with the... of the explosion. Whe... calm, the Zam Zam was n... ing of her remains was... personal possessions of t... for the most part, rested i... locker."

To Ruth came the sense o... the disaster sh... anxiety of

14... be no more... children, tossed... fro, and carried... about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

15 But speaking the truth in love, may grow into Him in all things, head, even Christ:

whom the whole body fitly... er and compacted by that... joint supplieth, according... al working in the measure... maketh increase of the... edifying of itself in love.

LESSON EXPOSITION

Believing there to be a great lack of teaching on the Body of Christ which is THE Church we have decided to confine ourselves to the investigation of the fourth of Ephesians which was one of the passages listed by the Committee. We shall, therefore, deal primarily with the mystical or spiritual Church rather than the physical organization. Our two point outline is as follows:

- I. Gifts in the Church (Eph. 4:11-14)
- II. Growth of the Church (Eph. 4:15-16)

I. GIFTS IN THE CHURCH

Ephesians 4:11-14

A. The Presence of the Gifts

In verse eleven, we are introduced to a list of five ministerial offices. By look-

ing at verses seven and eight, we discover that these offices are called gifts. The usage and meaning of this common word here in Ephesians is quite different from that which we give it in every-day practice. A spiritual gift is something given to us by Christ (Eph. 4:8) and wrought through us by the Holy Spirit (I Cor. 12:4-11). More than just native ability, it is a divine, supernatural work of God.

The five gifts listed—apostles, prophets, evangelists, pastors, and teachers—represent the primary gifts of the Church. We mean, of course, by the Church, the mystical Body of Christ (Eph. 4:4), hid in God before the foundation of the world (Eph. 3:9). The question now arises as to why we do not see the gift of apostleship or prophecy in our day since we are living in the same Body that began on the day of Pentecost. The last three named gifts are very familiar, but not so with the first two. The first two named are sign gifts and belong to the foundation part of our age, "And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone" (Eph. 2:20). Those who possessed them worked marvelous signs or proofs such as speaking in tongues (I Cor. 12:10), divine healing (I Cor. 12:9), divine inspiration (I Cor. 2:12-13), miracles (Acts 3:7), and interpretation (I Cor. 12:10). However, since they were foundational, God did not intend that they would remain. They have faded out and the proof is seen in the following passages. First Corinthians 4:9 describes the apostles as "last." They are second in our list, but last in the foundation. First Corinthians 15:1-5 reveals the fact that Paul regarded himself as one born "out of due time." He was an apostle appointed after Christ's ascension. Last of all, we are informed in the thirteenth chapter of first Corinthians, verse eight, that prophecies, tongues and knowledge shall cease.

The gifts that remain are teachers, pastors, and evangelists. These are not sign gifts, and if we were to choose a verse to fit all three we would select, "For we walk by faith, not by sight" (II Cor. 5:7). Some of God's people are endowed with all three primary gifts, whereas others may only have one. It is interesting to note that the gifts of pastorship and teaching are especially linked together. The Holy Spirit separates the others by the ex-

pression "and some," but not so with these two. Perhaps the reason for this is that we might see that to pastor is to teach or instruct. Another noticeable thing is that evangelism is given a place even ahead of pastorship. We believe this is to remind us that the winning of the lost must always be foremost in any program.

We do not want to leave the impression that the three above named gifts are the only ones in the Body of Christ because that is not so. It is true that they are major or primary but there are many lesser gifts. We are taught in the immediate context of this passage that all members of the Body have some kind of a gift. "But unto every one of us is given grace according to the measure of the gift of Christ" (vs. 7). A few of these gifts are as follows: faith (Rom. 12:6-10); exhortation (Rom. 12:6-10; Gal. 6:1); giving (II Cor. 9:6-7); rulership (I Tim. 5:17); mercy (II Cor. 1:3); hospitality (Rom. 12:13); self-control (Tit. 1:7). We are told by Paul to "covet earnestly the best gifts" (I Cor. 12:31). Peter's counsel on this matter is "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (I Peter 4:10-11). He too brings in the point that all Christians have at least one of the gifts of the Spirit. As we use these gifts we must recognize a thing that we mentioned at the beginning of this study, the gifts are Spirit born and inspired. Paul makes this indubitably clear in I Corinthians 12:4: "Now there are diversities of gifts, but the same Spirit." Therefore, we have naught to glory in save the grace of God in using weak vessels to carry the water of life to others. God forbid that we should glory save in the cross. It is neither fair nor spiritual to ask God for help in the performance of a task, and then after it is successfully executed fail to give Him the proper credit.

B. The Purpose of the Gifts

1. Positive Argument

The divine purpose is clearly stated in verse twelve. "For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ." The Weymouth translation is even clearer, "In order fully to equip His people for the work of serving—for the building up of Christ's Body." An echo of this is to be found in the letter to the Philippians: "In lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of

others" (ch. 2:3-4). In other words, these gifts are not for our own personal enjoyment; they are to equip us to serve others. The Spirit sometimes selects unpromising individuals, humanly speaking, and uses them in a phenomenal way, saving souls in large numbers where other men with many natural talents failed. You see, the purpose of the gifts is not to glorify man but to save souls and be a blessing to others. The result of the proper ministry of the gifts will be unity of faith and increased knowledge about the Son of God (vs. 13). Paul likens this unto a man who has reached maturity. This comparison reminds us of the milk of the Word given to weak babes in Christ whereas meat was given to the mature Christians (I Cor. 3:1-3).

2. Negative Argument

In the next verse, Paul carries the figure to the other extreme and shows what Christians look like when they fail to obey God. He compares them to children, and then to mariners tossed to and fro upon an angry sea. Sea represents the cunning men who deceive God's people by teaching them false doctrine. Some of the New Testament examples of this very thing and Paul's attempts to combat it are seen in the following passages: Romans 16:17; I Corinthians 11:18, 19; II Corinthians 11:4, 13; Galatians 1:7; Philippians 3:2; Colossians 2:8; I Timothy 1:19; 4:1. James had to contend with the same vacillation of character, "For he that wavereth is like a wave of the sea driven with the wind and tossed (ch. 1:6). The Holy Spirit's admonition is: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

II. THE GROWTH OF THE CHURCH

Ephesians 4:15-16

Some of the teaching about the Body of Christ has not been very helpful. One line of thought is that the Body will not be complete until the last soul has been added, and then will occur the Rapture. By this, these teachers mean that the Body is now minus a leg or arm and will not be complete until the last member has been added. It is true that the Body is not now finished, but we must look at it another way. In the first few days after Pentecost, when it started, the Body was complete or whole but it was *small*. Thus when we say that it is not finished, we are talking about size. Verse sixteen describes the Body as "whole," and draws an analogy between the physical body with its "every joint" and the Body of Christ with its every member and joint.

The growth of the Church involves two things: first, the growth of each individual member, and second, the addition of new members through regeneration.

The spiritual growth of individual members is compared to the maturing of the physical body. First we are babes or children (vs. 14); then we grow up into manhood (vs. 13). As babes we drank

milk from a bottle, but as grown men we can now eat meat (I Cor. 3:1-2). The pattern after which we should fashion our lives is Jesus Christ, "unto the measure of the stature of the fulness of Christ" (vs. 13). Why select Christ instead of the Holy Spirit or the Father? Because Christ in the flesh demonstrated complete victory over sin "in all points tempted like as we are, yet without sin" (Heb. 4:15). No growth is possible if the life line is severed. The branch is dependent on the vine for strength and we are dependent on the Head, even Jesus, for our spiritual vitality. "And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God" (Col. 2:19). The purpose of growth is that the whole Body will not be deformed by our slowness to grow. Arthur S. Way shows this clearly in his translation of the center of verse sixteen:

... is a union of all its functions interlinked, according to the well proportioned vitality of each individual part, and so promotes its corporate growth.

It is not hard for anyone to see that the failure of a thigh bone to grow will make one leg shorter than the other. Neither is it hard to understand that one faithless Christian will throw God's program out of balance. "The unity of the faith" (vs. 13) is necessary for corporate growth. "In Whom all the building fitly framed together groweth unto an holy temple in the Lord" (Eph. 2:21).

The growth of the Body in size or numbers depends on the convicting and regenerating work of the Holy Spirit, in conjunction with faithful witnessing by members of the Body (John 16:7-11; Rom. 10:13-14). Mendel's law "after his kind" works in the spiritual realm as well as the physical. The early church added to its numbers daily because they were soul-winners (Acts 2:47). As one man put it, "Is it not time to get up from the table and give our place to a hungry man?" We have eaten of the delicious spiritual food and are satisfied -- so satisfied that we forget that others are starving and on their way to hell.

THE LESSON ILLUSTRATED

"And the Lord added to the church daily such as should be saved" (Acts 2:47)—a lively church.

We read of a vessel discovered a century ago, among the icebergs of the Arctic Ocean, with the captain frozen as he was making his last entry in the log-book. The crew were discovered, some in their hammocks and some in the cabin, all frozen to death. The last date in the log-book showed that for thirteen years that vessel had been moving among the icebergs, "a drifting sepulchre, manned by a frozen crew." Are there not churches in a like condition? Chilled by formality, worldliness, and sin, they have sailed away from the sunny region of blessing and prosperity, and floated into the icy waters and deadly slumbers of the frigid zone.

—Prosser

A minister a short time ago made a very infelicitous mistake at a funeral occasion. The remains of the departed one were lying in the casket before the

pulpit, and, in the course of his funeral sermon, the minister, leaning over the pulpit with solemn countenance, said: "This corpse has been a member of my church for ten years." He made something of a mistake about that man, but I know he could have said it of a good many members of a good many churches I know and not have made any mistake at all. "I know thy works that thou hast a name to live but art dead."

—Rev. W. W. Landrum, D.D.

POINTED QUESTIONS ON THE LESSON

1. What does the word *church* signify as it is used by Paul? (Eph. 1:22-23; 5:23; Col. 1:18)
2. Do all believers receive the same spiritual gifts? (Rom. 12:4-6; I Cor. 12:4-11)
3. Why should we not expect the "sign" gifts today? (We walk by faith: II Cor. 5:7; signs were temporary: I Cor. 13:8)
4. Were the spiritual gifts to be used to glorify God and to serve man? (Rom. 12:6-11; Gal. 5:13; Eph. 4:12)
5. Does God desire steadfastness in the members of the Body? (I Cor. 15:58; Eph. 4:14)
6. Does the Scripture indicate that there is more than one Body of Christ? (I Cor. 12:12-13; Eph. 4:4)
7. How does one become a member of the Church, which is His Body? (Acts 2:47; I Cor. 12:27 with I Cor. 1:1-2)
8. How should the individual members of the Body grow? (Eph. 4:13, 15; II Pet. 3:18)
9. What is Christ's relationship to the Church? (Eph. 1:22-23; 5:23; Col. 1:18; 2:19)
10. Is the Church precious to Christ? (Acts 20:28; Eph. 5:25-29)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE LESSON

Dear boys and girls:

In our lesson today we learn about the first church services which were held after the Lord Jesus had gone up into heaven. He had told His apostles not to go away from Jerusalem until they were baptized with the Holy Spirit. This was just before He was taken up into heaven, and the promise was given them that He would come again. The apostles believed this promise; and they obeyed the Lord, because they went right back to Jerusalem and had a long prayer meeting there in an upper room. You can read about this in the first chapter of the book of Acts.

Do you know that you can be a disciple of the Lord Jesus Christ too? To be a disciple means that you come to Jesus to learn from Him. Now you cannot see Him as those disciples did, but you can learn from Him by studying His Word and by prayer. And as you study the Bible and ask Him to teach you His will, you should be ready to obey Him and to do whatever He tells you to do.

Notice what came to pass because the disciples obeyed Him. In chapter two

of Acts, we read that when they preached to the multitude, about 3,000 people believed on the Lord Jesus Christ. Maybe some of the apostles had thought that it would be better not to stay in Jerusalem as Jesus had told them to do; but if they had not obeyed Him, they could not have taken part in this great church service and would have missed a great blessing. Sometimes we cannot understand why Jesus tells us to do something real hard for Him; but if we obey Him as the disciples did,

then He blesses us and makes us a blessing to others. Here is a chorus which I believe you would like to learn.

*I'm going to work and watch and pray:
I'm going to serve Him every day:
I'm going to see His face in glory
by and by.
I'm going to listen to His voice:
I'm going to make His will my choice:
I'm going to rise to meet Him in the morning.*

In our Saviour's Name,
Aunt Anna

Christian Stewardship

FOURTH QUARTER, LESSON 11
SUNDAY, DECEMBER 14, 1941

Lesson Text: Matthew 25:14-30; Luke 16:9-13; 18:24-30; I Corinthians 16:2; II Corinthians 8:1-9:15
Printed Text: II Corinthians 8:1-9; 9:6-7
Devotional Reading: Psalm 92:1-5, 12-15

Golden Text: "It is required in stewards, that a man be found faithful" (I Cor. 4:2).

King James Version

II Corinthians 8:1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to their power, I bear record, yea, and beyond their power they were willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 And this they did, not as we hoped, but first gave their own selves to the Lord and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.

9:6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

LESSON EXPOSITION

(By E. Glen Lindquist)

To some Christians, the subject of giving is an unwelcome one; but this should not be the case. Some of God's people resent being asked to give to the Lord's work. The very fact that they are "touchy" on the subject indicates

that they have the wrong slant on it. A quotation from *Missionary Intelligence* would be apropos here: "Some good people, who proudly call themselves 'loyal,' say that the churches are being bled to death by their offerings for missions. One of their own number says that as long as their offerings for missions average only *seven cents* a member, it is amusing to talk of being bled to death. A people that cannot give seven cents each year without being bled to death must be somewhat anaemic." Truly, such a condition in the Church indicates that instead of there having been too much preached on the subject of stewardship, there has been far too little emphasis placed upon it.

We will discuss the Scripture assigned for today's lesson under three headings:

I. An Exemplary Pattern of Stewardship (II Cor. 8:1-5)

II. The Essential Place of Stewardship (II Cor. 8:6-9; 9:6)

III. The Elementary Principles of Stewardship (II Cor. 9:7)

I. AN EXEMPLARY PATTERN OF STEWARDSHIP

II Corinthians 8:1-5

Two whole chapters of Second Corinthians are given over to a discussion of the subject of giving—the eighth and ninth. Our lesson is taken from this portion. Paul opens the subject by pointing out to the Corinthian believers the liberality of the Macedonian saints in their response to his appeal for an offering to aid the needy saints at Jerusalem. And what a fine example of willing givers were these Macedonians!

The Apostle declares that God has been gracious to these people. Then he goes on to relate that God has permitted them to suffer great trial and affliction. Also He has allowed them to be stricken with poverty—and yet Paul says they have been dealt with in grace. How many of us would think God gracious to us in such circumstances? It is in trials that His graciousness can be the most real and precious. Testings had drawn these people closer to the Lord.

We read in verse two that they were joyous Christians—really filled with the joy of the Lord which is not dependent upon circumstances. The verse reads, "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." They gave out of the abundance—of what? Joy. Fine! The joy of the Lord has always been a real stimulus to giving.

What else does it say? They gave out of the abundance of . . . their deep poverty. What a paradox! Poverty is commonly given as an excuse for not giving. How often do we hear someone say something like this: "Oh, how I wish I had plenty of money so I could give to worthy causes, but I can hardly make ends meet." The glowing example of the Macedonians explodes that argument. Poverty is no excuse for not giving. God does not reward us in proportion to the amount we give, anyway. It is what we have left that counts. The incident of the widow and her two mites is another example given in the Bible that no one might hide behind the excuse of poverty (Mark 12:41-44).

Another thing to note concerning the giving of the Macedonians: They insisted on giving (vs. 4). They did not have to be urged to give. Paul says that they prayed us "with much entreaty that we would receive the gift, and take upon us the fellowship of ministering to the saints." There is real fellowship in giving. Not only were they determined to give to the extent of their ability, but they insisted on giving "beyond their power" (vs. 3).

And now we come to the real secret of the amazing liberality of these people. Verse five—"They first gave themselves to the Lord." They were yielded Christians. They had come to the recognition that they were not their own, but that they themselves and all they had belonged to the Lord. They realized that they were stewards; and all their possessions, though they were not much, were God's and were only given them to keep in trust to use as He saw fit. That kind of a slant on life will transform our thinking on the subject of giving.

Having related what a fine example of Christian stewards the Macedonians were, Paul turns to his appeal to the Corinthian church for their contribution to the worthy cause. In his appeal we see the importance of the essential place of stewardship in the Christian's life.

II. THE ESSENTIAL PLACE OF STEWARDSHIP

II Corinthians 8:6-9; 9:6

In verse six, Paul informs the Corinthians that he is sending Titus to see them concerning their contribution. "Insomuch that we desired Titus, that as he had begun, so he would also finish in you this grace also" (vs. 6).

The first thing that we notice concerning the place of stewardship is that it is one of the gifts or fruits of the Spirit. Paul calls giving a "grace" in verse six and also in verse seven. "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Now it is the Corinthians who come in for some commendation. The apostle was always faithful in bringing exhortation where needed; but he did not forget to commend and encourage when commendation was merited. There are spiritual fruits manifest in this church. Paul says they abound in the following gifts: faith, utterance, knowledge, diligence, and love.

But there is one more fruit he yearns might be added to this list: "See that ye abound in this grace (of giving) also. Giving is just as definitely a spiritual gift as faith or love and should be coveted by God's people along with the rest of the best gifts (see I Cor. 12:31).

Next we note that stewardship is a proof of the sincerity of the Christian's love. "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love" (vs. 8). The natural fruitage of love is giving. If we love a person it is most normal to want to give gifts that will show our love in a tangible way. Should not our love for God just as naturally find expression in our giving gifts to Him? If we are reluctant to give to God, should we not ask ourselves if our love is what it should be?

God's love for us found expression in giving: "For God so loved . . . that He gave" (John 3:16). In verse nine, Paul reminds the Corinthians of the love of Christ and what that love prompted Him to do: "For ye know the grace of our Lord Jesus Christ that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." His love for us prompted Him to give to such a great extent that it meant His own impoverishment.

Giving is a prerequisite to divine blessing and favor. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." We have similar teaching in the Old Testament: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). It was after the Philippians had given liberally that Paul gave them the promise: "But my God shall supply all your need according to His riches in glory by Christ Jesus." It is in connection with this appeal to the Corinthians to give, here in this ninth chapter of the second epistle which we have been considering, that he gives them the wonderful promise: "God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound unto every good work" (II Cor. 9:8). Would you have God's blessing and favor? Would you prosper financially as well as spiritually? God wants you to prove Him. "Now He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; Being enriched in every thing to all bountifulness" (vss. 10-11a).

III. THE ELEMENTARY PRINCIPLES OF STEWARDSHIP

II Corinthians 9:7

Now let us briefly consider the elementary principles of stewardship as we find them in verse seven of chapter nine: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." By breaking up this verse into its separate phrases we learn that:

Giving should be universal among Christians—"Every (Christian) man." None is excluded. All may not have an equal part as far as the amount is concerned, but no one need miss out in the blessing of giving something.

Giving should be planned and systematic—"According as he purposeth in his heart." It should not be a hit-and-miss thing. Tithing is a good way to give systematically. Just a word here about pledging. Some Christians feel it is wrong to make a pledge. The Scripture does not teach that it is wrong, but on the contrary, endorses and commends pledging. Look at verses ten, and eleven of chapter eight. Here Paul reminds the Corinthians that it was a whole year before this that they had purposed or pledged to give to this cause. He urges, "Now therefore, perform the doing of it (the pledge)." "Vow and pay unto the Lord your God" (Ps. 76:11).

Giving should be ungrudging and obligatory. "Not grudgingly or of necessity." Arthur S. Way picturesquely renders it: "Not regretting his gift as though it were wrung from him." If there is any regret that we have given, or a feeling of being under obligation to give, we have missed the meaning of stewardship entirely.

Giving should be spontaneous and hilarious. "God loveth a cheerful giver." The word rendered "cheerful" is the same Greek word (hilarion) from which we get the word "hilarious." God grant that our giving to Him might be that kind.

THE LESSON ILLUSTRATED

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver" (II Cor. 9:7).

A minister who was collecting money for a public religious object received the name of a wealthy man on whom he might call; but it was at the same time said of him, "If you were to hear that man pray for the conversion of the world, you would imagine, from his fervour and copiousness, that he was ready to give all his fortune for the accomplishment of that object, and yet he doles out the merest pittance." The minister called on him, and, after much entreaty, received a small sum, much below the importance of the cause, or his means and obligation to support it. The applicant told him what he had heard of the fluency and fervour of his prayers, and faithfully expostulated with him on his gross inconsistency. He saw at once the impropriety of his behaviour, and confessed that it had never occurred to him before. He immediately and considerably enlarged his donation. Is not this a common case—except in its result?

—New Testament Anecdotes

Dr. Lorimer once asked a man why he did not join the church. The reply was that the dying thief did not join the church, and he was saved. "Well," said the minister, "if you do not belong to a church, you help support missions, of course?" "No," said the man; "the dying thief did not help missions, and wasn't he saved?" "Yes," said Dr.

Lorimer, "I suppose he was, but you must remember that he was a *dying* thief, whereas you are a *living* one."
—Christian Herald

POINTED QUESTIONS ON THE LESSON

1. Is God always gracious to the believer, even in times of testing? (I Cor. 10:13; II Cor. 12:9; I Pet. 4:19; 5:10; II Pet. 2:9)
2. Do the examples in the Scripture indicate that poverty is an excuse for failure to give? (Mark 12:42-44; II Cor. 8:1-4)
3. What is the first gift which the believer should bring to the Lord? (Rom. 6:13; 12:1; II Cor. 8:5)
4. Is the grace of giving a gift which is desirable in the Christian? (II Cor. 8:6-7; Phil. 4:15-18)
5. Is a willingness to give an evidence of sincere love? (Ezek. 33:31; II Cor. 8:8, 12)
6. What is the greatest example of love? (John 3:16; 15:13; II Cor. 8:9; I John 4:9-10)
7. Does God prosper the giver? (Prov. 11:25; Mal. 3:10; II Cor. 9:6, 8; Heb. 6:10)
8. Should giving be systematic? (Ps. 76:11; I Cor. 16:2; II Cor. 9:7)
9. What spirit should the giver manifest? (Exod. 25:2; 35:5; Rom. 12:8; II Cor. 9:7)
10. Is God pleased with the cheerful giver? (I Chron. 29:17; Acts 20:35; II Cor. 9:7b)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE LESSON

Dear boys and girls:

We want to think today about giving. As Christmas time will soon be here, I wonder if you are thinking about the greatest gift which was ever given. Do you know what this gift was? The Bible calls it God's "unspeakable gift"; that is, such a wonderful gift that we cannot fully describe it with words.

Now if you would like to know about this marvelous gift, turn to John 3:16: "For God so loved the world, that He GAVE His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Is not that the greatest gift ever given? God gave His only Son to die on the cross that you and I might have eternal life. If you have believed in Him as your own personal Saviour you have received the greatest gift ever given.

Does this not make you want to give all that you have to Him? Not to pay Him for His gift to you—if you paid for a gift it would no longer be a gift. But just to show that you love Him, won't you just now, while you are young, give your life to Him? If you do this, then all that you have—your money, your time, your hands and feet and mouth—will all belong to Him because they are part of your life. Do you remember how the little boy gave Jesus his five loaves and two fishes, and how Jesus fed five thousand men with that small lunch? Don't you suppose

the little boy was very happy to see what the Lord did with his little gift? Everything that you give to Him because you love Him, the Lord can use to cause other boys and girls to know Him.

The Bible tells us that "God loveth a cheerful giver." And the gift which He wants us to give more than anything

else is to give our own selves to Him. Will you do this just now and tell Him that you want Him to have your life to use it as He will? If you do this, you will be even happier than the little boy who gave his lunch to Jesus.

In the precious Name of Christ,
Aunt Anna

The Coming of God's Son

FOURTH QUARTER, LESSON 12
SUNDAY, DECEMBER 21, 1941

Lesson Text: Isaiah 9:6-7; John 1:1-18; I John 4:9-11

Printed Text: Isaiah 9:6-7; John 1:1-4; 10-14

Devotional Reading: Luke 2:8-20

Golden Text: "The Father sent the Son to be the Saviour of the world" (I John 4:14).

King James Version

Isa. 9:6 For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulders: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by Him; and without Him was not any thing made that was made.

4 In Him was life; and the life was the light of men.

10 He was in the world, and the world was made by Him, and the world knew him not.

11 He came unto His own, and His own received Him not.

12 But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.

LESSON EXPOSITION

(By Hilland H. Stewart)

For our Christmas lesson, we deviate a little from the usual story of the nativity. However, the Sunday-school teacher will always find plenty of material to present to the student the story of the birth of Christ. And we believe that this material arranged for to-day's lesson will be very helpful. Almost every important phase of Christ's coming into the world is covered by this lesson.

We observe:

- I. The Predicted Christ (Isa. 9:6-7).
- II. The Preincarnate Christ (John 1:1-4).
- III. The Preternatural Christ (John 1:10-14).
- IV. The Propitiatory Christ (I John 4:9-11).

I. THE PREDICTED CHRIST

Isaiah 9:6-7

As Isaiah the prophet was permitted of God to peer down through the centuries, he had a clearer vision than any other prophet of the coming Messiah. Here in this first verse of our lesson, we see in the opening clauses a glimpse of the dual nature of the Coming One: "For unto us a Child is born"—humanity; "unto us a Son is given"—deity. The fact that this God-man was one day to assume full responsibility for world government is next stated: "And the government shall be upon His shoulder."

The characteristics of this remarkable reign are set forth in the seventh verse. This reign is to be a perpetuation of the Davidic kingdom. God had promised David to establish his throne for ever and ever (II Samuel 7:16) and so the Messiah was to be of the lineage of David. During the time that the Son of God holds the reigns of the governments of the world, peace and justice will be everywhere in evidence. Needless to say, the last part of this prophecy has not yet been fulfilled. The first part has, for this God-man was born into the world, but "the kingdoms of this world" have not yet "become the kingdoms of our Lord and of His Christ." (See Revelation 11:15) That will occur when He comes again.

It is when Isaiah comes to a name or descriptive words for this character that words seem totally inadequate. Paul when he tried to express appreciation for God's incomparable gift could only say, "Thanks be unto God for His unspeakable Gift" (II Cor. 9:15). Isaiah finds expression in some significant titles, but it is certain that finite minds have never grasped the full import of all that is involved in these names. We quote some illuminating comments from Peloubet's *Notes on the Sunday School Lesson*, edited by Wilbur M. Smith, in connection with these names:

"**WONDERFUL**—This word is derived from a verb meaning to separate, to distinguish, or to make great. It is applied usually to anything that is great or wonderful, as a miracle, Exodus 15:2; Daniel 17:6 . . . Anything which is fitted to excite wonder and amazement from any cause, will correspond with the sense of the Hebrew word. The Messiah was wonderful in all

things. It was wonderful love by which God gave Him and by which He came; the manner of His birth was wonderful, His humility, His self-denial, His sorrows were wonderful; His mighty works were wonderful; His death was wonderful; His resurrection, His ascension, were all fitted to excite admiration and wonder.

"**COUNSELLOR**—He is called this because, by virtue of the spirit of counsel which He possesses, He can always discern and give counsel for the good of His nation. There is no need for Him to surround Himself with counsellors, but without receiving counsel at all, He counsels those who are without counsel, and is thus the end of all want of counsel to His nation as a whole.

"**THE MIGHTY GOD**—This word (*El Gibbor*) has been literally translated 'God-Hero' or 'Hero-God.' The God-Hero forms the contrast to a human hero whose might is after all always limited. He is the One Who is infinitely exalted above all human heroes by the circumstance that He is God . . .

"**THE EVERLASTING FATHER**— . . . The phrase may either mean the same as the Eternal Father, and the sense will be that the Messiah will not, as must be the case with an earthly king, however excellent, leave His people destitute after a short reign, but will rule over them and bless them for ever; or it may be used in accordance with a custom usual in Hebrew and Arabic, where he who possessed a thing is called the father of it. Thus the father of strength means strong; the father of knowledge, intelligent; the father of glory, glorious; the father of goodness, good; the father of peace, peaceful. According to this, the meaning of the phrase, the Father of eternity, is properly eternal.

"**THE PRINCE OF PEACE**—This name stands properly at the end, and is to be considered as strongly emphatic; war, hostile oppression, the distress of the servitude which threatens the people of God—these are the things which have directed the prophet's eye to Messiah. The name points back to Solomon who typified Christ's dominion of peace, then to Shiloh (Gen. 49:10)."

THE PREINCARNATE CHRIST

John 1:1-4

The Gospel of John begins almost identically with the first verse of the Bible—"In the beginning God" and "In the beginning was the Word." The relationship of the Word, the Son of God, and God, and their eternity offer to the finite mind something entirely beyond its grasp. How that God, the Word, and the Holy Ghost (see I John 5:7) can exist as three separate persons and yet be one is something entirely incomprehensible to man. And then to add to that, that they have always existed only adds to the enigma. However, had they not always existed, the explanation of what could have brought them into being would have taxed our minds just as

much. John has told us all that the finite mind can grasp—In the beginning the Father and the Son existed as one.

In the third verse John turns from Christ's preincarnate existence to His preincarnate work. It was by His hand that all things came into existence. Paul again reiterates this truth in Colossians 1:16. Jesus Christ was the Creator of all things and all things were created for Him. Besides bringing all things into existence, He is the Author of life. Physical life came to man when God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul (Gen. 2:7). Spiritual life also came through Christ and we will discuss that later.

III. THE PRETERNATURAL CHRIST

John 1:10-14

John jumps from the preexistence of Christ down through the ages to the forerunner of Christ, John the Baptist, in the verses between this section and the preceding one. Then in this section of our lesson we find Christ in the world—the world which He had made. But it knew Him not. The greatest miracle ever wrought was in the world—the Word of God made flesh. He was miraculously conceived of the virgin. He came and revealed to the world the glory, grace, and truth of God the Father. On one occasion Philip asked to see the Father and Jesus answered: "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father." And yet the world did not know Him. His own people Israel did not know Him. Only those knew Him whose minds were enlightened from above. When Peter confessed Him as Christ, our Lord said, "Flesh and blood hath not revealed it unto thee, but My Father which is in heaven." So in our lesson we see that those who received Him were born of God. It was not a flesh and blood, will of man birth, but a birth from above that gave new life to them that received Him. And they became sons of God and came to know the God-head personally.

IV. THE PROPITIATORY CHRIST

I John 4:9-11

The fact that God sent His Son into the world that we might live through Him has already been touched upon as the previous point, so we will center our thoughts in Christ as God's propitiation.

First of all, we shall define the word "propitiation." Literally, it is a means of satisfying. The same Greek word is also translated mercy-seat in the New Testament.

Now the question is, "How could Jesus Christ be a means of satisfying God?" A glance at the symbology of the mercy-seat will help to answer our question.

The mercy-seat was the covering of the ark of the covenant. In the ark of the covenant reposed the tables of stone on which the commandments were written. Once a year the high priest went into the holy of holies in which the ark reposed, and sprinkled the mercy-seat with blood. The significance was that when God looked down and saw the law, His righteous holy law, broken on every

hand, He could only smite and punish. But when He could see the blood which covered the mercy-seat, then He was satisfied. Now this pictures how God is propitiated, mercy-seated, or satisfied by what Christ has done for us. "All we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6). If God had no other recourse, He could only smite and punish, for "the wages of sin is death" (Rom. 6:23). But the passage we just quoted from Isaiah did not stop where we did. "And the Lord hath laid on Him the iniquity of us all." God found a way to be satisfied by punishing Christ in our stead. He bore our sins in His own body and shed His blood for their remission. And now God is pleased or satisfied when He sees the blood that covers. Jesus Christ, God's Son, is the propitiation for our sins.

We must not fail to note the emphasis which John places on this fact—the great love that caused God to do this. It is a question that no one can answer, why God so loved us that He did this. But we know of His love, whether we can understand it or not.

This Person Whom Isaiah foresaw is the Creator of the world. But He is the same One Who humbled Himself and came into the world as a baby, lived and walked among men, and then went to the ignominy and shame of the cross to redeem lost men. And He is the same One Who will one day return in power and take upon His shoulder the governments of the world and then peace and justice shall reign.

THE LESSON ILLUSTRATED

"The Father hath sent the Son to be the Saviour of the world" (I John 4:14).

A story has been often told of the fondness of parents for their children; how in a famine in the East a father and mother were reduced to absolute starvation, and the only possibility of preserving the life of the family was to sell one of the children into slavery. So they considered it. The pinch of hunger became unbearable, and their children pleading for bread tugged so painfully at their heart-strings, that they must entertain the idea of selling one to save the lives of the rest. They had four sons. Who of these should be sold? It must not be the first: how could they spare their first-born? The second was so strangely like his father that he seemed a reproduction of him, and the mother said that she would never part with him. The third was so singularly like the mother that the father said he would sooner die than that this dear boy should go into bondage; and as for the fourth, he was their Benjamin, their last, their darling, and they could not part with him. They concluded that it was better for them all to die together than willingly to part with any one of their children. Do you not sympathize with them? I see you do. Yet God so loved us, that, to put it very strongly, He seemed to love us better than His only Son, and did not spare Him that He might spare us. He permitted His Son to perish from among men, "that whosoever believeth in Him might not perish, but have everlasting life."

—C. H. Spurgeon

POINTED QUESTIONS ON THE LESSON

1. Did Christ come in human form as Isaiah had predicted? (Luke 2:11-12; John 1:14; Phil. 2:7-8; I Tim. 3:16)
2. Was Jesus more than man; was He God also? (Matt. 1:23; John 1:1; 4:25-26; 10:30; I Cor. 15:47; I John 5:20)
3. Is the fulfilment of the prophecy concerning His rulership still future? (Isa. 2:2; Micah 4:1-4; Zech. 14:8-9)
4. Will Christ's Kingdom be a peaceful and righteous one? (Isa. 2:3-4; 9:7; 11:6-10; 32:16-17)
5. Is Christ truly a wonderful, mighty, and eternal God? (Ps. 90:2; Mic. 5:2; Heb. 1:10-11; 13:8)
6. Who is the Creator of all things? (John 1:3, 10; I Cor. 8:6; Eph. 3:9; Col. 1:16-17; Heb. 1:2)
7. Is it necessary for man to have a spiritual birth before he can really appreciate the preternatural Christ? (John 1:12-13; 3:5-7; Gal. 4:6)
8. What is the natural result of sin? (Rom. 3:23; Gal. 6:7-8; James 1:15)
9. Did Christ settle the sin question to the satisfaction of God? (Isa. 53:4-6; Rom. 3:24-25; Heb. 10:10, 12; I John 2:2)
10. Was it because of love that God sent His Son to be the Saviour of the world? (John 3:14-17; 15:13; Rom. 5:8; Gal. 2:20; I John 3:16; 4:10; Rev. 1:5)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE LESSON

Dear boys and girls:

Let us study to-day about the coming of God's Son. More than seven hundred years before Jesus was born in Bethlehem, the prophet Isaiah wrote these words: "For unto us a child is born, unto us a Son is given; and . . . His name shall be called . . . The Prince of Peace." Then when the angel announced the birth of Jesus Christ to the shepherds, he said, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." So when Isaiah wrote about the child who was to be born, he meant the Christ-child.

In our golden text to-day, we read John's testimony concerning the coming of God's Son: "The Father hath sent the Son to be the Saviour of the world" (I John 4:14). Even His very Name, Jesus, means "Saviour." He told His disciples that He came "to seek and to SAVE that which was lost" (Luke 19:10). You are lost if you have never asked the Lord to come into your heart and save you from sin. He came to save you and to make you His own, and He is knocking at your heart's door to-day. Won't you invite Him in just now? Tell Him that you want Him to wash you from sin and make you pure and clean, so that you may be a child of God.

When He came into the world the first time, He came to die in order that men might have life; but only a very few believed on Him and were saved. But He is coming again, and those who have believed in Him will live with Him forever. Are you ready for His coming? Could you welcome Him as the shepherds did if He should come to-day?

Here is a verse for you to learn, and I hope it will be the prayer of your heart also:

*Into my heart; Into my heart;
Come into my heart, Lord Jesus.*

*Come in to-day; Come in to stay.
Come into my heart, Lord Jesus.*

In the Name of Him Whom we love,
Aunt Anna

The Christian's Hope

FOURTH QUARTER, LESSON 13
SUNDAY, DECEMBER 28, 1941

LESSON TEXT: Matthew 25:31-46;
John 14:1-6; II Corinthians 5:1-10;
II Timothy 4:6-8; I Peter 1:3-9; Revelation 22:1-5

PRINTED TEXT: John 14:1-6; Revelation 22:1-5

DEVOTIONAL READING: Revelation 21:1-7

GOLDEN TEXT: "In My Father's house are many mansions" (John 14:2).

King James Version

John 14:1 *Let not your heart be troubled: ye believe in God believe also in Me.*

2 *In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.*

3 *And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also.*

4 *And whither I go ye know, and the way ye know.*

5 *Thomas saith unto him, Lord, we know not whither Thou goest; and how can we know the way?*

6 *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me.*

Revelation 22:1 *And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.*

2 *In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.*

3 *And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him:*

4 *And they shall see His face; and His name shall be in their foreheads.*

5 *And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.*

LESSON EXPOSITION (By Hilland H. Stewart)

The Christian's Hope is generally understood to mean the Second Coming of Christ. In this lesson we have our Lord's promise to return, and more than that we have the glorious promise of a place in preparation while He is away. I am afraid that our studies and our thoughts do not dwell enough on that blessed abode that is to be ours throughout eternity. Where our treasure is there will our heart be also, and we need

often to remind ourselves and one another that all our treasures are over on that other shore.

In this lesson on the believer's hope we consider:

I. A Promise of Comfort (John 14:1)

II. A Preparation for Eternity (John 14:2)

III. A Pledge to Return (John 14:3)

IV. A Provision for Entrance (John 14:4-6)

V. A Preview of Glory (Rev. 22:1-5)

I. A PROMISE OF COMFORT

John 14:1

"Let not your heart be troubled: ye believe in God, believe also in Me." How many, many times these words have been used to comfort sorrowing hearts when loved ones have been taken away. Of course, sorrow over death is only a small part of human grief. Only an omniscient God Who can look into hearts can possibly know of the sorrow, anguish, and trouble in the world. But our Lord offers balm for every aching heart—"believe also in Me." Space forbids mentioning but a few of the marvelous promises that Christ makes to those in trouble. But no matter what the problem, the testing, the trial, the perplexity, the distress, or the need, there is a provision in God's Word and a promise of a solution. We shall cite a few passages which have been the means of comforting thousands: Romans 8:18, 28; I Corinthians 10:13; II Corinthians 4:17; 9:8; Philippians 4:6-7. What a consolation it is in time of sorrow to say with the Psalmist: "Why art thou cast down, O my soul? and why art thou disquieted within me? *hope thou in God*; for I shall yet praise Him, Who is the health of my countenance, and my God" (Ps. 42:11).

II. A PREPARATION FOR ETERNITY

John 14:2

"In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." All of us have heard the expression: "Heaven is a prepared place for a prepared people." That is true, for our Lord promised, when He departed, to go and prepare a place for you, and the "you" referred to a prepared people. And we are told by the Apostle Paul that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." When he was caught up into paradise, he said that he "heard unspeakable words, which it is not lawful for a man to utter" (II Cor. 12:4). Of course, it is true that through the Spirit we now have "an earnest of

our inheritance," yet the full realization of the glories which Jesus has prepared will come when we are like Him and know as we are known.

III. A PLEDGE TO RETURN John 14:3

"And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am there ye may be also." Now it is true that this doctrine of the Second Coming is not very popular, but nevertheless it is a cardinal truth of the Gospel. Some places this truth is not preached and other places where it is preached, it is scoffed at and ridiculed, but nevertheless it is emphasized more than any other truth in the New Testament. I. M. Haldeman says that it is mentioned on an average of once in every thirty verses in the New Testament. Since that is the case, then there must be some two hundred and sixty-three references to the truth. Regardless of the number of references, it is sheer folly to ignore and try to explain away this truth. "*I will come again.*" This one reference is adequate to convince any willing soul. Words could not be plainer or more convincing.

But to those who believe the Book, the question is not "Will He come?" but "When will He come?" If one were to drop in and listen to some of the sermons being preached on the doctrine, he would get every degree of answer from sane to silly. It is deplorable that so many are taking of present-day significant happenings and fashioning from them deductions and conjectures which are calculated to be sensational and excite and stir people a great deal. Now we grant that in the face of the momentous events now transpiring people do need to be stirred, but it must be done sanely and scripturally. These men preaching these sensational and fanatical prophetic messages are in many cases doing more harm than good. They see something happen that seems of significance in the light of the prophecies, and then to this, they add their own speculations and weird guesses. In a little while, their predictions have proved fallacious, and then those who placed credence in the messages and were stirred, have their faith shaken in the prophecies. For instance, the Russo-German Pact of just a few years ago was hailed as a fulfillment of the prophecy of Ezekiel thirty-eight and thirty-nine. Now the two nations are engaged in deadly combat and the pact drawn up by Hitler and Stalin has proved to be as worthless as Hitler's word has always been. The pact may have been a foreshadowing of the fulfillment of the prophecy, but could not be a fulfillment. The prophecy has to do with a large Russo-German army that will march on Palestine, and it cannot be fulfilled for several years yet, for it does not occur until the latter part of the seven-year tribulational period and that does not start until the Church is raptured. Now the question really is, "What prophecies must be fulfilled before the Rapture of the Church?" The answer is "none." The prophecies of Paul regarding the apostasy of the Church in the last days (II Timothy 3 and 4) are now very much in evidence. So we may look for His coming

at any time. This hope of Christ's appearing is a purifying hope, and those who are expecting Him have a real incentive to pure living. Furthermore, there is a crown of righteousness laid up for those who love His appearing.

IV. A PROVISION FOR ENTRANCE John 14:4-6

Thomas' question, "How can we know the way?" takes its place with the most important and vital questions ever raised in the mind of man. Equivalents to Thomas question were Job's, "How shall a man be just with God?" and the Philippian jailor's, "What must I do to be saved?" The answer to these questions might take on a multiplicity of ramifications, but the sum and substance of the whole matter is in our Lord's answer to Thomas, "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me." Jesus Christ is the way to heaven. Jesus Christ is our righteousness. Through faith in Him we are justified before God. "Believe on the Lord Jesus Christ" was the answer to the Philippian jailor's question. Concerning Himself our Lord said, "I am the door: by Me if any man enter in, He shall be saved." Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Jesus Christ is God's provision for those who would prepare to enter the prepared place. And He is an abundant provision, for whosoever will may come.

V. A PROMISE OF GLORY Revelation 22:1-5

We have already observed that the finite mind can grasp very little of the glories of heaven; yet God did give John a glimpse into the celestial city, and he has recorded some things for our enlightenment and edification.

We quote Dr. A. T. Pierson's outline on the perfections of heaven:

- "No more curse"
- Perfect sinlessness
- "The Throne of God and the Lamb"
- Perfect government
- "His servants shall serve Him"
- Perfect obedience
- "They shall see His face"
- Perfect fellowship
- "His name in their foreheads"
- Perfect possession
- "No night there"
- Perfect blessedness
- "They shall reign for ever and ever"
- Perfect glory

And for verses one and two of our lesson, from which Dr. Pierson makes no comment, we should like to add:

- "Pure water of life"
- Perfect satiation of thirst
- "Tree of life"
- Perfect provision for hunger
- "Leaves of the tree"
- Perfect healing

THE LESSON ILLUSTRATED

"In My Father's house are many mansions" (John 14:2).

A New Zealand chief, Tamahana, who visited England a few years ago, was remarkable for the deep spirituality of his mind and his constant delight in the Word of God. One day he was taken

to see a beautiful mansion—one of the show places near London. The gentleman who took him expected to see him greatly astonished, and much charmed with its magnificence and splendor; but it seemed, to his surprise, to excite little or no admiration in his mind. Wondering how this could be, he began to point out to him its grandeur, the beauty of the costly furniture brought from all parts of the world, the view from the windows, etc. Tamahana went on: "My Father's house is finer than this," and began to speak in his own expressive, touching strain, of the house above—the house of "many mansions"—the eternal home of the Redeemer.

—New Testament Anecdotes

A Christian visitor was once visiting a very poor and sorely afflicted believer in Dublin, and sought to comfort him with the text, "In My Father's house are many mansions." "Stop a minute," said the dying but happy sufferer, "that is a beautiful text, but there is one sweeter than it in the next verse: 'I will come again, and receive you unto Myself.'"

—New Testament Anecdotes

POINTED QUESTIONS ON THE LESSON

1. Does the Word of God present to the Christian definite reasons for always rejoicing? (Phil. 4:4-7; John 15:11; 16:33)
2. Why does God permit things to come into the Christian's life that apparently bring disappointment and sorrow? (That we might grow—Heb. 12:6-11; I Pet. 5:10; that we might learn to trust—Isa. 50:10; I Pet. 2:19-23; that we might be able to comfort others—II Cor. 1:4)
3. What is the chief promise of comfort held out to the Christian? (I Thess. 4:16-18; Titus 2:13)
4. What are the indications where-with the Christian may know that we are in the last days of the Church or Body dispensation? (II Tim. 3 and 4:3-4)
5. What are some Jewish signs which will indicate Christ's coming at the close of the Tribulation? (Matt. 24:29-30, 37; Luke 21:20, 25-27)
6. What may a person do to be assured of being taken when the saints are caught up in the air? (Acts 16:31; Rom. 10:9; John 3:16; 5:24; I Thess. 4:14)
7. Is there any reason why anyone will need to be excluded? (John 3:16; Heb. 2:9; I John 2:2; Rev. 22:17)
8. Does the hope of Christ's coming have a salutary effect upon the Christian's life? (I John 3:2-3; Titus 2:12-13; I Pet. 5:2-4)
9. Will the curse under which man has been held in bondage be removed in heaven? (Rom. 8:21; Rev. 22:3)
10. What will be the greatest joy to the believer in heaven? (Rev. 22:4a; I Cor. 13:12; John 14:3b)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE LESSON

Dear boys and girls:

Last Sunday I told you that the Lord Jesus Christ is coming back again. To-

day we learn more about this wonderful truth. One day when He was talking with His apostles He told them that He was going away to prepare a place for them. Then He gave them this great promise: "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." He gives this same promise to everyone who believes in Him. If you have received Him into your heart, then He is preparing a beautiful home for you in heaven, and He will take you to be with Him forever when He comes again.

We are told that we shall see Him "face to face" when He comes again; but even more than that, we shall be like Him, and we shall serve Him and reign with Him forever (Rev. 22:3, 5).

Some day I shall be like Him:

Some day like Him.

Changed into heavenly beauty

When His face I see.

Some day I shall be like Him:

Some day like Him.

Hallelujah! this wonderful promise
He gave to me.

Perhaps you have wondered if there is room for everyone in heaven. Yes, there is plenty of room and God would like to have everyone there. But only those who believe in Jesus will get to be there. Are you being faithful in telling your friends and playmates about the Lord Jesus so they too will receive Him and be saved?

Notice that He is coming to take us to be with Him. He is not going to send an angel, but He is coming Himself. How it thrills our hearts to realize this; and we say with John, "Even so come, Lord Jesus" (Rev. 22:20).

In the Saviour's dear Name,
Aunt Anna

Inside Washington, D. C. Dan Gilbert

(CONTINUED FROM PAGE 354)

are not to underbid and undersell the totalitarian powers, how can we keep the nations of South America within the orbit of our economic influence? How can we keep them from being won to the totalitarian system?

There is just one answer. We must bring them to put conscience above pocketbook. We must bring them to stand for the ideals of democracy, even if there is an economic profit to be made by selling out to totalitarianism. We must bring them to sacrifice economic advantage for the sake of righteous principle. Better it is for a nation, as well as an individual, to be poor and save its soul, than to be rich and lose its soul.

This is the true spirit of democracy; and there is just one way to impart this spirit of true democracy to our neighbor nations: and that is to take to them the Word of God. The hope of hemisphere solidarity lies in a sweeping revival. A revival will raise the moral tone of our common countries. It will endow them with a new devotion, a new loyalty, a new idealism. In Christ, the people of North and South America can find unity, peace, and a community of ideals and objectives.

Uncle Sam ought to have a million soldiers of the cross in South America

now. They ought to be *there* laying the foundation for hemisphere unity. They ought to be *there* pointing men and women to the Cross of Calvary. Only as a people look to Christ for leadership are they led in the paths of liberty and democracy. Only as a people look to Him for guidance are they directed along the road of representative government.

A young man or a young woman who goes to South America as a missionary is rendering the greatest possible patriotic service on behalf of his or her country. There cannot be unity of any kind unless it is predicated upon a spiritual basis. Democracy can no more stand upon a non-biblical foundation than the solar system could remain stable if the law of gravitation were suspended. There must be unity of allegiance to God before there can be unity of allegiance to democratic government.

Christian training schools such as The Denver Bible Institute are indispensable links in the chain of agencies for national defense. They are recruiting stations for the cause of Christ and country. Uncle Sam can conscript men into the military forces. We need not fear that our military forces will have enough men to safeguard the military security of America. But soldiers of the Cross cannot be conscripted—cannot be compelled. We will have a shortage of warriors on the prayer line, on the missionary front, unless the people of God support the agencies dedicated to the training of young people in the service of Christ.

In times of national crisis, there is always a tendency to concentrate on mere military measures. Spiritual defenses are apt to be neglected at the very time that their reinforcement is needed most. South America is more important to America's defense than is Red Russia. And South America's need for God is greater than the Red Army's need for munitions. Yet, all energies and all resources are concentrated on the supplying of Communist Russia with military instruments, while South America's need for the Gospel is neglected and ignored.

In these times, the people of God ought to be concentrating on the things of God. That is the highest service which we can render to our country. That is the highest demand of patriotism. When our country is in danger we ought to serve God more faithfully. When our country is in danger, we ought to do more than ever before to advance the fulfillment of the Great Commission. We ought to pray more. We ought to give more.

God has marvelously opened up the whole area of South America. Many of the governments of our neighbor nations are favorably disposed, as never before, to missionary endeavors. They actually encourage and welcome evangelists from the United States. Even Mexico has an official policy which removes all barriers and opens the way to the evangelism of Mexico by missionaries from the U. S. A.

There may never be another time such as this. We may never have such an opportunity to evangelize the nations to the south of us. If we fail to take

advantage of the opportunity now open, it may be permanently lost. Unless we win South America for Christ and democracy, it may be won to the cause of totalitarianism. In that case, all missionaries would be driven out and an officially anti-religious policy would probably be adopted by the governments of the affected nations.

What is to be done for Christ in South America must be done *now*. What is to be done for the cause of democracy in South America must be done *now*.

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THE RAINBOW OF PROMISE

(from page 375) sions. Other scantily clad ones found enough clothing to enable them to appear more presentable the rest of the voyage.

Mr. Day, searching through the baggage, came upon an article of great value. His small daughter beheld with dancing eyes and smiles of delight, "Oh, Daddy, my dolly! You found my dolly!" She hugged it to her heart and would not part with it throughout the long wearisome days. Esther's joy was spontaneous and her childish heart was comforted.

To the Christians on board, the daily morning and devotional time, and the Sunday morning services (well attended by all the other passengers) were a source of inspiration. Bonnie Cain and her violin played their part, with one

gospel hymn book recovered from the baggage. As German guards stood about them, the words of the Gospel, the testimony of faith of the missionaries, and the songs of praise wafted over the rolling ocean, and perhaps, into the hearts who had never before heard the love message of a risen Saviour.

The Nazi officers sought opportunity to keep the men occupied. To the American men, cattle horns provided diversion in carving. From these horns interesting objects and curios were carved. Ruth was glad to possess a monogram ring as a memento of her days of adventure under Nazi domination.

From night to night as she lay down to sleep the Unseen One spoke peace to her heart in the message of Psalm 4:8: "I will both lay me down in peace and sleep: for Thou, Lord, only makest me dwell in safety."

So the days passed. They traveled without a flag until the morning of April 20. Nearing St. Jean de Luz, in occupied France, the Dresden ran up the Nazi flag. The sense of justice betrayed, a feeling of liberty under treason came over Ruth Waring. She rebelled—inwardly; as did every loyal American. Then there came again and again the recollection that the loss of the Zam Zam would be known at home. This was hardest to bear. But she bore it with a challenging faith and rose above its crushing power. She remembered the rainbow. The arc of splendor told of His immutable promises, His unerring faithfulness.

At last, on land! At St. Jean de Luz they landed. Was there any consolation in being on conquered territory? Time would tell. From there by bus they traveled to Biarritz where they were detained eleven days, under guard. But the American Consul appeared on the second day to negotiate for the release of all Americans. For three days they had the freedom of the city, though carefully watched by guards in constant evidence. After their release, they travelled to Cintra, Portugal, and then set sail for New York.

Meanwhile all the British prisoners, including the missionaries of British citizenship, some of whom had lived in America, were transported to Bordeaux. They had not been apprised of their fate until they were on conquered soil. Each person's case was to be handled separately, and they were to be sent to concentration camps. Ruth marveled

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that the British spirit through it all remained indomitable.

On the ocean again and bound for home. Two crossings of the Atlantic for naught? It was the adventure of a life time! And on this boat the absence of that one hateful thing, the "picture"—the face of Hitler, overlooking the stairways they climbed from day to day on the Dresden, and under which her soul had daily recoiled! The absence of it was a source of comfort to Ruth as to every other passenger. On June 20, they were in New York harbor. What a joy! What a costly privilege! What praise flowed from missionary hearts to be safe on peaceful soil. But to Ruth a sense of defeat—her purpose to go to Africa for her Christ had been frustrated.

A day came in late August. Ruth Waring sat in the home of a friend in a city of the middle West. Beside her on the divan was Mary Ellen Osborn, her devoted friend from Chicago. Days before they had been reunited. Now parting days were again close at hand.

A company of friends sat about the room. Ruth was plied with questions. Among those interrogations—this—of major importance to Ruth, "Do you expect to go to Africa—to make another attempt?"

"Yes, next month," was Ruth's calm but definite reply.

When "next month" came, the nineteenth saw Ruth set sail for Africa once more. The One who had sent the rainbow in the day of calamity was the unseen One Who guided her to unknown paths of the future that those who sit in darkness might see a great light—might know His Promise, "I give unto them the eternal Life and they shall never perish."

A SERMON ON SHOES

(Continued from page 355)

relic of the ancient law of exchange, implying that the parents of the bride surrender henceforth all right of dominion to their daughter (Deut. 25:5, 10). It was thus that Boaz received the shoe of his fellow-kinsman when he proposed to marry Ruth.

It was the business of the slave recently purchased to loose and carry his masters sandals. Thus Matthew 3:11 means: "I am not worthy to be His humblest slave." Restoration to sonship was indicated by the prodigal receiving shoes for his feet (Luke 15). Bare feet were the marks of slavery.

If you want a message on "shoes," here is one. A shoe has a maker—is in need of constant repair—has eyes but cannot see—a tongue, yet cannot speak—a sole (soul) but will never go to Heaven. Here, then, is a sermon on shoes!

LORD OUR RIGHTEOUSNESS

(Continued from page 356)

works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." However, there is something even more shocking than this. Isaiah 64:6 declares,

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."

All our self-boasting arises from the awful fact that man's vision of God's righteousness is impaired. He does not see how tremendous and exacting are the demands of God and how utterly impossible it is for him to measure up to God's standard of righteousness.

According to our text, the Lord Jesus Christ is the righteousness of God Himself. While here upon earth He fully demonstrated during His thirty-three years that He was God indeed, tested in all points as we are, yet sin apart and not capable of sin. All who ever came in contact with Him bore witness that He was a righteous man; even Judas who betrayed Him declared that he had betrayed innocent blood. I submit the proposition that no man on earth could so live as to call forth such universal praise from heaven and earth. If any among us ever get such a righteousness, it must come from some other way than self effort or character building. The righteousness of God as expressed in Jesus Christ destroys the last vestige of hope for sinning humanity because nothing short of Christ's righteousness avails with God. And yet that same righteousness furnishes man a hope that is both sure and steadfast.

How may any of us become sufficiently righteous to stand acceptably before God? No one could ask a more vital question. If we turn to II Cor. 5:21 the light will begin to break. This passage reads: "For He hath made Him (Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Something has happened to enable us to become the righteousness of God. Christ Jesus was made sin for us as He hung upon the Cross. The wondrous transfer takes place, so that I might secure His righteousness, the moment I accept the sacrificial work of Christ on Calvary in my behalf. Romans 4:5 reads: "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Not his baptism, not his church membership, but his faith alone. It was just this way in Abraham's day. "Abraham believed God and it was reckoned unto him for righteousness." God honors our faith unto the eternal salvation of our souls. To have Christ is all. Romans 10:4 declares: "Christ is the end of the law for righteousness to every one that believeth."

When our Saviour left this earth, He left naught but His blood and His robe. All else He took with Him. His blood shed upon the Cross answers for sin. It satisfies the law of God and provides a glorious forgiveness. And now the forgiven sinner, needing a robe, will find His robe, emblematic of the righteousness He provides for us, an adequate covering and the only fit one he can wear until Jesus comes again.

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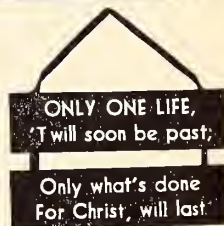
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FUNDAMENTAL TRUTHS OF SCRIPTURE

(Continued from page 359)

who have come into a saving relationship with Christ. A true work of grace in the heart finds expression in public testimony to the saving grace which is in Christ Jesus. If there is life—eternal life—there will be a manifestation of that life, for "out of the abundance of the heart the mouth speaketh."

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10).

Reader, are you saved? Have you a real experience of salvation in the heart? Are you a living witness for Christ? If not, have you anything to witness? These are searching questions. The faith that saves is the faith that manifests itself in good works. Real Christianity is seen by its fruits—the result of salvation. Justification before God is by faith alone, but not the faith that goeth alone (Rom. 4:1-5; 5:1-2; James 2:14-26). Romans 4:2 does not contradict James 2:24, for there are no contradictions in God's Word when rightly understood.

"These are two aspects of one truth. Paul speaks of that which justifies man before God, viz., faith alone, wholly apart from works; James of the proof before men, that he who professes to have justifying faith really has it. Paul speaks of what God sees—faith; James of what men see—works, as the visible evidence of faith. Paul draws his illustration from Genesis 15:6; James from Genesis 22:1-19. James' key-phrase is 'ye see' (James 2:24), for men cannot see faith except as manifested through works." —Scofield Reference Bible

For by grace (unmerited favor) are ye saved through faith; and that not of yourselves; it is the gift of God: not of works lest any man should boast (Eph. 2:8-9). (See Titus 3:4-8.)

OBEDIENCE

Obedience springs from the love of God implanted in the heart by the Holy Spirit in regeneration (Titus 3:4-8; Rom. 5:5; II Peter 1:4; I John 2:3-5; 4:7-21; I John 5:2; John 13:34-35; 15:10-12; Rom. 13:8-10; 8:1-4; Heb. 8:8 with 10:16; Gal. 5:14; 6:2).

Christians are elected unto obedience (I Peter 1:2).

Obedience is the evidence of the indwelling Spirit of God (I John 3:24).

Obedience must come from the heart (Rom. 6:17; Deut. 10:13).

THE ORDINANCE OF BAPTISM

Submission to the ordinance of baptism is an act of obedience on the part of the regenerated believer, expressing in *symbolic form* his identification with his Lord in death, burial, and resurrection—a *public testimony* to the truth set forth in Galatians 2:20; Romans 6:1-7, 11; 7:4, 6; Colossians 3:3. It is the visible seal, or evidence, when preceded by living faith in Christ's finished work on the Cross of Calvary for the remission of sins (Matt. 26:28; Eph. 1:7, 13; Acts 10:43; 13:38-39) of the truth that our old man, all that we

were in Adam, has been "crucified with Christ," and is now buried, signifying our identification with Christ in His baptism of death on the Cross (Luke 12:50; Rom. 6:6). We must reckon this to be true by counting the old life to be "dead indeed to sin," and by yielding the new life to God (Rom. 6:11-13). Baptism by immersion in water should be administered to all penitent believers upon confession of faith in Christ—not for salvation—but in obedience to our Lord's commands (Matt. 28:19; Rom. 6:4-5; Col. 2:12; Acts 10:47-48; 8:35-39).

RITUALISM

Ritualism is the doctrine that the ordinances are essential to salvation, setting aside the truth that justification is through the righteousness of God by faith apart from works (Romans, third, fourth, and fifth chapters).

John Bunyan wrote the following lines: "The righteousness of God, that is, a righteousness of God's completing, a righteousness of God's bestowing, a righteousness that gives unto and puts upon all them that believe, a righteousness that stands in the work of Christ, and that is imputed both by the grace and justice of God, the righteousness by which we stand just before God from the curse, was performed long ago by the person of Jesus Christ."

*Marvelous grace of our loving Lord,
Grace that exceeds our sin and our guilt,
Yonder on Calvary's mount outpoured,
There where the blood of the Lamb
was spilt.*

*Grace, grace, God's grace,
Grace that will pardon and cleanse
within,
Marvelous grace, infinite grace,
Grace that is greater than all our sin.*

The adherents of ritualism or system of formal religion disclaim belief in the Baptismal Regeneration Theory. However, they couple the word "water" in the text John 3:5 with water baptism. By the application to the literal water of baptism, the ordinance becomes necessary for the completion of regeneration. This is a perversion of Scripture which places salvation upon a performance of "works of righteousness" basis rather than upon faith. One text is sufficient to refute this error, and is found in Titus 3:5 which reads, "*Not by works of righteousness which we have done, but according to His mercy (that is, His grace, vs. 4) He saved us, by the washing of regeneration, and the renewing of the Holy Ghost.*" This is confirmed by the context in verse seven with Romans 3:21-28; Romans, chapter four; Romans 5:1, and Ephesians 2:7-9.

The word "water" in the text John 3:5 has no reference to water baptism. The new birth or regeneration is independent of baptism—wholly the work of God. This is clear from the following Scriptures: John 1:12-13; 3:3, 5; I John 5:1; Ephesians 2:10. The Spirit and the Word together effect the new birth, as it is written, "Being born again, not of corruptible seed (i.e., of flesh—cf. John 1:13), but of incorruptible (seed), by the Word of God (Luke 8:11) which liveth and abideth forever (I Peter 1:23). (See James 1:18, 21; Romans 1:16-17; I Corinthians 15:1-4; 4:15, last clause; 1:18-25; Romans 10:9-10; Acts

10:43; 13:38-39; Ephesians 1:7, 13.) The word "water" (John 3:5) is, therefore, the Word of God—the Gospel message (I Cor. 15:1-4; Rom. 1:16) as the instrument used by the Holy Spirit in accomplishing regeneration or that inner work of grace in the heart, known as the new birth (Eph. 1:13).

"The Word reveals the truth concerning the salvation that is in Christ and when that truth is believed the Spirit regenerates" —Scofield.

Ritualism is a vain system aiming at human righteousness through "dead works," the "heaven of the Pharisees."

FALSE SECURITY

Many are trusting in church membership, water baptism, and good works for salvation, little realizing that this is Satan's deception to lead astray and destroy the souls of those who place their trust in these things. If the reader of this article is one of those unfortunates who has become ensnared by the delusion that salvation may be obtained by works of merit, performed by himself, or by another in administering the ordinance of baptism—let me say to you upon the authority of God's Word—that your religion is vain, and unless you seek salvation in God's appointed way, you are doomed to spend eternity in eternal separation from God. If you are trusting in anything other than the shed blood of Jesus Christ for the remission of your sins (Matt. 26:28; Eph. 1:7, 13; 2:8-9; Titus 3:4-7) *you are lost*. The Scriptures plainly declare that salvation cannot be earned, but is *free* to all through faith in the merits of Another—even our Lord Jesus Christ, "in Whom we have redemption through His blood, the forgiveness of sins (remission of sins) according to the riches of His grace (unmerited favor, Ephesians 2:7; 1:7; Titus 3:4-7).

Make your decision *now*. *To-morrow* may be too late. As it is written, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth" (Prov. 27:1).

"How shall we escape, if we neglect so great salvation" (Heb. 2:3).

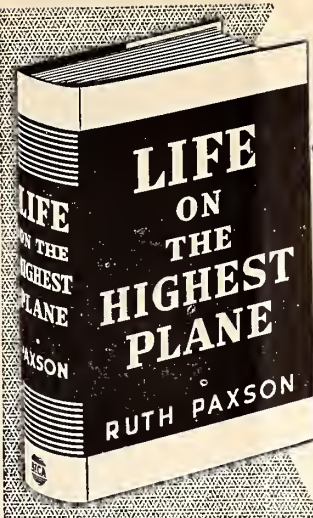
If this message has been blessed to the salvation of your soul, I would be pleased to hear from you. Further information gladly furnished upon request.

JUSTIFICATION BY GRACE

(CONTINUED FROM PAGE 357)

and behold our desolations, and the city which is called by Thy name: for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies." Paul—Galatians 2:16: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

Justification is not possible by works. The foundation is the obedience, suffering, and atonement of Christ. Passages in the Scripture that prove that are many: "By the obedience of One shall many be made righteous" (Rom. 5:19). "Christ...is made (See page 380)



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JUSTIFICATION BY GRACE

(From page 379) unto us wisdom, and righteousness, and sanctification" (I Corinthians 1:30). "He hath made Him to be sin for us . . . that we might be made the righteousness of God in Him" (II Cor. 5:21). In Colossians 2:10 we are told that the believer is complete in Christ. Thank God, there is no deficiency in the justification, for it is brought about by Christ, and all of grace.

The means of justification is faith. "Man is justified by faith without the deeds of the law" (Rom. 3:28). God is "the Justifier of him which believeth in Jesus" (Rom. 3:26). "Being justified

by faith, we have peace with God" (Rom. 5:1).

What is the meaning of faith? Now is it not plain that the word means, to all practical intents and purposes, trust and reliance? Reliance upon a person or thing supposed to be trustworthy, this is faith—faith, not merely in the ordinary sense, as the internal work of man, but of God. "This is the work of God, that ye believe" (John 6:29). This faith is therefore a special gift of God, and not a human product. A work wrought within by the Holy Ghost becomes the channel of our justification. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). "For unto you it is given in behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. 1:29).

This faith is the means by which we come in contact with God, because the object of it is Christ—faith in His Word, His promises, His impeccability, and His work upon the Cross.

In reading Romans 5:1-11 we find the result of justification, and some commentators see a sevenfold result in these eleven verses. Justification is accomplished for a reason: "Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified" (Rom. 8:30).

You notice in Romans 5:1 that the first result is "peace with God." What a precious gift this is. There are, no doubt, some believers that have "peace with God," and not the "peace of God." The old account has been settled, and Jesus Christ has become our righteousness. The reconciliation is accomplished, and the believer has a fellowship with God that is sweet and wonderful—a new position altogether.

We have "access" according to verse two. The approach to God is possible. "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God" (I Peter 3:18). "For through Him we both have access by one Spirit unto the Father" (Eph. 2:18).

We have a new standing—"Into this grace wherein we stand" (Rom. 5:2). Our standing is in Christ and not according to the law. We are accepted in the beloved Son—not on the strength of our own character or efforts.

*On Christ the solid Rock I stand,
All other ground is sinking sand.*

"And rejoice in hope of the glory of God" (Rom. 5:2). This hope gives the song in the night. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). The believer, being made a child of God, is become an heir of God and a joint-heir with Christ. And, of course, he begins to look forward to that glorious inheritance that is reserved in heaven for him. Paul is assured of the possession of it (Phil. 1:21, 23).

*In looking through my tears one day
I saw Mount Calvary;
Beneath the Cross there flowed a stream
Of GRACE enough for me.*

*While standing there my trembling
heart,
Once full of agony,
Could scarce believe the sight I saw
Of GRACE enough for me.*

*When I beheld my every sin,
Nailed to the cruel tree,
I felt a flood go through my soul
Of GRACE enough for me.*

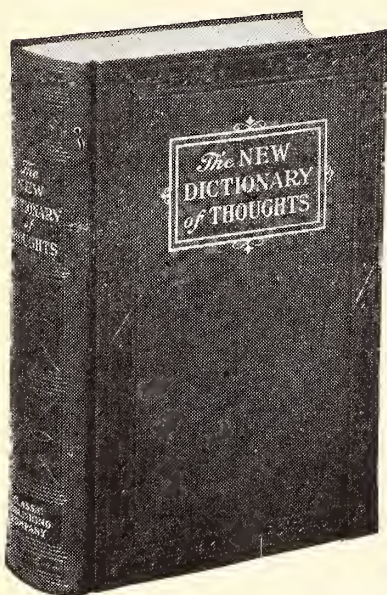
*When I am safe within the veil,
My portion there shall be,
To sing through all the years to come
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*GRACE is flowing from Calvary,
GRACE as fathomless as the sea.
GRACE for time and eternity,
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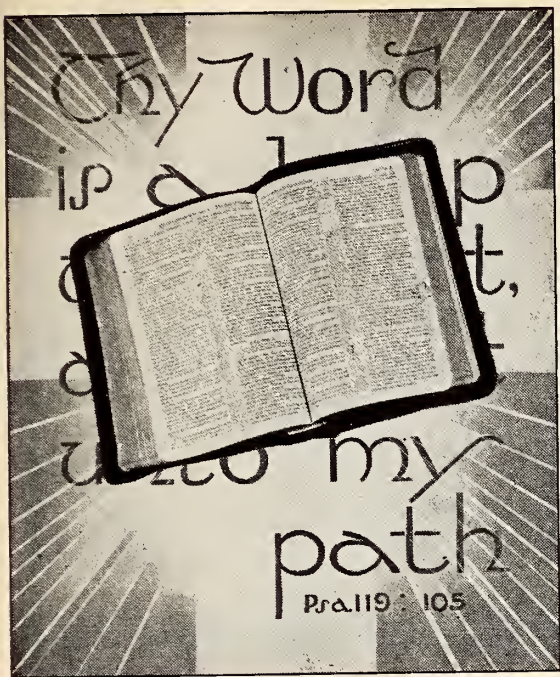
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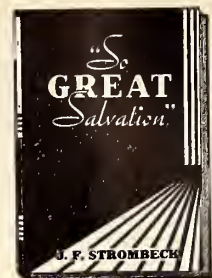
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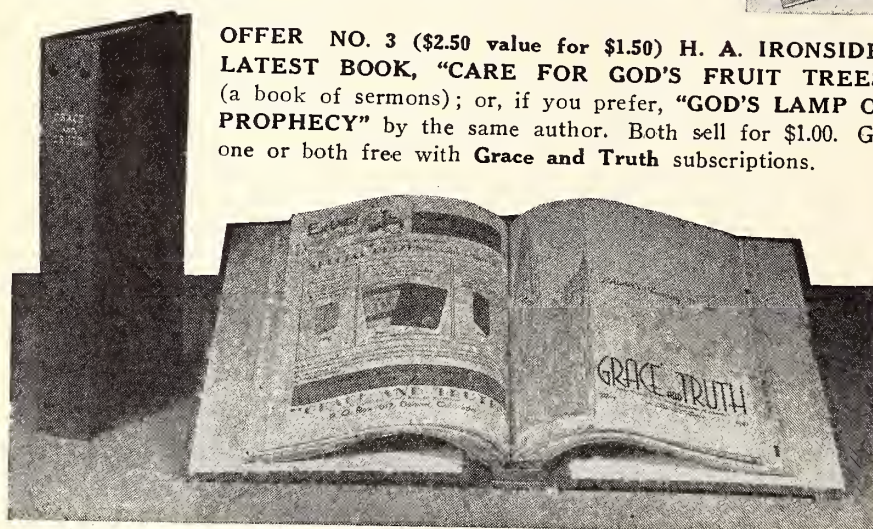
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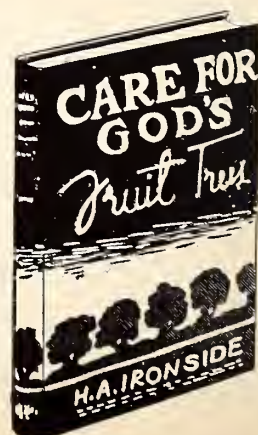
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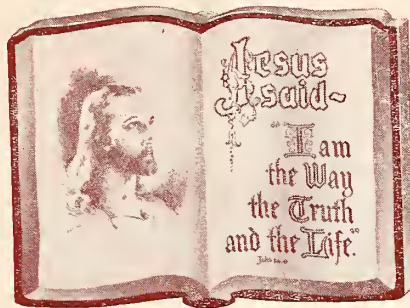
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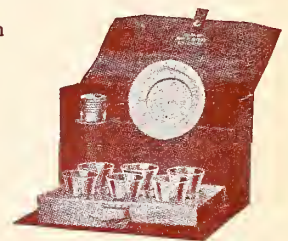
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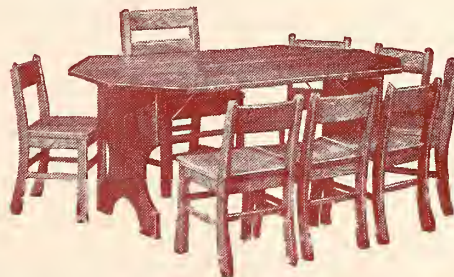


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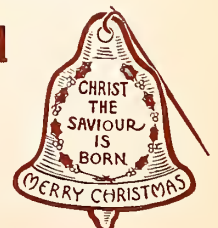
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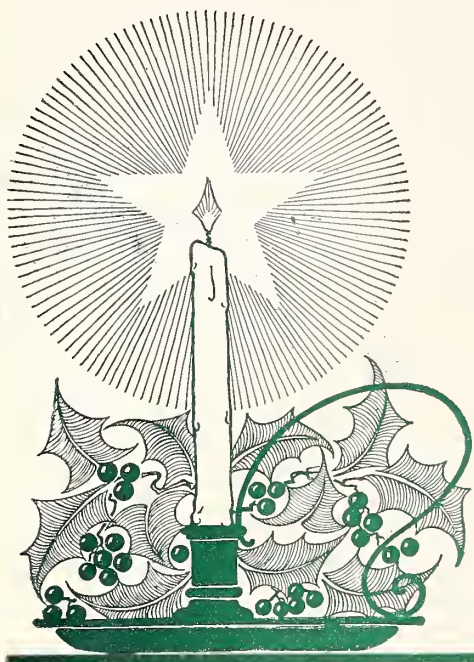
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December • 1941



Christmas Greetings

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The triune God, Father—Gen 1:1, Son—John 10:30, and Holy Spirit—John 4:24

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The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

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The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

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PERSON AND WORK OF THE HOLY SPIRIT

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ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

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The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

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All believers are called into a life of separation from all worldly and sinful practises—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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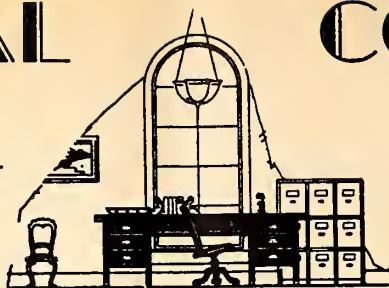
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THE fact that we are unable to ascertain with any degree of accuracy the season when Christ was born as a Babe in Bethlehem does not keep Christmas from being a joyous season. Some might hasten to agree by saying that many who celebrate Christmas do not even care that Christ came into the world. That also is true. But those of us who love and serve Him find real joy in this season in which we especially remember His lowly birth by such observance as again studying the Christmas story, singing Christmas carols, and bringing gifts to Him, etc.

We are happy to present to our readers the Incarnation Number of *Grace and Truth*. We are confident that this selection of choice articles will be well received by our readers. Furthermore, we know that they will be used to bless and strengthen those who read.



DR. GAVIN HAMILTON

AS THIS issue of *Grace and Truth* goes to press, Dr. Gavin Hamilton, of Liverpool, England, is ministering in Denver under the joint auspices of the Institute and the Galilee Baptist Church, of which the Rev. Joshua Gravett is the pastor. His messages on the Book of Ephesians, presented each morning to the students of the Institute, have been most helpful. The evening messages, dealing with prophetic issues, have proved tremendously interesting and helpful, in view of the ultimate knowledge that Dr. Hamilton has, relative to conditions abroad. As he continues on to Albuquerque,

New Mexico, and then on to the west coast, our prayers go with him. Dr. Hamilton's ministry will prove a blessing to all who love the truths of the Word of God presented in an uncompromising manner.

—C. R. L.



BRITISH BELIEVERS

In every nation he that feareth Him, and worketh righteousness, is accepted with Him (Acts 10:35).

THIS is a standing principle in the ways of God with men. It applies to a nation as well as to an individual. With this in mind, many Christians, in the course of my preaching itinerary throughout this country, have asked me about the spiritual status of Britain meantime.

To begin with we are assured of King George VI being a Christian. He knows the Lord Jesus Christ as his own personal Saviour. His radio messages to the Empire which always savor sweetly of Christian principles, his daily reading of the Holy Scriptures, and his regular attendance of Church evidence saving grace incontrovertibly.

It can be stated that some members of the War Cabinet and other parliamentarians are as well known in evangelical as in political circles. They have a clean-cut testimony for Christ.

Amongst them is Mr. Anthony Eden, Foreign Secretary. His pastor tells about him kneeling at the altar and leading a young lad to the Saviour. In view of his gigantic responsibilities, especially in regard to the Jew and Palestine, we ought to pray much for him. Who knows but that God hath raised him up for such a time as this.

—Gavin Hamilton



A RICH MAN WHO BECAME POOR

THIS may not seem so unusual in these days when fortunes vanish almost overnight. But this case is unusual in that this loss of earthly goods, this impoverishment, was voluntary. The rich man is Iran's new shah, or ruler, Mohammed Pahlavi. This twenty-one-year-old European-educated ruler has made a gift of the fabulous wealth of his father, Reza Pahlavi, to the nation. His father owned virtually all of Hasanderan

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C. R. Lindquist

Province, and vast sums of money were banked in his name in England and in the United States. He amassed this great wealth in modernizing the ancient Persian kingdom. Now, his son has become comparatively poor, giving his wealth to his nation.

Such a magnificent gift, involving as it does personal sacrifice, reminds us of the unspeakable gift of another Son. This One is Jesus Christ, and Paul records His change from riches untold to deepest poverty in these striking words. Listen to them: "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9). He left the riches in glory, and was born in a manger in a stable. He hungered, He suffered, He died on Calvary. He became poor. And mark it well: He became poor that we might be rich; that the gates of everlasting life and glory might be opened unto the sons of men. He is the Way to life eternal and heaven's riches.

Do you suppose that the nation and people of Iran will refuse the gift of their ruler? Not for a moment. Yet, men and women are refusing the richest and best of gifts that the King of glory holds out to them. Oh, that you might take this gift today, my friend! Eternal riches will be yours. Make Christ yours. —A.H.Y.



GOD'S GIFT

"Thanks be unto God for His unspeakable Gift."

*"What meaneth this of holy song?"
The shepherds cried, "Glad chorous
Of myriad angel throng
As stilly night steals o'er us?"
"In Bethlehem a child is born
The Lord and King, Man-God descending
On Holy Christmas morn."
Glad song above the heavens rending,
O Gift beyond compare!*

*But lo, another scene is sketched
Upon my startled vision.
A form upon a cross is stretched,
Midst rabble cry, derision,
A crown of cruel thorns applied,
And streams of crimson flowing
From wounds of feet, of hands and side.
For sinful man God is bestowing
His gift beyond compare!*

*Hail! glorious morn when burst the tomb,
No bands of death could hold Him!
Then, blessed day in Heaven's room,
Clouds opened to enfold Him!
Now Christ, enthroned and pleading,
Pours out to hearts with faith's ensign,
His peace, His love. Proceeding
From Heaven's store of grace divine
God's gift beyond compare!*

*Resplendent light the Son affords
When earth's dark night is banished,
For Christ as King and Lord of lords
Shall rend the skies! All vanished
Are realms of pain, of anguish, death
And sorrow; Oh, the glory
His face reveals! With bated breath
We see Him! Wondrous story!
Christ—King beyond compare!*

—Florence Fowler



GOD'S MARK ON EVERY MAN

In recent years finger-printing, and the study of finger-prints, has become the chief method of identification. The greatest collection of finger-prints is in the file of the Federal Bureau of Investigation at Washington. At present they have 25,000,000 prints on file and will have another 6,000,000 soon when the War Department's collection is added to theirs. This will be the largest in the world. The finger-print division operates three shifts a day, seven days a week, and employs 1,970 men. But even with these millions of finger-prints, Mr. J. Edgar Hoover, Chief of the F. B. I., is not content. He would like to have the finger-prints of every citizen on file for the purpose of identification. He would like to have your marks, your finger-prints, on file.

In this connection, there is a most interesting thought suggested by a verse in the book of Job. Here we read, "He sealeth up the hand of every man; that all men may know His work" (Job 37:7). The thought in this verse is made clearer by the Septuagint version, which renders it this way, "He marks as with a seal the hand of every man." Is not this what our fingers prove? Look at your hand. Does it not bear individual markings? Your finger-prints are different from those of every other person. Who put them there? Who made them different? Is not this the way God has marked "as with a seal the hand of every man"? Why has God thus marked us? The answer is found in the rest of the verse; it is that "all men may know His work." Remember, as you look at those finger-markings of yours, they are God's seal. They say to you, "God made you." Do you know Him? You may know Him.—A. H. Y.



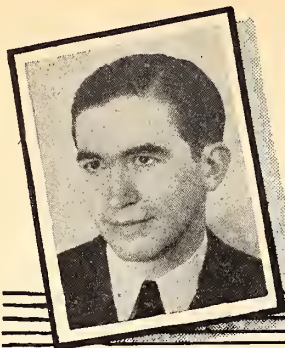
"And the Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.

"John bare witness of Him, and cried saying, This was He of Whom I spake, He that cometh after me is preferred before me: for He was before me.

"And of His fulness have all we received, and grace for grace.

"For the law was given by Moses, but grace and truth came by Jesus Christ.

"No man hath seen God as any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1:14-18).



Inside



WASHINGTON D.C.

By

• DAN GILBERT •

Director, Christian Press Bureau in the Nation's Capitol

SOMETIMES, the most important subjects receive the least space and attention. One does not read about it in the headlines, but a crisis has developed in this country which endangers the whole future of our free institutions.

Our Constitutional system is based upon the separation of Church and State, and the guarantee of liberty of action to the Church and of freedom of expression to the individual conscience. Liberty of action for the Church means that it must be in a position where it can maintain institutions for the training of ministers and missionaries. In other words, the maintenance of religious schools and colleges, of Bible institutes, is indispensable to the maintenance of the Church itself.

Now, the "crisis" which threatens Constitutional liberty is often referred to as "the crisis of the privately supported colleges and universities." Obviously, all religious colleges and seminaries and Bible institutes are privately supported. They depend upon the gifts of the Christian people. Nobody can have anything to give unless he first makes a "profit." If he is a farmer, business man, or laborer, he must have "something left over," or he cannot give to the church or to church institutions.

If taxes become too high, the income of religious institutions will necessarily be curtailed, or cut off completely. A rising tax rate is clearly the enemy of free churches and free religious colleges. Yet, there are politicians who deliberately plan to "absorb all of the people's excess income, through confiscatory taxation."

Chief Justice John Marshall of the United States Supreme Court once said, "The power to tax is the power to destroy." Every American wants to pay his fair share of taxes. But if taxes take too much, there will be very little left over.

Every Christian wants to contribute to the support of his government. But he also wants to contribute to the support of his Church. If the government takes everything, there will be nothing left for the Church—and it will die from lack of sustenance.

Many thousands of Christians, as the year 1941 comes to a close, find themselves caught between two millstones: the rising cost of living and the rising tax rate. Many are on "fixed incomes." They have received no pay increase. Yet, they must pay more than ever before for food and clothing for their families; and they must pay more than ever before for the support of the government. This will necessarily be reflected in diminished gifts to religious institutions.

Some increase in taxes would be inevitable for purposes of national defense. But the sad fact is that much of it will be used to build political machines and to maintain bureaucrats on the public payroll. Senator Byrd of Virginia recently showed how, without taking one cent from defense projects or legitimate expenses of government, billions of dollars could be saved the taxpayers.

Confiscatory taxation, then, is the first present-day menace to religious institutions. The second is the drive toward socialism or communism. Both socialism and communism aim at the abolition of the private property and private profit system. Both socialism and communism mean that the government will own or control all business and will operate it for the profit of politicians rather than of the workers, farmers and business men.

It is out of the profits of business and agriculture that high wages are paid to workers and that dividends are paid to investors. It is out of wages and dividends that contributions to religious enterprises are made. If the private profit system is abolished, the separation of church and state will be at an end.

If the government controls all business, one of two things must result. First, religious institutions will simply die for lack of financial nurture; or, second, the government will undertake to support them. But if the government finances religious institutions, the separation of state and church is at an end. What the government supports, the government controls. That is the system of totalitarianism, under which the church is controlled by the government.

The drive to destroy the capitalistic system is a menace to religious liberty. The Church

has lost her independence in every nation which has abolished the private enterprise system. Men must be free to work and to make a profit from their toil, if they are to be free to support free religious institutions.

A great deal of nonsense has been written about the meaning of "capitalism." Some folks have the idea that "the capitalists" are just certain rich men living in New York and maintaining offices on Wall Street. The fact is that every man who works for a living is a capitalist. "Capital" is simply saved-up labor. "Capital" is the fruit of *work*—whether it be work of the body or the brain. Every man is a capitalist who has saved anything out of the results of his toil.

Eighty per cent of our people are capitalists. The rest are parasites. There are "idle rich" and there are "idle poor." There are rich loafers and poor loafers. The non-capitalist is one who lives off his neighbor. The man who earns his own way is a capitalist, whether he calls himself *that* or not.

In addition to confiscatory taxation and the war against capitalism, the final enemy of Constitutional liberty to be reckoned with manifests itself in a subtle undermining of the source of revenue of religious institutions. Much of the income of private educational institutions, whether they be religious or secular, is derived from investments. Most religious colleges were originally established by an "endowment." Endowments, of course, come out of profits. The college receives these endowments and invests the money; then the college is maintained, in part, by the income from the investments. Now a definite threat to religious colleges has derived from the steadily lowering income-rates on practically all forms of savings. Fifteen years ago, savings deposited in the average bank would bring a yield of from 3½ per cent to 4 per cent per annum. Thus, if a religious college had \$1,000,000 on deposit in savings banks, its annual income would be between \$35,000 and \$40,000. Today, the interest-rate on savings deposits is rarely over one-third of what it was a decade and a half ago. That, necessarily, means a two-thirds cut in income for the school whose funds were left in savings banks.

Funds invested in almost any other way have undergone the same fate: a cut in earning power of from 100 per cent to 300 per cent. Interest-rates on government bonds, public utility bonds, railroad bonds, etc., have all been deeply slashed. Many socialistic agitators have highly applauded this development. From the standpoint of the man who wants to borrow money, low interest-rates are most advantageous. But from the standpoint of the religious college, which must exist largely from the proceeds of capital invested in some form of productive enterprise, low interest-rates are a real menace.

While the income of privately supported schools and colleges has been sharply reduced, the income of tax-supported schools and colleges is constantly on the increase. The budgets of our state universities and of our secondary and primary-grade school systems go higher every year in almost every one of our forty-eight states. Meanwhile, through various "educational projects" of the W. P. A. and other federal agencies, the national government itself is spending hundreds of millions of dollars each year on "education." It should be clear that the more the Christian taxpayer has to contribute for "state education," the less he will have left to be contributed to religious educational projects.

The same is true of other private institutions—hospitals, for instance. Government-built and government-maintained hospitals are driving out the privately-built and privately-supported hospitals. Many of the socialist theorists say that the government ought to build enough schools and hospitals to take care of all of our 130,000,000 people. Thus, there would be no need for privately-owned charitable or educational institutions. (Obviously, if the government took enough in taxes to provide schools and hospitals for all, there probably would be little left over with which to support privately-controlled agencies.)

This, naturally, is totalitarianism. It is the destruction of the American system of separation of church and state. It means the crippling of the church, the disabling of it; the drying up of its sources of income. Free churches cannot live and free religious institutions cannot thrive in any atmosphere except one in which the people are free to live and make a living. The end of the private property and private enterprise system means the end of free churches.

The crisis is not coming over-night in America. It is approaching gradually. By degrees, taxes are being raised to confiscatory heights. By degrees, the drive to destroy private business is being advanced. By degrees, the "profit system" is being undermined. Slowly, but certainly, state institutions are crowding out private charitable and religious educational institutions. Slowly, but surely, a situation is being created in which it is already difficult, and soon may be impossible, for privately-supported educational agencies to carry on.

The Christian people need to recognize and resist this trend. They need to sacrifice as never before to support religious institutions which are struggling to maintain and extend their services to the youth of America. And, in addition, they need to raise their voices in protest against the socialist and communist politicians who are determined to sovietize our nation.



The Bells of Bethlehem

And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel (Matt. 2:6).

To ONE who visits the Holy Land, which by the way is not very holy at present, there are many disappointments. What I mean by that is that so many sites are exhibited, your attention drawn to so many places where you feel that, after all, persons who are interested from a financial standpoint are only trying to make you believe that you are actually beholding sites mentioned in the Bible. But the land remains, the Sea of Galilee is there, the River Jordan and the Dead Sea down at the other end, lordly Mount Hermon, the Lebanon range, Mount Tabor, the mountains of Ephraim, and Carmel, the mountains of Megiddo, the wonderful Plain of Jezreel—all these are there and thrill the soul and stir the heart as you find them.

When you come to Bethlehem, five miles southwest of Jerusalem, I am sure any one who has ever visited it will say it is one place that does not in any sense disappoint. In some way or another Bethlehem seems to be just what you expected it to be, that beautiful little city nestling there among the hills. As you drive down from Jerusalem, you are very likely to see, as we did, here and there, the shepherds leading their flocks to pasture. You pass Rachel's tomb and remember the little sad note in the book of Genesis how Rachel died just before getting to Bethlehem, and Jacob buried her and set a pillar over her grave. It may not be the same pillar today, because those interested in studying these things tell us that the present pillar above the grave is probably of a later time, but undoubtedly the tomb is the actual resting place of the body of Jacob's wife who was so dear to him. And then you come to Bethlehem itself; as you enter from the west, the first thing that strikes you is the well of Bethlehem by the gate. And you remember David and think of that

BETHLEHEM

the City of the Nativity

BY HARRY A. IRONSIDE, D.D.

This article is a chapter from an interesting book, "Things Seen and Heard in Bible Lands." We sincerely appreciate the permission of the author and Loizeaux Brothers Publishers to reprint it here.

time when out in the fastnesses of the mountains, after a hard-fought day with the Philistines, when evening came, he threw himself down in the cave of Adullam and said, "Oh, that one would give me drink of the water of the well of Bethlehem, which is by the gate" (II Sam. 23:15). And those three mighty men, you recall, each looked in the others' eyes, rose simultaneously, stole off through the shadows and went to Bethlehem, and came back perhaps early in the morning bringing a water-jug or maybe a water-skin filled with the cool refreshing fluid from that well where David so often drank, when as a shepherd lad he cared for his father's flock. The well is there still, and you can drink its clear cool water with no wonder that David longed for it.

Then you pass up into the village, and here the first thing that strikes you is the broad open space just in front of the Church of the Nativity. You enter the Church. It is a magnificent old building erected in the fourth century by Constantine the Great. It has been repaired through the centuries since, but still is practically the same building that he ordered constructed over the place where Christ was supposed to be born. As you go down beneath the building itself you come into a cave which was once a stable for cattle. Maybe you and I, taught by the pictures we have been so accustomed to looking upon, have the idea that it was what you would call today a stable, a barnlike affair away from the house; but that was not the case so long ago. As a rule the houses of Bethlehem, many of them still, have these stables attached

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to them, and the people live above, and in the cave below, they keep their livestock. The manger is just a crib cut in the limestone. And it was in such a place as this that our Lord Jesus was born.

The cave beneath the Church of the Nativity answers to everything that Scripture suggests regarding it, and as far back as the second century it was reported to be the actual birthplace of the Lord Jesus. Saint Jerome, who in the fourth century of our era came from Rome to Bethlehem, dwelt for a number of years in a cave right next to this, which he considered was the actual place of the nativity. It is most interesting to see the cave of St. Jerome, where he lived during those years when he translated the Bible into Latin, the Vulgate, which is today the standard version of the Roman Catholic Church.

I cannot exactly tell you our feelings as we went down into those caves and then as we stood looking at that stone manger where they said the blessed Saviour once lay. It meant little to us if they were mistaken as to the actual site. We knew we were in the city where He was born, and that we were in the very neighborhood where He first came to earth. We knew too that we were in the same kind of a stable as that in which the shepherds found the Baby Jesus lying in the manger when in response to the message of the angels they went to Bethlehem to see the Blessed One Who was born to be the Ruler of God's people, Israel, and the Saviour of sinners.

I do not suppose that the Lord Jesus and His blessed mother and Joseph, His foster-father, were still dwelling in that cave when the wise men came from the East. We have gotten the idea from pictures that have come down to us from the middle ages that the wise men found the Lord in the stable and brought their gifts there, but Scripture does not tell us that. It says that they entered into "the house" where the young child lay. In all likelihood they did not reach the place where Jesus was until He was considerably older. We have the record in this second chapter of Matthew's Gospel. We are told that, "When Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him" (Matt. 2:1-2). Undoubtedly they first saw that star at the time of the nativity and they had come a long distance. It was not easy to travel in those days, so they may have been many weeks or months upon the way.

Why should these wise men be interested in Him? Well, they came from the East, and the last prophet from the East that we read of

in the Word of God was Balaam. While he himself was an ungodly man, yet God so took control of his mind and speech that he it was who uttered the prophecy that a Star should come forth from Jacob that should smite the corners of Moab. That had undoubtedly been preserved through the centuries among the Magi. And then it was not at all unlikely that the book of the prophet Daniel was also known and studied by these wise men, for the greater part of that book is written originally not in Hebrew but in Aramaic or Chaldean, and the study of the seventy weeks would give any careful student to know just about when the Messiah of Israel must be born.

There was a spirit of expectancy among the nations at this time, and these Magi had evidently been instructed by the Word of God as well as by the Holy Spirit, and were looking for the coming One, and—think of it!—they came to Jerusalem guided by a star! They put the question to Herod, "Where is He that is born King of the Jews?" And Herod was startled—"King of the Jews! Why, I am king of the Jews! What are they talking about? One risen up to overthrow my dynasty! What do they mean?" And he called together the scribes and doctors, the religious leaders, who were familiar with the Holy Scriptures and said, "Is there anything that tells us where Christ is to be born?" At once they pointed to the chapter and verse in the prophet Micah: "And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel."

Here were men so familiar with the Bible that when a question like this arose, without a moment's hesitation they could give chapter and verse in answer to the question, and yet they had never turned to God themselves as repentant sinners and they were not ready for the coming into this scene of His blessed Son. Fa-

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The River Jordan



THE MYSTERY

of Christ's INCARNATION

By W. S. Hottel

This fine article appears in booklet form. We are indeed grateful to the author and the Zondervan Publishing House for permission to reprint.

"And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man?

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God.

And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

For with God nothing shall be impossible.

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her." (Luke 1:30-38).

LUKE, who tells of the conception and birth of Jesus Christ in explicit detail, takes pains to insist on the accuracy of his account, in the introduction to his Gospel (vss. 1-4). Luke claims "having had perfect understanding of all things" concerning which other eyewitnesses wrote, and that these things were confirmed to him by revelation. These things, he says, he writes "in order." The purpose of so doing was "that thou (Theophilus) mightest know the certainty of those things, wherein thou hast been instructed." Obviously Luke claims that his account is orderly, accurate and certain.

We learn from Luke's introduction that the things recorded in his Gospels were believed by the Church before he took in hand to write them. We wrote them, not that the Church might believe them, but because the Church did believe them. They were *delivered* to others by those who were eyewitnesses and ministers of the Word, from the beginning. They were passed on by those who saw and heard the things of which they were speaking. And Luke claims

to write them by inspiration, for he says, "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus." The phrase "from the very first" is a very significant phrase. The Greek word *anōthen*, so translated, means literally, "from above." It is so rendered in John 3:31; 19:11; James 1:17; 3:15, 17. Gomarus and Lightfoot think that it should be taken in this sense, and that it is an assertion of Luke's inspiration. The expression would then signify, "having accurately traced up all things under Divine inspiration, or teaching, from above." To say the least, Luke lays claim to the fact that his knowledge of these things, derived from those who had been eyewitnesses from the beginning, was confirmed by revelation. Here, then, we have perfect knowledge of all things, accurate tracing, an orderly arrangement—which combined, gives certainty. What more could anyone desire?

The second part of the first chapter of Luke presents the account of the miraculous conception of the Lord Jesus Christ or the narrative of the mystery of the Incarnation. In the study of this account we find ourselves upon holy ground, and it is well and fitting that we should be reverent and humble. The angel Gabriel was sent from God to Nazareth to inform Mary, the chosen virgin, of the great event that would take place. Every part of the account is full of deep meaning, and deserves close attention and diligent study. We note several of the particulars:

I. THE ANGEL'S ADDRESS

TO MARY

"And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women" (v. 28).

1. *The Angel Informs Mary of the Presence of the Lord.* Though she was poor and mean, having neither wealth nor position in the world, she need not despair, for she has God with her. What an assurance and comfort! Centuries before, an angel of the Lord addressed Gideon after a similar manner in order to raise his faith (Judges 6:12). Perhaps Mary was having some deep and serious thoughts about her future, because, before long, she was to be married to Joseph. Maybe she was thinking about the responsibility and care of raising a family. Whether or not she was full of dark forebodings and downcast in spirit we cannot say, but we do know that the angel brought her gracious assurance and comfort. She needed not to be discouraged, neither despair, for God is with her.

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By Joseph S. Flacks

We are grateful to the American Prophetic League, Inc., for permission to reprint this favorite message of the late Joseph Flacks.

IN ORDER to understand the romantic phase of the Incarnation, it is necessary for us to acquaint ourselves with Jewish longings, expectations, customs, traditions, and such.

Before we come to the text and a consideration of the romance of the Incarnation, I want to point this out by way of preface. First of all, we will come in contact with a barren mother in Israel—childless—an old mother in Israel, and her husband was old, both of them stricken in years. I want to point out that barrenness in the human race is the result of sin. I repeat: Barrenness—that is, childlessness—in the human race is the result of sin. Sin may be direct, belonging to the barren wife or husband; but to take away from us the right of putting ourselves up as judges and pointing the finger of scorn and accusation at one another, the Lord declared of old that He would visit the sins of His people upon their children and their children's children to the third and fourth generation.

Now, if you know of a barren married couple it is the result of sin, but not necessarily their own sin. It may be traced back to their parents—the parents of the one side or the other of the house—grandparents or great-grandparents. That delivers us from the responsibility of setting ourselves up as judges over one another, and it takes away from us the right of judging each other. God had purpose in shutting up nature in women whom He had chosen to honor. Mother Sarah was barren until she was ninety years old; and Abraham, her husband, was one hundred years old, because God wanted to demonstrate—His omnipotence and His omniscience.

He foretold twenty-five years before Isaac was born that Abraham would be a father. Isaac married Rebecca and she was a virgin. There was nothing wrong with her or with Isaac, physically or morally, as far as we know, but the Lord here again shut up nature. For twenty years they were married, and no child, and they cried to the Lord, and the Lord heard and opened nature, and Esau and Jacob were the fruit of the womb.

Then Rachel was shut up; nature was shut up in her, and Rachel wept for children, and the Lord in mercy took

away her reproach after her rival, Leah, had given birth to six sons and two concubines had given birth to two sons unto Jacob, and, finally, the reproach was taken away from Rachel, and Joseph and Benjamin were the fruit of God's omnipotence.

Later in Israel's history we read of Hannah weeping at the temple for God to take away her reproach from amongst men. And, finally, we come to Elizabeth, the wife of Zacharias, the priest, and the mother of John the Baptist. Both Zacharias and Elizabeth were old and stricken with age when God unlocked nature and gave them the joy and rejoicing by taking away the reproach from them, giving them a son.

HOPE OF JEWISH WOMEN

Now, another thing I want you to keep in mind: In Jewry—that is, in the Jewish world—and when I speak of the Jewish world I speak of that part of the Jewish world which still clings to God's holy law given by Moses. Perhaps you will understand better when I say the orthodox wing of Jewry. The hope of womanhood in that world is wifehood, and the hope of wifehood is motherhood, and the hope of motherhood is that she may prove to be the one honored of God to bring in the long looked for promised Messiah. It is different among women of other races.

You might say: "Well, every normal young woman in any race hopes some day to be a man's wife." Yes, every married woman in any race hopes to be a mother, although this point especially may be questioned, and in this generation especially. There are more puppies cuddled and carried in the arms of young married women today than there are babies, it seems.

But beyond wifehood and motherhood, Gentile women have no other thing to attract them, nothing else that is holding out hope for them. But the Jewish mother longs to be proven that when her son grows up to manhood, God will use him, present him as the promised Messiah; and that will mean that God has specially honored her, and we will see these things in the text we will be reading.

THE SOLEMNITY OF ENGAGEMENT

Another thing, engagements between two young people are absolutely binding, and it is easier after marriage to divorce the wife if the husband does not delight in her than it is before marriage to break an espousal agreement. The reason for it is that the only cause for justifying a breach of promise to marry is what the Lord said, the only cause for which a man may put away his wife, and you

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THE ROMANCE of The INCARNATION

The Mystery of Christ's Incarnation

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2. *The Angel Tells Mary She is "Highly Favoured" and "Blessed" among Women.* The language is very remarkable. According to good authority, the Greek word rendered "highly favoured" is used but once elsewhere in the New Testament. Here it is translated "made accepted" (Eph. 1:6). The Vulgate renders this word "full of grace." The Catholic Church teaches that Mary possessed more of the inherent graces of the Spirit than ever any had, and pay an honor to the Virgin Mary, hardly inferior to that which is paid to her blessed Son. She is formally declared by this Church to have been "conceived without sin." She is held up as an object of worship, and prayed to as a mediator between God and man, no less powerful than Christ Himself. But all this, be it observed, finds no warrant in the Scripture now before us, neither is there warrant for it in any part of the Scriptures.

Our own version conveys the true sense of the word. In no sense do the words "highly favoured" mean "full of grace" as to Mary's own personal character, although, to be sure, she was a woman of good character. But Mary did not possess grace to bestow upon others; she was not a sinless woman, needing no Saviour. She, herself, acknowledged God as her Saviour in her song of praise (Luke 1:47). What the angel meant when he thus addressed Mary was that she was the object of much grace, as was the case. No woman was ever so highly favored as the mother of our Lord. It is evident that only one woman of the millions living could be chosen and favored with being the human channel through whom the Redeemer would be brought into the world. And the Virgin Mary had the glorious privilege of being that one. She was indeed "highly favoured." She found favor, not as one who merited or earned it, but as one whom the sovereign God was pleased to accept and grace.

We note that the favor of God bestowed upon Mary meant that she was "blessed" among women. The statement is definite and positive, "Blessed art thou among women." She was not only accounted blessed, but really blessed. She explains it herself in her song of praise, "All generations shall call me blessed" (vs. 48). We are reminded in this of what Deborah—another that was the glory of her sex, away back in the time of the Judges—said to Jael (Judges 5:24).

As the mother of our Lord, Mary was indeed the "blessed" among women; that is, she was blessed of God as no other woman was ever blessed. She was granted the favor of conceiving a Son, Who is the Messiah and King of Israel, Jehovah the Saviour, the Redeemer of the world, the sacrifice for sin and the blessing of the nations of the earth. But let us remember that this blessedness did not make of Mary a sinless being, neither did it establish her in a saving relationship with the Lord. She needed to be saved through faith in Christ, the same

as every other human being needs to be saved.

Early in our Lord's ministry a certain woman said to Him, "Blessed is the womb that bare thee." But note the Lord's reply. "Yea rather, blessed are they that hear the Word of God, and keep it" (Luke 11:27-28). Elsewhere, our Lord teaches that there is a relationship more close and intimate than that of flesh and blood (Mark 3:35).

3. *The angel enlightened Mary as to the manner in which she should "be favored" and "blessed" among women.* "And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (vss. 29-33).

Note Mary's consternation (vs. 29). We may think of her being troubled about the angel's salutation as to whether it really came from God, or from man, or if it were but a banter or a true announcement that carried worth and weight, and that was real and substantial. The salutation was sufficient reason for serious and sober thought.

We observe the message of the angel in which he enlightens Mary. He tells her that, even though she is a virgin, she shall conceive and become the mother of a Child, and that this Child "shall be great," and shall possess the throne and Kingdom of David. The whole of this announcement is couched in almost the terms of Isaiah's prediction of the coming Child and Son, the Messiah and King (Isa. 9:6-7). This was the most wonderful announcement ever made to any mortal, and it was made to a pure woman of the Jewish race.

II. THE QUESTION OF MARY

"Then said Mary unto the angel, How shall this be, seeing I know not a man?" (vs. 34).

1. *Mary's question is perfectly natural and just.* It is an honest and simple-hearted inquiry. Mary reasoned from the natural and therefore could not understand how she could conceive and bring forth the promised Son. She evidently took the words of the angel as meaning the conception was to take place immediately, to which her present circumstances seemed, humanly speaking, an invincible objection. She was not yet married, but only betrothed, and therefore she knew that conception could not yet have taken place; and she modestly asks by what means or in what manner the promise of the angel is to be fulfilled.

2. *The question of Mary does not reveal unbelief.* She does not question the possibility of the fulfilment of the promise, but asks on what principle it is to be fulfilled, since it clearly inferred that it was to be contrary to the hitherto

unbroken law of human generation. We gather this from the fact that the angel did not rebuke Mary for her question, but the rather gave her an explanation in mysterious detail. She undoubtedly knew that the Messiah must be born of a virgin; and if she is to be His mother, she desires to know how. Her question was not the language of doubt of what the angel said, but a desire for further enlightenment and instruction.

III. THE ANSWER OF THE ANGEL

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible" (vss. 35-37).

The angel's answer conveyed to Mary the information as to the manner how the conception should take place, and it also gave her the ground for an unquestioning assurance. In these words the angel Gabriel discloses the great secret of the incarnation.

1. *As to the manner; it would be through the Holy Spirit's coming upon and overshadowing Mary.* In the overshadowing presence of the Holy Spirit we are reminded of the cloud that covered the Tabernacle of old when the glory of Jehovah took possession of it (Exod. 40:34-38). The cloud was the visible symbol of the presence of Jehovah, and it concealed His essential and matchless glory from the eyes of the people. The glory was only reflected by the cloud of glory. But the whole scene constituted a mystery which could not be understood nor discerned by Israel.

The Holy Spirit, like the cloud of glory would overshadow Mary, coming upon her in His mighty presence. Thus the immediate energy of the Godhead would overshadow her, and by this mighty energy the promised Child would be conceived.

When the Holy Spirit formed the body of Christ, He did a new thing in the earth, and this thing is a mystery (I Tim. 3:16). It is by the creative act of the Holy Spirit, our Lord received His human body (Heb. 10:5). It was by a creative act of the Holy Spirit that "the Word was made flesh" (John 1:14); took part of human nature (Heb. 2:14); and was "made of a woman" (Gal. 4:4). Only this much is revealed, and there we must stop. We shall never be able to understand, with our finite minds, how the Son of God could, and did become man.

We note that it is said in the Septuagint the word "overshadow thee" conveys the sense of protection and defense. Just as the cloud of glory protected and defended the Israelites, so the overshadowing Holy Spirit would protect and defend Mary. He would not only enable her to conceive by Divine power but also defend her against all dangers and accusations against which she would be exposed.

2. *The Child to be born shall be a holy thing.* This remarkable expression
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BOOK



Conducted By
Harriet McKown Johnson

REVIEWS

"TRUE OR FALSE" Contests on the Bible

A book of questions and answers based on the Bible with Scripture references that prove the answers. *True or False* has been compiled by F. Herbert Moehlmann, a chaplain in the United States Army, with a vision of the need of young people. The questions are not hard, but require clear thinking. They are interesting and instructive. You will be surprised at the amount of knowledge you have gained after playing in such a contest. Play it at your Young People's meetings or parties. Play it in your Study Groups. Play it at home.

"True or False" Contests on the Bible, by F. Herbert Moehlmann. Publishers, Zondervan Publishing House, 847 Ottawa St., Grand Rapids, Michigan. 62 pages. Price, 35c, paper.

—H. M. J.

HEAVEN

The most popular questions asked are those about the life hereafter. "Where are the dead?" "Are the dead conscious?" "Will we see them again?" "Will we know our loved ones after death?" Such are the questions that fill the minds of people today. W. G. Heslop in his book *Heaven* gives us a very interesting and enlightening description of heaven and how to get there, and the conditions of the dead in Christ. Your questions will be answered. Scripture is quoted to substantiate the doctrine.

Heaven, by W. G. Heslop. Publishers, Baker's Book Store, Grand Rapids, Michigan. 104 pages. Price, \$1.00, cloth.

—H. M. J.

THE TRUE SPIRIT OF WORSHIP

The subject matter of this book is well worth the Christian's deepest consideration. The preeminence of Christ in the true spirit of worship is set forth, as well as a warning of the danger in formalism and ritualistic ceremonies. Christ's exalted position in power and glory as our Advocate is clearly presented in the first part of the book. In the second part, the author discusses the place of the Cross in the Church today.

The True Spirit of Worship, by George Evans. Publishers, Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Illinois. 160 pages. Price, \$1.00, cloth.

JUDITH

This is the story of a modern martyr. We are so far removed from such things that we are prone to think of death for the cause of Christ as something in the past. This simple but inter-

esting story of a Jewish girl who died since 1914, because of her deep love for our Saviour, shows us something of what Christians and Jewish Christians in particular are going through in other parts of the world.

Judith, by N. I. Saloff-Astakhoff. Publishers, Zondervan Publishing House, 847 Ottawa St., Grand Rapids, Michigan. 204 pages. Price, \$1.00, cloth.

—A. M. H.

THE BIBLE DEFEATS ATHEISM

In this book Attorney James E. Bennett tells the story of the famous Harry Rimmer trial. He was the attorney for the defendant, and is in a position to give the complete information concerning the facts in the case. The substance of the trial was that of proving that the Bible was not inspired of God and that evolution was the process of existence rather than creation as the Bible teaches. But James E. Bennett, a Christian, believes the Bible and he did a good piece of work defending the Bible and creation, for which Harry Rimmer stood. It is a book well worth your time and money to read and own.

The Bible Defeats Atheism, by James E. Bennett. Publishers, Zondervan Publishing House, 847 Ottawa St., Grand Rapids, Michigan. 47 pages. Price, 25c, paper.

—C. R. J.

HIGLEY'S S. S. LESSON COMMENTARY

Higley's Commentary takes you right through the year with each Sunday's lesson fully outlined and explained. Saves hours of study and research, enables you to go to class better prepared—and with less time and effort. Makes teaching more interesting and successful. It contains a complete outline, full exposition, golden text, practical applications, questions for discussion, and helpful suggestions for teachers of all grades from primary to adult Bible classes. More than twenty special features in all.

It is inter-denominational, strongly evangelistic, and sound in the fundamentals of the faith.

320 pages, 300,000 words. Publishers, The Higley Press, Butler, Indiana. Price, cloth, \$1.00.

FAIVRE ANNOTATED NEW TESTAMENT

For some reason we did not get a copy of this New Testament (advertised elsewhere in *Grace and Truth*) in time to review it ourselves, but we quote from literature we have received concerning it.

"The first French edition of the *Annotated New Testament* was published in 1922. Being thoroughly famil-

iar with the tenets of the Roman Catholic Church, Pastor Faivre compiled his notes—as he said, these were written on his knees—from his long and successful experience in dealing with Roman Catholics in the Southwest of France.

"These notes—540 with 391 foot notes—are interspersed in the Sacred Text, but they are printed in *italics*. Their intrinsic value is twofold:

(a) They are an eye opener for Roman Catholics.

(b) They are enlightening for Christian workers dealing with Roman Catholics.

"Statements are backed up here and there by references to Roman Catholic authorities. Further, Pastor Faivre points out all along some of the errors of Modernistic teaching, so that the whole constitutes a course in sound Fundamentalist doctrine as well.

"However, as he comments in his preface to the first edition, 'These notes are by no means offered as a commentary, as this *Annotated New Testament* is meant especially for evangelistic purpose.' Therefore, he avails himself of every opportune verse to emphasize the gift of salvation by grace alone. Obviously, this process of emphasizing this truth over and over again has been greatly blessed to drive it home to the untaught readers.

"At the back of the book is a topical index—containing 1960 references under 33 headings—which is valuable for quick reference."

Though originally published in French, it has been translated into Spanish, Portuguese, German, Italian, Polish, Chinese, and English. Hundreds of thousands of copies have been distributed.

Articles concerning this Testament have appeared in *The Sunday School Times* and *Revelation*. (See advertisement on page 411 for prices.)

ARMENIAN ROMANCE

This story is unusually interesting because it follows the true story of an Armenian family. The insight given into the tragedies and heartaches of the oppression and persecution that the Armenians suffered at the hands of the Turks hold ones interest. Deep admiration is stirred in the heart for the Christians who remained true to their Saviour through deepest hours of trial and down into the valley of death. Exile into the desert and indescribable torture only challenges the deepest and sweetest allegiance to Christ that a soul could experience. Christians can learn many valuable lessons from this story.

Armenian Romance, by Marie Sarrafian Banker. Publishers, Wm. B. Eerdmans Publishing Company, 234 Pearl St., Grand Rapids, Michigan. Price, \$1.00, cloth.

The 3

Fold

"The word spoken by angels was steadfast," and we have here the most glorious message that the angels ever brought.

the validity and veracity of this three-fold angelic pronouncement, stands or falls the whole of Christianity. The divinity of Christ is here revealed and affirmed. The birth of Jesus Christ presents a truth which cannot be comprehended by the natural mind or analyzed according to natural laws, but which challenges faith. We are here made to stand upon holy ground. God through His heavenly messenger first revealed it to Joseph, then by divine revelation it has been recorded for us. Like Joseph of old, we are faced with the alternative—we must either accept or reject the declaration of God. This is the story of perennial mystery; this the sacred miracle of Christmas—the advent of the Son of God into the world.

The first of the angelic acclamations presents

A DIVINE ACCOMPLISHMENT

"She shall bring forth a Son"

Someone has aptly stated that "the law demanded that Jesus be the heir of Joseph, but the prophet demanded that He be the Son of a virgin." So from the early dawn of civilization, God has promised to send a Redeemer into the world Who should be "born of a woman." Through Moses God declared, "I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head and thou shalt bruise his heel." Then Isaiah the prophet revived this hope when he proclaimed: "Therefore the Lord Himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call His name Immanuel" (Isa. 7:14).

But down through the centuries, Satan and all his cohorts have made the truth of the Virgin Birth the special target of their satanic onslaught. More recently, Higher Criticism, Atheism, Rationalism, Modernism and the multifarious philosophies of man's designing, have paid their respect to this miraculous truth. But in spite of all that Satan has sought to do to deny the veracity of this fundamental truth, the fact remains impregnable, "A virgin shall conceive and bring forth a son." And so two thousand years ago, a virgin by the name of Mary brought forth a Son and they called His name Jesus. This was indeed a divine accomplishment and not of man's doing. The Virgin Birth of the Lord Jesus Christ defies the natural, and challenges mankind to believe the supernatural.

Realizing that the natural man would stumble over the fact that natural generation was not involved in the birth of Christ, the gospel writer Matthew, led by the Spirit of God, carefully begins the narrative by stating: "Now the Birth of Jesus was on this wise." Then after giving a brief resume of the relationship which existed between Joseph and Mary, we are told that the first thing that the Angel of the Lord, appearing to Joseph in a dream, revealed, was the answer to his question by informing him, "Fear not to take unto thee Mary thy wife: FOR THAT WHICH IS CONCEIVED IN HER IS OF THE HOLY GHOST" (Matt. 1:18-20). The first factor that we note,

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By C. Reuben Lindquist

Now the birth of Jesus was on this wise: When as His mother, Mary, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name Jesus; for He shall save His people from their sins (Matt. 1:18-21)

Thus the sacred writer of old describes in the most elegant language the sacred scene which took place now two thousand years ago in the home of Joseph and Mary, in the little village of Bethlehem of Judea. Let us seek to reconstruct the scene of that eventful night. We see Joseph, perplexed in soul, pondering just what to do next. As he sleeps, the Angel of the Lord appears to him in a dream and quickly disquiets his fears by presenting to him a message such as mortal ear had never heard before; a message which has come down through the centuries, repeated over and over again; a message which not only brought peace of soul to Joseph, but which has been the means of disquieting fears and instilling new hope in the hearts of countless multitudes with each succeeding generation.

And so today as we face the Christmas season once again, even though wars are raging round about, we turn to the Christmas story of old to find new comfort, new hope, and new courage to press on till the day when we, too, shall have the blessed experience of beholding this One Who came into the world born of a virgin.

In considering the message conveyed by the Angel of the Lord to Joseph, on that night of long ago, we note that there are three definite and distinct assertions which are vital and fundamental to our Christian faith. Upon



BORN A KING

By Albert Hughes, D.D.

This splendid article by Dr. Hughes is available in booklet form. We appreciate the author's permission to reprint.

FOR UNTO US A CHILD IS BORN

A WONDERFUL occasion indeed. The birth of a baby is always an extraordinary event. The neighborhood is stirred from end to end. Relatives are rushing about, enquiring thoughtfully, speaking gently, offering congratulations, admiring, and advising. Very often the coming of a babe alters relationships. Ties which were broken or strained are healed, and things move on more peacefully and properly. The cries and smiles of the babe have done so much, in many family circles, to rejoin what was torn asunder. When such results follow, it is good that the babe was born.

Never, until the birth of this Babe, had babies counted for much in the arrangements of men. The Coming of this Child changed everything. By the Coming of this Son, something undreamed of was introduced into the history of the world and of men. Plans and purposes were all changed—all conditions and characters, all work and worship became vastly different. The birth of no other babe since the beginning of time involved such important consequences to the human race as the birth of this Babe.

This Child's Coming was long foretold. Isaiah who spake forth God's plans in the reign of Ahaz, gave to the world the news of His Coming. The prophecy was important, but the event was of vaster value. The prophecy prepared the people for the event; the event met the longings and needs of the people. But we must remember that both prediction and birth were of God.

His Coming was heralded and chanted by the holy ones. Few among men were conscious of the mighty happening, but all heaven looked reverently on and eagerly participated. At midnight from the vault of heaven the most marvelous music came to the ears of men. Looking for the explanation of this happiness brings forth this strange story. Two poor peasants, having travelled from afar, are found in a stable because there was no room for them in the inn. In a manger-cradle, wrapped in swaddling clothes, is a wee infant, the Child of this peasant woman. Directly overhead stands a fixed star, and entering in at the door of the rude enclosure are rough shepherds to whom the angels had brought their amazing announcement. They stand about in worship and wonderment; for before them lies One Who is the fulfillment of prophecy, the charm of eternity, the dignity of Deity, the needed Revelation for humanity. The company is small, the guardians are poor, the circumstances are crowded. Isaiah's explanation is "For unto us a Child is born."

THE CHILD—A SON

THE Birth was the manifestation of the Incarnate Son. We can dwell so much upon the Birth of His Humanity that we lose the significance of His Sonship. "Unto us a Son is given." The Birth is but the time action before the eyes of men to manifest forth the Presence of the eternally existent One. It is the Mystery of Godliness, defying the best human explanation. This Child is the Mystery of God out of the range of human planning ("not of the will of the flesh, not of the will of man") and beyond

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The Threefold Angelic Acclamation

(CONTINUED FROM PAGE 394)

therefore, in this divine accomplishment is that the Lord Jesus was begotten by the Holy Ghost.

The angelic messenger who appeared unto Mary, as recorded by Luke, gave the same testimony, "And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name *Jesus*" (Luke 1:30-31).

Not only was the Lord Jesus Christ begotten of the Holy Ghost, but the record is clear in informing us that He was *born of a virgin*. This then constitutes the second corroborating factor in this divine accomplishment. Never before nor since the birth of Christ has such a miraculous birth taken place. To be sure, some of the enemies of truth have sought to trump up cases where this has taken place, but to no avail. The early prophecy given to us by Moses referred to the coming Redeemer as "her seed." The Apostle Paul declares, "And when the fulness of time was come, God sent forth His Son, *made of a woman*, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5).

Another factor which demonstrates that the birth of Christ was a divine accomplishment is revealed in the last two verses of the first chapter of Matthew's Gospel, where we read, "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not until she had brought forth her firstborn son: and he called His name *Jesus*." The fact that the Scripture declares that Mary brought forth her firstborn proves beyond any shadow of a doubt that she was a virgin. We shall not take time here to go into the word in the Greek which is here translated "virgin," but simply bring this fact to your attention. The Prophet Jeremiah, long before Christ was born, foretold this divine accomplishment when he said, "For the Lord hath created a new thing in the earth, *a woman shall compass a man*." The record of Luke is the same: "And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn" (Luke 2:7). What more need we to prove the divinity of our blessed Lord. The record is clear. Jesus Christ was *begotten* of the Holy Ghost; *born of a virgin*; *brought forth* the firstborn. Our blessed Lord and Saviour was the only One, "Who was born, not of bloods (plural), nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

The second phase of the angelic acclamation involves

A DIVINE APPELATION

"Thou shalt call His Name Jesus"

What's in a name? Everything that man desires or even hopes for, if that name is Jesus. While the Son of God, the Saviour of men, had many titles as foretold in Isaiah, "Unto us a child is

born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace," yet He has only one Name and that name is *Jesus*. In the Old Testament, the prophet foretold that He was to be called Emmanuel (Isa. 7:14). In Matthew's account, we read that Joseph called Him Jesus, even as the angel of the Lord had instructed him. "Immanuel" means "God with us." "Jesus" means "Jehovah is indeed and very truth, God with us." It was this Jesus, Emmanuel, Saviour, "Who became flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

What's in a name? The name of Jesus aroused a great deal of interest as well as concern on the part of many in His day. First, we note the quest of the wise men. "Now when Jesus was born . . . came wise men from the east to Jerusalem, saying, Where is He that is *born King of the Jews*? For we have seen His star in the east, and are come to worship Him." (Matt. 2:1-2). The wise men bore testimony to the fact that this babe, born in a manger, called Jesus, was also born to be King of the Jews. What a strange and inauspicious coronation—a manger for a throne.

Where is He that is born King of the Jews? This is the quest of many in Israel today. They look for One long ago promised—the Messiah, the One Who should bring peace to Israel. But alas! unlike the wise men from the East, they do not realize that the babe, born of a virgin in Bethlehem's manger stall long ago, was that Messiah. They still look for another. The wise men believed and sought Him, bringing their gifts and adoration. O that His chosen people, Israel, today might likewise believe that this Jesus is indeed the King of the Jews. We thank God that there is a day coming when the Jews shall hail Jesus, Who was born in Bethlehem, as their Lord and King—their Messiah.

Herod, the king, was disturbed when he learned that one called Jesus had been born. The record is, "When Herod the King had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and the scribes of the people together, he demanded of them where Christ should be born." Why should this Babe, called Jesus, cause such a furor among the king and his people? Since the day of His birth, this same Jesus has been the bone of contention.

On the one hand He has been the object of love and veneration; on the other the victim of hate and malice. As He dealt with men, in the days of His flesh, about eternal things, the record is, "So there was a division among the people because of Him" (John 7:43). The wise men sought Bethlehem's Babe that they might worship, love, and adore Him. Herod sought Him that he might put Him to death. The same contrast in

attitude prevails in the world today. There are those who believe in Him, love Him, and revere Him. There are those who hate and despise Him and who will have nothing to do with Him. So vicious became the hatred and jealousy in the heart of Herod that it was necessary for Joseph to take his flight with the Babe and mother into Egypt. This was in fulfillment of Scripture (Luke 2:14-15). Nor was Herod's wrath appeased until he ordered the death of all the firstborn in the realm (Matt. 2:6-18), another fulfillment of the prophetic Word. But even after the death of Herod the animosity still prevailed in the land of Judea. Being warned of the Lord, Joseph did not return, but came and dwelt in the city called Nazareth (Matt. 2:22-23), and thus was another prophecy fulfilled.

What's in a name? The Scripture declares first of all that there is salvation in the name of Jesus. "There is *none other name* under heaven, given among men whereby we must be saved" (Acts 4:12). "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). Not only is there salvation in this wonderful name, but we find that this One called Jesus has been given a name which is above every name, and one day at the name of Jesus every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father (Phil. 2:5-11). But why wait until that day to laud and magnify that name which is above every name when we have the privilege to make Him known. To us who believe "He is precious." Let us tell the world about the One who should be "called Jesus."

*"Jesus," oh, how sweet the name!
"Jesus," every day the same;
"Jesus," let all saints proclaim
Its worthy praise forever.*

The third angelic acclamation reveals to us

A DIVINE APPROPRIATION

"He shall save His people from their sins"

Was not this the joyful note in the angel's serenade on that first Christmas night as he appeared to the shepherds in the field, proclaiming to them, "Fear not: for, behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10-11).

A Saviour! This is what man has been looking for ever since Adam sinned in the garden of Eden. Man has ever needed a Saviour to save him from his sins—sins from which he cannot possibly extricate himself. This was the final declaration of the Angel of the Lord as he appeared to Joseph in the dream: "He shall save His people from their sins."

But how was this to be accomplished? The Scripture revealed in type, symbol, and direct statement that, "Without shedding of blood is no remission of sins" (Lev. 17:11 and Heb. 9:22). How then could this Babe, born of a virgin; and Whose name was called Jesus, save His people from their sins? There is only one answer. He must die and shed His

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The Berean African Missionary Society

The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary



We are happy to be able to report that Mr. Lindquist continues to make improvement. The doctor permitted him to write another letter on August 28. He had been sitting up in bed nearly all day for several days, he said, and two or three days before he wrote the letter, he had been permitted to sit up in a chair for an hour each day. He tried to walk to the door and look out, but his legs would hardly hold him up. However, except for being weak, he felt he was doing quite well.

ADVISED TO CONVALESCENCE IN COSTERMANSVILLE

Mrs. Amie wrote on September 10 that the doctor had told her Mr. Lindquist had been much worse than he realized, but he felt that he was very, very much better and that by exercising care he would be all right. However, although his heart, kidneys, and other organs were better he was not regaining his strength as fast as he should like to see him, so he suggested that Mr. Lindquist go to Costermansville for at least a month to see what the better climate would do for him. We understand that Miss Steele and Mrs. Hunt, both missionaries of the E. S. A. M., were both ill and needed to go to Costermansville also, so arrangements were being made for a group to go shortly.

We are grateful for the beautiful spirit shown by friends of the Missionary Society with regard to Mr. Lindquist's needs. Several sent contributions ranging from \$1.00 to \$10.00 toward his special need and by the time we sent the monthly missionary allowances, \$100.00 had come in designated for him. Only the Lord and Mr. Lindquist can fully understand what this provision means, especially now that he will have the additional expense of board and room in Costermansville. It may be a few more weeks before he is on his feet again, so we bespeak the continued interest and prayers of God's people on his behalf that he may be fully restored to health and strength in order that he may carry on in the task that God has entrusted to his care.

SAW MILL NEEDED

We know that the first thing Mr. Lindquist will want to do when he regains his strength is to go ahead with the building of permanent buildings. Just before he came down with his present illness he wrote, "I have two crews on the brick machines and the work is very slow now as I am trying to make some fancy brick with lines on them to be used for 'face' brick. I think the brick are very nice. I hope to lay up

the brick so that it will look like something, although it will, and does, take constant supervision. I have insisted on the men pressing the brick until there are no crevices whatsoever in the brick and such procedure is very exacting on both men and machine.

"But, oh, how badly I need a sawmill. Before long we shall have the bricks ready for building and perhaps the tiles made for the roof, but we will be held up by not having any seasoned and dry lumber with which to make window and door frames, and roof to hold the tile. If I had a circular saw I could have the pit-sawyers cut the square planks in the forest and then I could haul them up here and saw them into boards in a jiffy. I was just thinking today that if I only had about a 36 inch circular saw, mandrel, and belt, I could rig up a sawmill. So I am wondering if you could get such articles to me with the least possible delay. (A list followed, the various items amounting to about \$60.00.)

"When I was at Costermansville I saw a saw-table with three fairly big saws and I was made a special price of 5,500 francs for it, but I could not see my way clear to buy it. Perhaps it would be better economy, and certainly much quicker, to try and get us the money for that saw instead of trying to wait for the materials from America."

We cannot help but feel that it would be better economy to buy the sawmill in Costermansville. By the time the materials reached Mr. Lindquist they would cost almost double—prices having gone up since he submitted the list and the freight rates being exceedingly high. Furthermore, under present conditions, freight takes at least six months to reach the field, sometimes longer. Then there would be all the labor involved on the part of Mr. Lindquist in making the sawmill. We are therefore laying the burden of this need before our faithful friends and supporters for prayer and for their help in meeting this need as the Lord enables them. It would be most encouraging to Mr. Lindquist if we could cable him, while he is at Costermansville, to go ahead and purchase the sawmill. The amount needed is approximately \$150.00. We believe that God is able to make such provision in order that Mr. Lindquist might be saved from the heavy work it has meant in the past to prepare the lumber for our buildings. Shall we not see what part God would have us to share in the purchase of this labor-saving device?

HOLDING FORTH AT IKOZI

Since it was necessary for Miss Johnson to assist the nurse, Miss Mayo, in

caring for Mr. Lindquist while at Shabunda, Mrs. Amie remained alone at Ikozi. With the help of Kitele and the other kapitans they have gotten along very nicely, although of course, it has meant additional work for Mrs. Amie. She says the boys have been a real help to her. On one occasion, the Assistant Administrator came to measure our concession, and since Mr. Lindquist was at Shabunda, she and Kitele and the kapitans had to work with him, so she called upon Mulenda to take care of the meals. He did so well, making baking powder biscuits and so forth, that the Assistant Administrator gave him a present. Mulenda was able to give the Assistant Administrator a recipe. This boy is only seventeen years old, but has developed very well under the faithful training of Miss Johnson. Mrs. Amie said, "I was so proud of Mulenda. Pray that he will be faithful and will allow the Lord to continue to work in his life. That is the way Kitele began and we want more Kiteles here among the Balega."

FINE NATIVE HELPERS

Mrs. Amie adds, "I want you folks to know about the rest of our helpers. Simona is one I want you to begin to mention, as well as S'Eletta, the State Monitor who belongs to us now. They are fine boys and such a great help. What we women would have done these months without our native leaders, I do not know. Kitele, of course, is the spiritual leader, but Simona is kapita (foreman), and that is a real job supervising about twenty workmen—making them work and work right. He is a Muluba, trained years ago on Dr. Tinsley Smith's station at Mutoto. He came to us in an unusual way. He had been working as a brick mason in the mines and was on his way home with his wife when the canoe they were using tipped over and they lost everything they owned, and nearly lost their lives as well. They heard that there was a Mission close by and that one of the "mamas" and the native Elder spoke Tshiluba, so he came to us, a perfect stranger, in trouble. But he has turned out to be a fine boy. His wife is fine and they have a big fat baby boy. The State Monitor is also indispensable. So we now have a native leader for each of the special jobs except one, and we hope to have that place filled by one of my old boys, a relative of Kitele's who is begging to come up from the Kasai district. If he comes, he will be able to teach the lower grades in the school for Miss Johnson after he learns the language. He will also be able to help with the medical work. The Lord

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BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

THE BIRTH OF OUR LORD

- I. A Predicted Birth
 - Isa. 9:6
 - Micah 5:2
 - Matt. 2:5-6
- II. A Miraculous Birth
 - Matt. 1:18-20
 - Luke 1:35
- III. A Virgin Birth
 - Matt. 1:16, 23, 25
 - Luke 2:7
 - Col. 1:15-18
 - Heb. 1:5-6
- IV. A Holy Birth
 - Luke 1:35
- V. A Lowly Birth
 - Luke 2:7, 12, 16
 - Gal. 4:4
- VI. A Royal Birth
 - Matt. 2:2, 6
 - Luke 2:11
 - John 18:37
- VII. A Beneficial Birth
 - Matt. 1:21
 - Gal. 4:4-5
 - I Tim. 1:15

—H. L.

THE CHRIST OF CHRISTMAS

Intro.: "X" is used when Christ is not known (Xmas)

- I. The Protected Christ
 - Matt. 1:18-20
- II. The Powerful Christ
 - Matt. 1:21
- III. The Predicted Christ
 - Matt. 1:22-23
- IV. The Purposeful Christ
 - Matt. 1:24-25

—A. H. Y.

THE VIRGIN BIRTH

- I. The Foundation of the Gospel
 - II Cor. 9:15
 - Matt. 1:21
- II. The Figure of Regeneration
 - John 1:13
 - John 3:6
 - Matt. 1:20
- III. The Foreshadowing of Sanctification
 - Gal. 4:19
 - Matt. 1:18

—H. L.

THE VIRGIN BIRTH

- I. The Miracle of the Virgin Birth
 - Job 25:4-6; cf. Luke 1:35
- II. The Mystery of the Virgin Birth
 - Matt. 1:23
- III. The Message of the Virgin Birth
 - Matt. 1:21

—H. L.

ANGELIC NEWS

- Luke 2:10-11
- I. The Nature of the News
 - "Good Tidings"
 - Luke 2:10
 - Rom. 10:15
- II. The Recipients of the News
 - "All People"
 - Luke 2:10
 - John 3:16
- III. The Contents of the News
 - "Born a Saviour"
 - Luke 2:11
 - John 3:17

—E. G. L.

THE JOYS OF CHRISTIANS

- I. Commission
 - Matt. 28:19-20
- II. Hope
 - Ps. 43:5
- III. Reward
 - II Tim. 4:8
- IV. Inspiration
 - Mark 6:7
- V. Strength
 - Phil. 4:13
- VI. Trust
 - I Tim. 4:10
- VII. Impulse
 - I Cor. 15:57-58
- VIII. Armor
 - Eph. 6:11-18
- IX. Nobility
 - Gal. 4:7
- X. Security
 - Ps. 34:7

—R. F. Y. P.

SUPERLATIVE WORDS

- The greatest word is God.
 - Ps. 71:19
- The deepest word is Soul.
 - Ps. 42:1-2
- The longest word is Eternity.
 - Isa. 57:15
- The swiftest word is Time.
 - II Pet. 3:8
- The nearest word is Now.
 - II Cor. 6:2
- The darkest word is Sin.
 - Rom. 1:21
- The meanest word is Hypocrisy.
 - Matt. 23:15, 23, 25, 27
- The broadest word is Truth.
 - John 8:32
- The strongest word is Right.
 - Deut. 32:4
- The tenderest word is Love.
 - Rom. 12:10
- The sweetest word is Heaven.
 - John 14:2-3
- The dearest word is Jesus.
 - John 21:17

—Selected

GOD'S TIME

- I. Christ Was Born on Time
 - Gal. 4:4
- II. Christ Died on Time
 - Luke 23:43-46
- III. Christ Arose on Time
 - Matt. 27:63
 - Matt. 28:1-6
- IV. Christ Is Coming Back on Time
 - Matt. 24:36

—W. L. T.

SHARING THE SHEPHERDS' JOY

- Luke 2:8-20
- I. The Shepherds Hear the Heavenly Message
 - Luke 2:8-14
 - A. The Place (2:8)
 - B. The Phenomena (2:9)
 - C. The Preacher (2:9)
 - D. The Proclamation (2:10-12)
 - E. The Praise (2:13-14)
- II. The Shepherds Heed the Heavenly Message
 - Luke 2:15-16
 - A. Discerned in Their Words (2:15)
 - B. Disclosed by Their Acts (2:16)
- III. The Shepherds Herald the Heavenly Message
 - Luke 2:17-20
 - A. The Fact Revealed (2:17)
 - B. The Furor Created (2:18)

—A. H. Y.

SENTENCE SERMONS

Under Old Testament law, the sheep died for the shepherd; in the New Testament, the shepherd dies for the sheep.

Never feel that you are so well born that you do not need to be born again. God told shepherds when Christ was born: shepherds ought to know when a lamb is born into the fold.

Christ incarnate is nothing but love covered with flesh.

Christ was born of a virgin that we might be born of God.

Christ identified Himself with man that He might identify us with God.

In the first Adam we fell never to rise again; in the last Adam we may rise never to fall again.

Jesus Christ is the greatest living Person.

Christ did not come to show us how to live but to bring us life.

Christianity is not principles to practise but power to perform.

HELPS

FOR
GOD'S
WORKMEN

DO YOU KNOW ME?

I am the greatest criminal in history.
I have killed more men than have fallen in all the wars of the world.
I have turned men into brutes.
I have made millions of homes unhappy.

I have transformed many ambitious youths into hopeless parasites.

I make smooth the downward path for countless millions.

I destroy the weak and weaken the strong.

I make the wise man a fool and trample the fool into his folly.

I ensnare the innocent.

The abandoned wife knows me; the hungry children know me.

The parents whose child has bowed their gray heads in sorrow know me.

I have ruined millions and shall try to ruin millions more.

I AM KING ALCOHOL.

—H. W. Gibson in *The Burning Bush*

SATAN NOT THE EXAMPLE

A prominent minister was once asked why he needed to take a vacation since the devil never seemed to be taking one.

To which the clergyman replied, "I have never been in the habit of following the devil in any of his actions."

CONSTRAINING LOVE

Selwyn, of New Zealand, tells of a Maori who was seen to take a front seat at the Lord's table. Suddenly he rose, retired to the back of the church, and then came forward and resumed his seat. Asked afterwards why he had done so, he replied: "When I entered, I had no idea who would be seated beside me. I saw at once that it was the man who had murdered my father, and I had sworn to drink his blood. But as I withdrew down the church, a voice seemed to say to me, 'By this shall all men know that ye are My disciples, if ye have love one to another'; and as I sat down near the door, a Man upon a cross rose before my eyes, and I heard Him say, 'Father forgive them; for they know not what they do.' Then I returned, and we took the Lord's Supper together."

—*The Watchman-Examiner*

"Strange Things Happen"

BY THORPE



CLARENCE THORPE

TIRED CHRISTIANS

A presiding elder down in Arkansas puts it this way: "There is the tired layman who will work if coaxed, but he complains so much there is no joy in his work. There is the retired layman who believes that he has done his share and sits idly by, exercising his right to criticize. There is the rubber-tired layman who may go along if the way is clear and the road is smooth. Finally, there is the flat-tired layman who was once active in church work, but suffered a puncture and never recovered his wind."

—United Presbyterian

ECHOES FROM THE CLASSROOM

In the mind of God, Calvary is as fresh today as ever.

Prayer is breathing the atmosphere of heaven and making it practical in our daily living.

God is at our command, but is not to be commanded.

The devil has us going when he has us gossiping rather than gospeling.

—*The Student Voice* (D. B. I.)

Earn a Valuable Prize

We will give away a one year subscription to "Grace and Truth" or a Scofield Bible to each person contributing an idea which is acceptable for this department. Observe the following rules:

1. Send photographs, or indicate the source of information in order that your statements can be proved (Clippings from similar cartoons not accepted.)

2. Send postage if unused material is to be returned.

3. All decisions by our artist as to material used are final.

4. Address all communications to
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Conducted by
B. Grace Crooks

In the HARVEST FIELD

In these days of national stress, may we faithfully intercede in behalf of missionaries who are hazarding their lives in foreign lands for Christ's sake and the Gospel's. The following requests are gleaned from recent prayer letters.

China Inland Mission. Pray that men may be raised up to fill important posts left vacant by the recent Home Call of three valued workers; for the welfare of the staff and pupils in the school at Chefoo where there is a shortage of fuel; for the protection of missionaries who are compelled to walk on their itinerations because means of travel in some sections have been completely destroyed; for young workers in their new stations as well as for the securing of passages for other workers to proceed safely to the field; and for the poor and needy millions in China that are as yet without a Gospel testimony.

Ceylon and India General Mission. Pray for a revival in all parts of the mission to the winning of souls and the strengthening of the Indian Church; for the health of missionaries on the field; for those who labor among the Moslems that the Holy Spirit will set His seal upon their ministry to the salvation of souls out of Islam; and for the protection of missionaries in these perilous days for travelers by sea.

Orinoco River Mission. Pray for an increase in gifts to the General Fund which meets such expenses as emergencies of the missionaries, upkeep of stations, extension of the work through evangelistic trips, tent campaigns, etc.; for the purchase of property for the Venezuela Bible Institute, as well as for the twenty students enrolled; for new missionaries in their language study, acclimation, adaptation to new circumstances; and for the regular missionaries that God will give wisdom and strength, and continue to work through them to the salvation of souls.

Central America Mission. Pray for God's blessing upon the missionaries laboring in the five republics; for additional laborers urgently needed in Honduras, Salvador, and Nicaragua; for the young men from various Guatemalan tribes being trained in the Robinson Bible Institute to understand God's Word and to make it known to their people; for funds to complete the Bible Institute building.

Brazil Gospel Fellowship. Pray for additional missionaries to aid in the establishing of indigenous churches. The Fellowship has been ministering the Word in a vast, unevangelized field in northeast Brazil since 1936. Rev. and Mrs. Horace Murfin write that there is a missionary couple seventy miles south of them, another couple located a hundred miles to the northwest, and a single worker eighty miles north. In the capital city, with a population of 200,000, there are two couples, a nurse, and three national workers. Truly the need is great.

The European Christian Mission. Pray for continued protection and provision for workers in Europe as they face a difficult winter; for the consecrated young people training at the American Bible Institute for ministry in Europe as God opens the doors.

South America Indian Mission, Inc. Pray for a new Gospel car to replace the 1929 Ford which is being used by missionaries on itinerations; for seven new candidates for service; for the return passage of missionaries on furlough; for new missionaries who have completed their language study and have entered their first assignments on the field.

Russian Gospel Association, Inc. Pray for the Russian Bible and Missionary Training School which is being opened in Benito, Manitoba, Canada. Those who receive their Bible training in Russian will be witnessing for the Lord among the Russian colonists in Canada, and when the war is over, trained workers will be ready to rush in to whatever door will be opened to Russian speaking people in Europe.

Rev. Russell Taft ('29) has fully recovered from the injuries sustained in an accident last December, and is now serving as pastor of the Richfield Baptist Church of Richfield, Minnesota.

Rev. Ambrose Bandow ('35) is sponsoring a city-wide tract distribution campaign in Neenah and Menasha, Wisconsin, twin cities of 11,000 each. Mr. Bandow is pastor of the First Fundamental Church of Neenah. The Rev. A. R. Stewart of Racine was with him for special meetings from October 26 to 31.

Mr. and Mrs. Angus Sweet, former students, conducted a week of Bible studies for Bible-loving Christians in the Blue Bell area, near Meadow Lake, Saskatchewan, Canada, from November 3 to 9.

Rev. M. W. Richardson of Hotchkiss, Colorado, conducted an evangelistic campaign in the First Baptist Church of Palisade, Colorado, of which the Rev. Norman Renn ('34) is pastor, from November 2 to 16.

Misses Isabelle Roberts and Blanche Hawes, former students, request prayer for them as they continue in the work of the Youth Bible Crusade in Montana. During the past year, they contacted many children who had never heard about Christ or their need of Him.

CAMPUS NEWS FLASHES

The installation of a dish washing machine in Chapman Dining Hall has proved to be an indispensable time-saver and work-lightener.

The Junior Class took the Senior Class on a mountain excursion through Idaho Springs, Central City, Echo Lake, and Filius Park on November 11.

Mid-semester examinations were followed by a morning of prayer on November 12.

The Institute staff and students were immeasurably blessed by the Spirit-filled ministry of Dr. Oswald J. Smith, pastor of the People's Church of Toronto, Canada, and Mr. and Mrs. S. E. Ramseyer, Gospel soloists and musicians, who conducted an evangelistic campaign at Central Presbyterian Church from October 19 to November 2. On two occasions, Dr. Smith spoke in the Chapel at the Institute Campus.

The first issue of *The Student Voice*, the monthly publication of the students of the Institute, came off the press on November 20.


The Institute Dining Hall served between eighty-five and ninety people at the Thanksgiving dinner on Thursday, November 20, at 4:00 P. M. The group gathered in the Chapel at 6:30 P. M. for a season of testimony and song after which a most inspiring candlelight communion service was conducted by Rev. C. Reuben Lindquist ('27), Dean of the School and pastor of the Campus Gospel Center.

BORN

To Rev. Ray Edwards and Mrs. Edwards (formerly Marguerite Meyer, former student) of Kodiak, Alaska, a daughter, Lois Margaret, on October 23, 1941.

To Rev. Fred Visser and Mrs. Visser (formerly Ernestine Neal), former students, of Los Angeles, California, a daughter, Marilyn Jeanne, on October 24, 1941.

To Rev. Lee Hansen and Mrs. Hansen (formerly Louise Scott), former students of Ft. Collins, Colorado, a daughter, Sharon Louise, on October 28, 1941.



The Days of Youth

The Christmas Story

By Annie Martin Lott

Two people, a fair young maiden and a clean-cut young man, were walking along the road to Bethlehem, and they could be heard talking to each other. Here is what they were saying:

"Just think!" said Mary, "God has promised to entrust His own Son into our care and keeping. I know I will love Him; He will be a precious baby in our home."

"Yes, Mary, and it makes me happy to think that God has chosen you to be the favored mother of the Holy Child. It is all so marvelous, and it makes me love you more and more."

Thus this young couple, fully yielded to the will of God, talked on and on, planning and wondering what the future would reveal, as this Holy Child, Whom the Angel called "The Son of God," would come to dwell with them.

Dusk was settling upon this happy couple as they neared their native city. Bethlehem was all atwinkle with lights, for it was a busy place at this time of year. They headed up the familiar street toward the Bethlehem Inn. People were walking to and fro, and exclamations of joy escaped many lips as they met friends of their childhood.

Joseph and Mary entered the inn to secure their place of lodging, but to their amazement the old innkeeper shook his head, and said, "I am sorry, but every place is taken. There is no room here." Disappointment crept across their faces, for Mary was weary from the journey and needed most careful attention at this particular time.

"What will we do?" questioned Joseph, for he was deeply concerned about this loved one of his.

"God knoweth our need," said Mary, "let us make inquiry in nearby homes."

They left the inn and went from house to house only to receive the same answer, "No room, no room." Here this favored maiden of God, who was to become the mother of the Saviour of the world, was not welcome at any home.

In desperation, Joseph and Mary turned back to the inn. Joseph pleaded with the innkeeper to let them have some place to stay, even though his rooms were all taken. "My wife is not well, and we cannot journey farther tonight. Can you not help us out some way?"

With much hesitation, the innkeeper said, "I do have an empty stable which is clean, and there is clean straw; you could sleep on that, but it is absolutely the only thing I have to offer."

Joseph turned to Mary, and she nodded her assent; even a clean stable would be most welcome now.

Joseph made as comfortable a bed as possible for Mary that she might get a good rest. They fell asleep with the cattle gently lowing nearby.

That night the precious baby was born that God had promised them—Jesus Christ, the Saviour. Mary wrapped this little treasure in swaddling clothes and laid Him in the manger. The Lord Jesus, sent from the glory to be the King of the earth, had no beautiful little bed as most kings do; His was only a manger.

Mary and Joseph watched over this child tenderly from day to day, and there was great rejoicing in their hearts.

A few days later, footsteps were heard outside, and, as Mary and Joseph looked up, a group of shepherds were pressing in the doorway. As their eyes beheld the baby Jesus, admiration and joy lighted up their faces, and they dropped to their knees in front of this Holy Child Who had come to be their Saviour. Such a scene, as these humble shepherds worshipped at the feet of Jesus!

They rose to their feet and told Mary and Joseph how glad they were they had found the Babe.

"But how did you know about the little Lord Jesus and where to find Him?" questioned Mary.

"Oh," said the elder shepherd of the group, "we were out on the Judean hills watching our flocks and talking of the promises God had made concerning a Messiah. Our hearts were stirred as we talked together, and suddenly a great light shown around about us. I was afraid and looked at my fellow shepherds, only to find fear upon their faces. Then it seemed as though I could discern a figure, or I wondered if I were seeing things. I rubbed my eyes and the figure was still there; it looked like an angel. I rubbed my eyes again and looked—yes, it was an angel. The angel spoke, 'Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour. Which is Christ the Lord. And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger.' Then there were many angels gathered before us who sang a most beautiful song saying, 'Glory to God in the highest and on earth peace, good will toward men.' Our own hearts were filled with joy

as we heard this good news. The angels disappeared, but we determined to come to Bethlehem to find our Saviour, and here we are. We have such a peace in our hearts now, that we are going out and tell others this good news too."

As the shepherds left this lowly abiding place of the Baby Jesus, Mary turned to Joseph. "What a wonderful story they told of how God let them know of the Saviour's birth."

Some time later, this happy family was visited again; this time men in elegant eastern dress, with stately bearing, dismounted from their camels and came to bow at the feet of Jesus. Their whole demeanor spoke of rank and distinction, for they were the wise men of the East. They had brought gifts of gold, and frankincense, and myrrh to present to the King Who had just come to earth.

"We cannot understand," said one of the Babylonian Magi, "why a king should be in a manger. This does not become the kingly rank. We saw His star in the East and started in quest of the King. We headed for the palace in Jerusalem, for surely that would be the birthplace of the King. When we asked Herod, 'Where is He that is born King of the Jews?' he seemed troubled and did not know what we were talking about. He called in his chief priests and scribes and asked them where Christ was to be born. They answered him, 'In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.'"

"Then we noticed his interest seemed to be aroused," spoke up a Persian Magus, "And after he had privately talked with us about the time the star appeared, he seemed anxious for us to find this child so we could return and tell him where to go and worship too."

Since we had not found the child yet, we headed for Bethlehem; and lo, the star we had seen in the East went before us. We followed on, and it led us directly to this place," added the Babylonian Magus.

"Now our hearts are exceeding joyful because we have found Him Who is King of the Jews." The whole group nodded their approval of this statement.

"But we must hurry back to tell King Herod, so he can come and worship too," said the stately Persian.

The wise men mounted their camels and headed back toward Jerusalem. As they rested that night along the way, God warned them in a dream not to go back to see Herod, but to take a different route.

Now Herod was a very bad king; his wickedness seemed to know no bounds. He was very jealous, and when the wise men told him of the birth of the King, he determined in his heart that no king would displace him; he would see to that. As soon as the wise men brought him word as to where Jesus was, he would pay a visit to this Child that would end in the death of the prospective King.

(CONTINUED ON PAGE 412)

Helps for the Teacher



Bible Puzzles, Pastimes,
Quizzes, and Other Helps
in Presenting Truth

Sunday-school Lesson Puzzles

JANUARY 4. Scripture: Matt. 1:1-17; Mark 1:1, 14-15; Luke 1:1-4; Acts 1:1-5. Four verses taken from the lesson.

Can you separate them?

The
Book The
Of beginning have
The of taken which
Generation the in are
Of gospel hand most Theophilus
Jesus of to surely of teach.
Christ Jesus set believed all
The Christ forth among that
Son the in us. Jesus
Of Son order the began
David of a former both
The God. declaration treatise to
Son Forasmuch of have do
Of as those I and
Abraham. many things made to

(Answers on page 421)

Changing only one letter each time,
can you climb the ladder from lost to
save in 5 moves?

1. | s a v e |	Sample
2. | _ _ _ _ |	1. | c a m e |
3. | _ _ _ _ |	2. | c a n e |
4. | _ _ _ _ |	3. | w a n e |
5. | l o s t |	4. | w a n t |
	5. | w e n t |

(Answers on page 421)

JANUARY 11. Scripture: Luke 2:25-35, 39-40. Can you find the words in the lesson that these letters are in? Every dash represents a letter.

1. ---us----	12. -as
2. -as	13. ----es-
3. -as	14. --es
4. -us-	15. -as-
5. is-----	16. ----es
6. --os-	17. is----
7. --as	18. -os---
8. --os-	19. -is
9. ---is-	20. --os-
10. -es--	21. -is---
11. -us---	22. is----

(Answers on page 421)

Changing only one letter each time,
can you go from sick to well in 7 steps?

1. | s i c k |
2. | _ _ _ _ |
3. | _ _ _ _ |
4. | _ _ _ _ |
5. | _ _ _ _ |
6. | _ _ _ _ |
7. | w e l l |

(Answers on page 421)

Scrambled names taken from Scripture on lesson for JANUARY 18. Luke 3:1-6, 15-17, 21-22.

Example: Achasiap—Caiaphas

1. leagile	7. spution
2. hippli	8. eascar
3. ordeh	9. neeliab
4. lietap	10. chartionist
5. isituber	11. aireatu
6. adejua	12. nassaily

Changing only one letter each time,
can you change mean to kind in 5 steps?

1. | m e a n |
2. | _ _ _ _ |
3. | _ _ _ _ |
4. | _ _ _ _ |
5. | k i n d |

(Answers on page 421)

Scrambled words taken from Scripture Lesson for JANUARY 25. Matthew 4:1-11. Can you put them all in one verse?

a	he	the	give	saith	angels
	of	Son	lest	shall	charge
	in	God	foot	their	thysself
	if	thy	cast	hands	
	be	And	down	stone	against
	up	him	thou	shall	written
	at	any	bear		concerning
	is	for	into		
	it	and	thee		
	his		time		
			thev		
			dash		
			thee		
			thou		

Changing only one letter each time,
can you change hard to easy in 6 steps?

1. | h a r d |
2. | _ _ _ _ |
3. | _ _ _ _ |
4. | _ _ _ _ |
5. | _ _ _ _ |
6. | e a s y |

Test Your Bible Knowledge on These Characters

(For Children)

Who are the following:

1. In Genesis — a man who was sold by his brothers?
2. In Exodus — a king who was very cruel to the children of Israel?
3. In Leviticus — a man to whom God spake more than thirty times in this book?
4. In Numbers—a lady who became white with leprosy because she displeased God?
5. In Deuteronomy — the man whom God chose to lead the children of Israel after Moses died?
6. In Joshua — a woman who, because she had helped the spies of Israel, was saved when God caused the walls of Jericho to fall?
7. In Judges — a strong man who pulled down the temple of the Philistines?
8. In Ruth — a woman who left the land of Moab to return to her own land and whose daughter-in-law went with her to live with her people and to worship her God?

(See page 421 for answers)

(For Adults)

Who are the following:

1. In Genesis — a man whom God called to be the father of a nation?
2. In Exodus — a man who advised his son-in-law how to judge the people?
3. In Leviticus—two men who offered strange fire to God?
4. In Numbers — a man who rebelled against Moses and was swallowed up when the earth opened?
5. In Deuteronomy — a man who wholly followed the Lord and was guaranteed that only he and one other person of those who started from Egypt would be permitted to enter the promised land?
6. In Joshua — a man who was stoned to death because he brought a curse on Israel by his sin?
7. In Judges — a man that God used to deliver Israel from the Midianites? (300 men who lapped water like a dog were chosen for his army.)
8. In Ruth — a mighty man of wealth who owned fields of grain and hired many reapers?

(See page 421 for answers)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by E. E. Lott & H. H. Stewart
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist

The Synoptic Gospels

FIRST QUARTER, LESSON 1
SUNDAY, JANUARY 4, 1942

Lesson Text: Matthew 1:1, 17; Mark 1:1, 14-15; Luke 1:1-4; John 1:1-5
Devotional Reading: Psalm 119:33-40

Golden Text: "Christ Jesus came into the world to save sinners" (I Tim. 1:15).

King James Version

Matthew 1:1 The book of the generation of Jesus Christ, the Son of David, the Son of Abraham.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Mark 1:1 The beginning of the gospel of Jesus Christ, the Son of God.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Luke 1:1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

LESSON EXPOSITION

(By Hilland H. Stewart)

The aim of this lesson and the following ones throughout the first half of the year according to one lesson commentator is: "Through a connected view of the life and work of Jesus in all parts of Palestine as set forth in the Synoptic Gospels, to give the student a sense of the devotion of our Lord to His task of saving men, with a view to winning the pupil's allegiance to Jesus as Saviour and Lord." However, we would simplify the statement of our objective in the presentation of the lesson material: "To point men to Jesus in the study of the Gospels." We would say with John the Baptist: "Behold the Lamb of God Which taketh away the sin of the world!"

In order to give men a clear view of Jesus we have four Gospel narratives. There are really not four Gospels but one Gospel and four different emphases of the one Gospel message. So we raise the question, "Why the Synoptic Gospels?" This name is applied to Matthew, Mark, and Luke as containing a synopsis or summary of Christ's public teaching and work. But the Bible presents a fourfold picture of Christ, not a threefold. And the fourfold view of Christ which is thus presented is:

- I. Christ as King (Matthew)
- II. Christ as Servant (Mark)
- III. Christ as Man (Luke)
- IV. Christ as God (John)

This fourfold picture of Christ was presented by the prophets in various symbols.

The clearest one was the picture presented by several of the prophets in the symbol, the Branch. Jeremiah saw Him as the Branch, the King. Zechariah saw Him as the Branch, the Servant, and the Branch, the Man. Isaiah saw Him as the Branch which was God.

There are four other symbols in the Old Testament which were used to present Christ in His fourfold aspect. He was presented as a lion, a man, an ox, and an eagle. Ezekiel's vision of the living creatures is the most outstanding. Verses four to eleven of the first chapter, should be read to get the context, but we will quote only verse ten:

As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

John the Revelator had a similar vision of these four living creatures. (See Revelation 4:6-7.)

We shall also observe the order of encampment of the tribes of Israel and the ensigns of these groups. The second chapter of Numbers records this. Three tribes were to be encamped on each of the four sides of the tabernacle. Toward the rising sun was Judah's group. On the south side Reuben's group was placed. To the west Ephraim's (or Joseph's) group were to pitch their tents, and to the north was Dan's group. Over each of these four divisions a standard was raised. Now it is not definitely known what was on these standards, but we believe that they were the four symbols which we are now studying. We quote from McClintock and Strong's cyclopedia: "The latter

Jews were of the opinion that, with respect to the four grand divisions, the standard of the camp of Judah represented a lion, that of Reuben a man, that of Joseph an ox, and that of Dan an eagle."

We shall endeavor to interpret these four symbols as we go along in this lesson.

CHRIST AS KING

Matthew 1:1, 17

The book of Matthew expressly sets forth Jesus as the King.

The opening verse of the book and of our lesson proves that Jesus was the rightful heir to the throne of Israel. The fact that the two names of Abraham and David occur is of significance in view of two great covenants God had made with these men. God had promised Abraham that He would make of him a great nation and that through his seed all the families of the earth should be blessed (Gen. 12:1-3). Jesus was the seed of Abraham. And to Israel's great king, David, God had promised that of the fruit of his loins He would raise up a king to reign for ever and ever (II Sam. 7:12-16 and Acts 2:30).

Throughout the book we find the emphasis placed on Jesus as the King. The wise men came asking: "Where is He that is born King of the Jews?" Matthew is the only Gospel writer that quotes Micah's prophecy concerning the ruler of Israel that should come out of Bethlehem. (See Micah 5:2 and Matthew 2:6.) Matthew alone records the star which guided the wise men to Christ. The star was a symbol of Christ being a fulfilment of Balaam's prophecy: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel" (Num. 24:17). Jesus is certainly set forth as King in Matthew.

Now we will look at Jeremiah's prophecy of Christ as King.

Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth (Jer. 23:5).

The lion's face of the living creature of Ezekiel's vision and the lion's face which we believe to have been on the standard of the camp of Judah set forth Jesus as the King. Throughout the Scripture the lion is symbolical of rulership or kingship. In Jacob's prophetic blessing on the tribes of Israel this truth is inescapably set forth. Judah is set forth as the lion and then Jacob tells him that the sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come. (See Genesis 49:9-10.)

II. CHRIST AS SERVANT

Mark 1:1, 14-15

The Gospel of Mark is the record of Christ the Servant. There is no genealogy given. There is no record of miraculous birth. The book starts out with the ministry of Christ. It is this book that deals primarily with a practical demonstration of Christ's teaching—"And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and give His life a ransom for many" (Mark 10:44-45).

Going back to the branch, we find Christ set forth by this symbol as the Servant:

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH (Zech. 3:8).

Now we wish to recall to mind another of the faces Ezekiel saw in his vision and which also was on the standard of the camp of Joseph. It was the face of an ox or a calf. The ox in Scripture always was a beast of burden. We may readily see how this second face in Ezekiel's vision pictured Christ as the Burden-bearer or Servant.

III. CHRIST AS MAN

Luke 1:1-4

Luke is the Gospel writer that places the emphasis on the humanity of Christ. He especially presents Christ as the Man. Whereas Matthew traces the genealogy of Christ back to David and Abraham to prove His right to the throne, Luke traces the ancestry of our Lord back to Adam to show His human lineage. Luke gives a very detailed account of His birth, showing the humble way in which the Lord of glory entered the world. No account of the wise men's visit and homage to the King is given but rather Luke tells of the shepherds' visit to the Babe in the manger. And on through the Gospel, the humanity of Christ is stressed.

Now we look for the prophet who pictures Christ as the Branch, the Man. The prophecy is found in Zechariah.

Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch (Zech. 6:12).

The third face in the living creatures of Ezekiel's vision needs no interpretation, for it was the face of a man. Without question this pointed to the humanity of Christ.

IV. CHRIST AS GOD

John 1:1-5

The Gospel of John sets forth Jesus as God in the most unmistakable manner. That it is laying this special emphasis is even more evident than the special phase set forth by Matthew, Mark, and Luke. John gives no genealogy. He starts with Jesus Christ in the beginning with God and one with God. And on through the book we find Jesus revealing Himself time after time as God. And, to erase all doubt, John

states his purpose in the closing chapters of the book.

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name (John 20:31).

And the prophecy of the Branch as God is found in Isaiah.

In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel (Isa. 4:2).

Now we look at the last symbol of Ezekiel's vision. The fourth face was that of an eagle. That the eagle is symbolic of deity is very clear in the Scriptures. In Exodus 19:4 and Deuteronomy 32:11, God compares Himself to an eagle in His dealing with Israel. The significance is quite clear. So the living creature with the face of an eagle depicted Christ as God.

Because of the special emphasis laid by each Gospel writer and because of the Old Testament prophecies and symbols, we believe we have the explanation for the four Gospels—not four Gospels in reality, but four different accounts of the one Gospel and with special emphasis on Christ as King, Servant, Man, and God.

THE LESSON ILLUSTRATED

"... the gospel of Jesus Christ" (Mark 1:1).

A converted Indian was once giving an account of the missionaries who came to preach to his people. "One came," he said, "wishing to teach us, and he began by proving to us that there was a God. But we said to him, 'Do you think we do not know that? Go back again to your own place.' Another came, and began to tell us, 'You must not steal, nor drink too much, nor lie, nor lead wicked lives;' and we answered him, 'Do you think we do not know that? Go and teach your own people not to do these things, for who are greater drunkards, or thieves, or liars than they?' Some time after this, Christian Henry came to us, and spoke these words—'I come to you in the name of the Lord of heaven and earth. *He sends me to tell you that He would gladly save you.* For this purpose He became man, and shed His blood for man. All who believe in His name obtain the forgiveness of their sins. Even if you are the chief of sinners, yet, if you pray to the Father in Jesus' name, He will hear you, and at last bring you to live with Him for ever in heaven.' I thought a great deal over Christian Henry's words; they were quite different from what we had heard before. And, by the grace of God, many were awakened by them from their sins, and brought to believe in the name of Jesus."

—*Dictionary of Anecdote, Incident, Illustrative Fact*

The assurance of some skeptics, who boast that they once believed the Bible, but have now got beyond all that, and are following new and greater light, is very fairly illustrated by the story of the Hibernian sailor who was left one night in charge of the helm, with

directions from the captain to keep his eye on a certain star, and steer the vessel directly toward it, which he promised faithfully to do. The captain went below, and fell asleep. After a while he awoke, went on deck, and found the vessel sailing in a course exactly opposite to that in which he had directed the helmsman to steer. "What does all this mean, Patrick?" "Faith, captain, ye must pick me out another star, for *I've sailed clear by that one!*" Just so, many have turned their back upon God, and heaven, and light, and peace, and think they have *sailed by* all the revelations of God and want some one to pick them out another star.

—H. L. Hastings

Object Lesson

ALL HAVE SINNED
AND COME SHORT OF
THE GLORY OF GOD.

THE BLOOD OF
JESUS CHRIST
HIS SON CLEANSETH
US FROM ALL SIN

CHRIST JESUS
CAME INTO THE
WORLD TO SAVE
... SINNERS

OBJECTS: Several pieces of white cardboard, red crayon, black crayon, red cellophane and clear cellophane paper.

INSTRUCTIONS: All underlined words should be printed with black crayon. All other words should be printed with red crayon. When the lettering is seen through the clear cellophane both black and red will be visible. However, when the red sheet of cellophane is placed in front of the letters only black can be seen—the red becomes invisible. A word of caution—some shades of red will show through the red cellophane, so do some experimenting ahead of time.

APPLICATION: Note that the words printed with red crayon (and which will become invisible) pertain to man's sin. When man is viewed by God through the perfect, flawless law (clear cellophane), he is a guilty sinner. However, Jesus shed His blood on the cross for man (Eph. 1:7; 1 Pet. 1:18-19) and now God sees man only through the red blood and man's guilt is gone, blotted out, (Isa. 53:5-6; Isa. 44:22-23). Christ Jesus came into the world not to *live* for man, but to *die* for him that he might live.

(See page 402 for further lesson helps.)

POINTED QUESTIONS ON THE LESSON

1. Why were the Gospels written? (See end of the first paragraph in Part I of Lesson I)
2. Who is the rightful heir to the throne of Israel? (Matt. 21:5; Acts 2:30; Luke 1:31-32)
3. Did Jesus deny that He was the King of the Jews? (Matt. 27:11; Mark 15:2; Luke 23:3; John 18:33-39)

4. What four phases of Christ are presented in this lesson? 1. Jesus as King in Matthew; 2. Jesus as the Servant in Mark; 3. Jesus as the Son of Man in Luke; 4. Jesus as the Son of God in John.

5. Did Jesus come to serve or to be served? (Mark 10:44-45)

6. Does the Scripture declare that Jesus is the Son of God? (John 3:16; John 3:17; Luke 22:69-71)

7. Did Christ come to save sinners or

did He come to save the righteous? (Luke 19:10; Luke 5:32; Rom. 5:8)

8. Do we find any prophecy in the Old Testament declaring that Christ would be King? (Zech. 14:9; Isa. 44:6; Mal. 1:14)

9. Should we as Christians seek to exalt ourselves? (Luke 22:26; James 4:10; I Pet. 5:5)

10. How can we make Christ King of our lives? (Rom. 12:1-2; II Cor. 6:17-18; I Cor. 6:19-20)

The Infancy and Boyhood of Jesus

FIRST QUARTER, LESSON 2
SUNDAY, JANUARY 11, 1942

Lesson Text: Luke 1, 2

Printed Text: Luke 2:25-35, 39, 40

Devotional Reading: Psalm 119:9-10

Golden Text: "And Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2:52).

King James Version

Luke 2:25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for Him after the custom of the law,

28 Then took he Him up in his arms, and blessed God and said,

29 Lord, now lettest Thou Thy servant depart in peace according to Thy word:

30 For mine eyes have seen Thy salvation,

31 Which Thou has prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of Thy people Israel.

33 And Joseph and His mother marvelled at those things which were spoken of Him.

34 And Simeon blessed them, and said unto Mary His mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him.

LESSON EXPOSITION

(By Hilland H. Stewart)

The Infancy and Boyhood of Jesus is the lesson title, but we give in our exposition more emphasis to the part

Simeon played in today's lesson than to Jesus Christ. However, in this introduction to our lesson we should like to say a few things about Jesus' boyhood. To our minds it does seem hard to comprehend "God in the flesh" in the form of a boy. Even the miracle of God incarnate in the infant seems easier to apprehend than when this miracle of flesh became a growing boy. But let us satisfy our minds by being assured from God's Word that this is the method chosen to bring the God-man to maturity and to present Him as the Saviour of the world. As far as we can learn from God's Word, the boy Jesus was a very ordinary boy, and grew up as most boys, except that He did no sin. There have been accounts of remarkable and sensational things performed by Jesus as a boy, but we thoroughly disbelieve such stories. "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." Of course He did exhibit early in life the characteristics of wisdom and spirituality which were so in evidence later.

So as we look at the lesson for this Sunday, we will observe the following arrangement:

- I. Simeon Waiting for Israel's Consolation (Luke 2:25-26)
- II. Simeon Meeting Joseph's and Mary's Presentation (Luke 2:27)
- III. Simeon Praising God's Salvation (Luke 2:28-32)
- IV. Simeon Prophesying of Christ's Suffering (Luke 2:34-35)

I. SIMEON WAITING FOR ISRAEL'S CONSOLATION Luke 2:25-26

The first thing that we note about Simeon is that he was just and devout. These two things are the most important things we could learn about him. There has been much speculating and conjecturing about other details of his life. Many believe him to have been the Rabbi Simeon who was the son of the famous Hillel and the father of the eminent Gamaliel. Since Simeon was one of the most common names among the Jews, there is little reason to jump to that conclusion, but likewise there are no good reasons to conclude that he was not. Evidently God did not care whether or not we had that information. But He did want us to know that this Simeon was a just and devout man.

We believe it to be worthwhile to stop and consider these two things noted about Simeon. It is not unlikely that we might assume, as does a certain com-

mentator, that it means that he was just in his dealing with men and devout toward God. No, this is not the case.

We shall look first at the word "just." The word is so translated from the Greek word *dikaïos*. This word occurs many times in the New Testament. It is more often translated "righteous" than "just." But this word never is used to indicate human goodness or righteousness, or justice in our dealing with men. It always indicates a person who has received the gift of righteousness from God. Romans 3:20-22 explains clearly how a person obtains this righteousness: "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." But someone may say, "How could Simeon receive a righteousness by faith in Christ before Christ was born?" The same way Abraham did. "Abraham believed God and it was counted unto him for righteousness" (Rom. 4:3). But we may ask, "How did Jesus Christ figure in Abraham's believing God?" Abraham looked forward and believed God's promises concerning His Son's atoning work just the same as we look back and believe God's record of Christ's atoning work. Note John 8:56: "Your father Abraham rejoiced to see My day: and he saw it and was glad." (See also Acts 15:11 and Hebrews 11:13.) So Simeon became a just man because he believed God's promise concerning the consolation or the hope of Israel—Jesus Christ. There is no other way to become just before God than through faith in Christ.

Simeon also was a devout or pious or a God-fearing man. This is the result of working out the righteousness that has been imputed through faith. It is a demonstration before men of the righteousness which God has put in the heart.

And so it was to this saint that the Holy Spirit brought the message of the soon advent of the hope of Israel.

II. SIMEON MEETING JOSEPH'S AND MARY'S PRESENTATION Luke 2:27

This was indeed a strange meeting which was arranged by the Spirit of God speaking to Simeon and the Spirit of God speaking to Moses some fourteen hundred years previously. On this day the Spirit of God bade Simeon go into the temple. And this was the identical day on which Joseph and Mary came to the temple to present Jesus to the Lord and to offer a sacrifice for Mary's purification. Of course, this was no coincidence, for Jesus came into the world at God's appointed time, and therefore in compliance with the Law of Moses entered the temple at God's appointed time to meet Simeon.

But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law (Gal. 4:4).

We have already observed how the "fulness of time" was God's appointed time. Now we look at the words "made of a woman." In the passage in Luke before us, it says, "when the parents brought the Child Jesus." Some have alleged that this is a discrepancy. But such is absurd. Here Luke is merely asserting that Joseph and Mary are

performing the duty of parents toward the child in respect to the law. Luke has made it unmistakably clear in the first chapter that Jesus was only a Son of Mary and not of Joseph. He was "made of a woman."

And now we ask, "What was the responsibility of the parents in respect to the law?" They were obliged to perform the rites that the law required for all children. Though Jesus was the Son of God, He kept the requirements of the law in all points. When He was eight days old, He was taken to the temple and circumcised (Luke 2:21). Now, in the passage before us, this is the second time He is brought to the temple. This time it is to present Him to the Lord in compliance with Exodus 13:2, 12. God laid claim to every first-born male, whether man or beast. The first-born had been delivered in a special manner in Egypt and because God had delivered them, they were to be sanctified unto Him. But God had selected the tribe of Levi for His service in place of the first-born (Numbers 8:16-17). Therefore it was necessary to redeem the first-born with a sum of money, namely five shekels. (See Numbers 18:15-16.) This sum of money Joseph and Mary evidently paid. The pair of turtle doves was a sacrifice which was to be offered in connection with Mary's purification and had nothing to do with the presentation of Christ to the Lord. This was in compliance with Leviticus 12:8. It is interesting to note that the requirements are for a lamb for a burnt offering and a pigeon or a turtle dove for a sin offering. But the law provided for those who were unable to bring a lamb to bring two turtle doves or two pigeons, one for a burnt offering and the other for a sin offering. Either Mary was too poor to bring the lamb or else their being away from home precluded it, for she offered the turtle doves or pigeons.

III. SIMEON PRAISING GOD'S SALVATION

Luke 2:28-32

It is indeed difficult to imagine the feeling of the old saint as he takes God's salvation into his arms. For four centuries there had been no revelation and we can well assume that the faithful of Israel had at times been sorely tried as they waited for the realization of their hopes. But now at last it is manifested.

Simeon realized that now his period of waiting was over and he could be released. In fact, the Greek word translated "lettest depart" means to release or discharge. And the reason he could now depart in peace was that he had been faithful to his post and God had been faithful to His word.

The Salvation which Simeon held in his hands was prepared before the face of all people. The thought here is that God had made ready the salvation to place before the eyes of all people in order that all may have advantage of it.

This glorious salvation was prepared for a light to the Gentiles and for the glory of Israel.

Israel already had the light. They had had it down through the centuries. When God called the nation in Abraham, He revealed unto him His plans to send a Saviour. He told Abraham that in

his Seed all the nations of the world would be blessed. But the Gentiles had not been given this message. Israel had failed miserably in carrying to the nations the message God had given to her. After Jesus had "abolished death and brought life and immortality to light through the Gospel," He told His disciples, "Go ye into all the world and preach the Gospel to every creature." This glorious message was for all the world including Gentiles as well as Jews.

Th's Word of God made flesh was also the glory of Israel. Along with God's promise to Abraham to bless all the nations was a promise to make of Abraham a great nation—Israel. Now God had further promised to make Israel the head of the nations. It was His purpose to put His Son on the throne of Israel and thus to govern and bless the world through this means. But Israel, at the time of Christ's birth, was a backslidden and oppressed nation. It is God's purpose to yet restore that nation and to set up on the throne the Son of David, even His own Son, Jesus Christ, and thus Israel will have her glory returned.

IV. SIMEON PROPHECYING OF CHRIST'S SUFFERING

Luke 2:34-35

Joseph and Mary might have been filled with a carnal satisfaction and delusive hope on hearing Simeon's song of praise. But should such have been the case, Simeon disillusioned them. With his blessing on them, he predicts to Mary the fact that Christ will be "a stone of stumbling and for a rock of offense to both houses of Israel" (Isa. 8:14), and how His rejection at their hands and His suffering will bring to her heart agony. Mary had the honor and the blessing which every woman of Israel hoped for, but along with this came much sorrow of heart.

In this lesson in which Simeon has had the prominence, we have thus far made very few personal applications. In the role of a prophet and spokesman of God through the Holy Spirit, Simeon can in no way be an example to us, for he was in a singular position in which God had placed him, and God is not in this dispensation so dealing with men.

But we can first learn a lesson from Simeon's faithfulness. He would not leave his post until his release came. God is certainly looking for men and women today that He can place in a responsible position and know that they will not forsake until He gives permission.

Secondly, we can follow Simeon's example of making himself God's servant or bondsman. In this he was indicating that he was entirely subject to God's will and leading. Though he was put in a place where God dealt with him in a special manner, he was not put in this place until he became willing to be obedient to the Spirit of God. It was the verse, "He that doeth the will of God abideth forever" (1 John 2:17), that so challenged D. L. Moody that he unreservedly turned his life over to the Lord and thus he became the greatest soul winner of modern times. God is still looking for obedient people.

THE LESSON ILLUSTRATED

"For mine eyes have seen thy salvation" (Luke 2:30).

At the relief of Lucknow a large number of British people were in a fort surrounded by hostile natives, with the prospect that they would either surrender for butchery or soon perish from hunger and thirst. As they prayed and hoped against hope for a saviour, an old woman with her ear to an open portal was first to hear and interpret the bagpipe of a Scotch regiment marching to their relief. She shouted the famous words which introduced the opening line of a happy song of deliverance:

THE CAMPBELLS ARE COMING,
HO! HO!

Thus the sharp spiritual ears of Simeon made him the first announcer of the child in whom God's salvation was embodied.

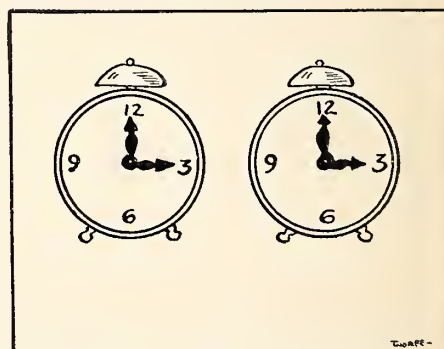
—Higley's Sunday School Lesson Commentary

"A light to lighten the Gentiles" (Luke 2:32).

When the gospel was first preached to the Saxons of Northumbria by Paulinus, and King Edwin sat in council with his chiefs and wise men to consult whether they should give up their idols and believe in the Lord Jesus Christ, one of the councillors arose and spoke thus: "In winter, O king, when thou art sitting in thy hall at supper, with a great fire, and thy nobles and commanders around thee, sometimes a little bird flies through the hall, in at one window and out at another. The moment of his passage is sweet to him, for he feels neither cold nor tempest; but it is short, and from the dark winter he vanishes into the dark winter again. Such, O king, seems to me the short life of man; for we know not whence we came or whither we go. If therefore this new doctrine can teach us anything certain, let us embrace it." And so Edwin and his people came out of the dark winter of heathenism into the glorious light of the gospel, and became Christians.

—New Testament Anecdotes

Object Lesson



OBJECTS: One clock or watch that runs, one clock that does not run.

INSTRUCTIONS: The one clock keeps the correct time. It tells the truth all the time. The second clock is stopped, and it can tell the truth or correct time only twice a day, 3 a.m. and 3 p.m. It tells the truth part of the time whereas the other one tells the truth all the time.

APPLICATION: Jesus Christ as a boy was perfect because He was both God and human. He never became selfish, stole anything, acted naughty, or told a lie. He told the truth *all the time* not just twice a day like some boys and girls. God wants all children to be like the first clock, honest and truthful all the time instead of part of the time like the second clock (Phil. 4:8).

POINTED QUESTIONS

1. Was Simeon called a "just man" because of his good works? (Rom. 3:24; Acts 13:39; Gal. 2:16; Rom. 4:2)
2. Can we be too zealous in the Christian life? (Rom. 12:11; I Pet. 4:7-11; James 5:16)
3. Does the Scripture have much to say about the boyhood of Jesus? (Luke 2:40, 42-52; Matt. 2:14-21)

John the Baptist and Jesus

FIRST QUARTER, LESSON 3
SUNDAY, JANUARY 18, 1942

Lesson Text: Matt. 3:1-17; Mark 1:1-11; Luke 3:1-22

Printed Text: Luke 3:1-6, 16-17, 21-22

Devotional Reading: Psalm 40:1-8

Golden Text: "Thou art My beloved Son; in Thee I am well pleased" (Luke 3:22).

King James Version

Luke 3:1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.

5 Every valley shall be filled and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire:

17 Whose fan is in His hand, and He will thoroughly purge his floor and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable.

21 Now when all the people were baptized, it came to pass, that Jesus

4. Did Mary and Joseph obey the law in regard to the baby Jesus? (Luke 2: 22, 27, 39)

5. Were the saints of the Old Testament saved by faith or by the keeping of the law? (Acts 15:11; Heb. 11:13; Rom. 4:6)

6. How old was Jesus when He was taken to the temple the first time? (Luke 2:21)

7. Does God expect Christians to be faithful? (Matt. 25:21; II Tim. 2:2; Rev. 2:10)

8. Does the Scripture command us to let our light shine? (Matt. 5:14-16; I John 1:5; I Thess. 5:5)

9. Did Simeon predict sorrow ahead for Mary and Joseph? (Luke 2:34-35)

10. What is the commission given to us as individual believers? (Matt. 28: 19-20; Mark 16:15; Luke 24:46-48)

also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

LESSON EXPOSITION

(By the Editor)

We would suggest to the teachers of the younger grades that they dwell on the humility of John revealed in verses sixteen to seventeen, and the baptism of Jesus, verses twenty-one to twenty-two. In connection with John's humility, a fine application would be that John gave Christ the proper place in his life. So many times self and others are given first place and Christ last. In connection with the baptism, a fine application would be in the statement heard from heaven, which, by the way, is used for our Golden Text. The Parable of the Talents is a good parallel, for there the Master said to the faithful servant, "Well done, thou good and faithful servant, enter thou into the joy of the Lord." God's smile of approval is more to be desired than the loving cups of men. We shall divide the lesson for adults into three parts:

I. John's Preparation

(Luke 3:1-2)

II. John's Preaching

(Luke 3:3-6)

III. John's Privilege

(Luke 3:16-17 and 21-22)

I. JOHN'S PREPARATION

Luke 3:1-2

The first thing that impresses us about John the Baptist is the amount of time that was spent in training for the special job which God had given him. Born about the same time as our Lord, he went into the desert (Luke 1:80), and remained there preparing for his task until God showed him that the time was ripe. The youth of John's day did not have the educational advantages of the Twentieth Century. There were not Bible Schools strategically located throughout the land, or Fundamental

Theological Seminaries. As in the case of both Moses and Paul, John had to get his education out in the wilderness, away from other people. Although John spent in the neighborhood of eighteen years preparing for his work, this was not as long a time as Moses spent, for his was forty (Acts 7:30). We do not know the length of Paul's stay in the Arabian desert, for Galatians 1:17 does not tell us. It was God's will that all of these men train for their work.

II Timothy 2:15 says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." This not only means study before one enters the ministry, but lots of study afterwards preparing for each message and stirring one's own mind by reading and praying and yielding to the Holy Spirit, so that God's people will be properly fed. It is said on good authority that the German Army requires two years of intensive training before a soldier can be a qualified engineer. The medical profession as well as many other vocations require at least six years of preparation. And yet, in the face of this, we have heard of Christians who discouraged young people from spending three years in a Bible Institute arguing that the Lord was coming back soon and they should be found on the firing line when He comes. It seems to us that the proper relationship can be found between Matthew 4:19 and II Timothy 2:15 without either being neglected.

It was not just a happenstance that John went into the desert or wilderness to receive his training. The prophecy had been made in Isaiah forty, verses three to five, and reiterated by Zachariah, John's father (Luke 1:16), that John the Baptist should be the divinely appointed herald of the coming King and that the herald should come forth out of the wilderness.

II. JOHN'S PREACHING

Luke 3:3-6

We ought to know the theme of John's preaching and it does not take very long to find out what it was. Verse three, "He came . . . preaching the baptism of repentance for the remission of sins." The next three verses, quoted from Isaiah forty, three to five, speak of the physical transformation that shall come over the earth at the appearing of Christ—a highway in the desert, valleys lifted, mountains and hills leveled, crooked places made straight and rough places made plain. Also, the glory of the Lord will be revealed to all flesh on the earth. All we have to do in order to find out what this is all about is to turn to the parallel passage in Matthew 3:2, and read there the words, "Repent ye; for the kingdom of Heaven is at hand." The Gospel which John the Baptist preached was a kingdom Gospel, as declared by the Holy Spirit Himself.

There are three primary offers of the kingdom. The first offer is the physical, earthly, one - thousand - year Millennium, being the personal reign of the Lord Jesus Christ on the throne of His father David over a physically regenerated earth, and was given by God

the Father during the reigns of David and Solomon (II Sam. 7:8-17; I Chron. 28:1-9).

The second kingdom offer was given by the Second Person of the Trinity, the Son, and was given through both John the Baptist and Jesus Christ. This was the offer which is before us in today's lesson.

The third kingdom offer was given by the Holy Spirit, the Third Person of the Trinity, through the apostles led by Peter on the day of Pentecost (Acts 2). This offer continued until approximately 70 A. D.

There will be a fourth kingdom offer, or some might prefer to call it, a renewal or extension of the third offer by the Spirit, in the Great Tribulation by the 144,000. The reason we inject the thought that some might prefer to call it the "renewal of the Spirit's offer" is because of Matthew 10:19-20. This prophecy indicates that the 144,000 will speak by inspiration of the Holy Spirit.

The first three offers were rejected because the terms were universal acceptance. This is most clearly seen in Acts 2:38. The one offer which is not spurned is that of the 144,000 in the Tribulation, and then shall be brought to pass the realization of Romans 11:26, "And so all Israel shall be saved: as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

When we speak of the Gospel, we must view it first of all in its divine setting. The Gospel of God is but one thing—it is the plan offered by God whereby man, who fell in the loins of Adam, is offered the opportunity of returning to full fellowship with God, which culminates in his safe arrival in heaven, there to live for all eternity. But in the various dispensations, there have come different phases or aspects of this one Gospel of redemption. But in this, there is no deviation from the central theme of grace so aptly attested to by Peter (Acts 15:11). There is the Gospel of the kingdom (Matt. 24:14) and the Gospel of the unsearchable riches of Christ committed to Paul the Apostle (Rom. 1:1, 16; Eph. 3:6, 8). We have a perfect right to make this distinction because the Holy Spirit has already made it on the other subjects. We know that there is only one Second Coming of Jesus Christ, and yet there are two phases of it, one the Rapture (I Thess. 4:16-17) and the other, the literal return to the earth on the Mount of Olives (Zech. 14:1-4). The same thing is true on the subject of Baptism. Baptism is not necessarily by water. In the same book (I Cor. 1:14 and 12:

13), the Holy Spirit speaks of water and Holy Spirit Baptism. The water baptism will be found in the first citation and the Spirit baptism in the second. We of this dispensation cannot logically pray the Lord's prayer in a literal sense, "Thy kingdom come." It is Jewish Tribulational prayer. We can say with John, "Lord Jesus, come quickly." We are looking first of all for the "upper taker" at the Rapture, and of course, ultimately, for the Kingdom when we shall reign with Jesus during the thousand-year Millennium. The gospel of the Kingdom belongs to the Jews and not to the Body of Christ.

Some have tried to make a distinction between the kingdom of heaven and the kingdom of God. The first expression is predominant in Matthew and the second in the book of Luke. Those who have tried to attach separate meanings to them have not studied the parallel passages. When Christ would speak of the mysteries of the Kingdom, Matthew relates it as the "kingdom of heaven" (Matt. 13:11). But when Luke relates the same incident, he speaks of it as the "kingdom of God" (Luke 8:10). When Matthew speaks of John's humility, he mentions the "kingdom of heaven" (Matt. 11:11). When Luke makes the same comment, he mentions the "kingdom of God" (Luke 7:28). These and many other passages are conclusive in demonstrating to us that the two expressions are synonymous. Another fact is indubitably clear: they do not refer to the present dispensation, "the mystery," "the body of Christ," called the "Church." We are neither A-millennial or Post-millennial; we are Pre-millennial, because we believe that is what the Bible teaches us. We believe in making spiritual applications from the Bible to our own lives. For example, as each of us comes into the deeper knowledge of the things of God, there will come that experience of kingdom peace and blessing which we never enjoyed as unbelievers. However, when we would interpret such a passage as Zechariah fourteen, we are not dealing with application, for the battle near Jerusalem spoken of in verse two will be literal. The coming of Christ on the Mount of Olives, in verse four, will be literal. Christ's kingship over all the earth, in verse nine, will be literal. Universal worship of the same king, in verse sixteen, will be literal. The removal of the curse from the earth, in verse ten, will be literal.

III. JOHN'S PRIVILEGE

Luke 3:16-17, 21-22

John was reluctant according to Matthew 3:14 to baptize Jesus, for he felt that he had need of being baptized by Jesus. There was no doubt in John's soul, just a natural modesty on so important a subject. Jesus, however, quieted his fears by telling him that it was in the plan of God. Truly this was one of the highest privileges accorded mortal man—immersing Jesus in the waters in the ceremony of baptism. Some preachers would have let the honor go to their heads and ruin their ministry, but not so with this man of God.

There can be no question about the type of baptism employed here. It was immersion—otherwise there is no point or picture in the ceremony. Christ said

in Matthew 3:15: "Thus it becometh us to fulfil all righteousness." The meaning of this statement is that Jesus was to perform in picture what He was going to do in fact later on. The paschal lamb was a picture of the fulfilment on the cross. Verse sixteen of the same chapter tells us that Jesus went up out of the water. He, of course, had to be down in it in order to go up out of it. This was the death, later fulfilled on the cross, and the resurrection from the tomb. While not efficacious or compulsory, water baptism is the proper thing for all believers to enter into. We know of no more forceful testimony of our having passed from death unto life.

We must not overlook the presence of the Trinity in this event. The Son has just been baptized. The Holy Spirit appears in symbol—a dove alights on His head (Luke 3:22). And the Father's voice is heard in benediction from heaven: "Thou art My beloved Son; in Thee I am well pleased." We too are the sons of God by faith in Jesus Christ, and we should covet the benediction of our Lord far more than the plaudits of men. The pathway to God's favor is paved with bricks on which are written the words of Christ's mother, "Whatsoever He saith unto you, do it."

THE LESSON ILLUSTRATED

"... One mightier than I ..." (Luke 3:16).

A Spanish artist was employed to depict the "Last Supper." It was his object to throw all the sublimity of his art into the figure and countenance of the Master; but he put on the table in the foreground some chafed cups, the workmanship of which was exceedingly beautiful, and when his friends came to see the picture on the easel, every one said, "What beautiful cups!" "Ah!" said he, "I have made a mistake; these cups divert the eyes of the spectator from the Master, to Whom I wished to direct the attention of the observer," and he took his brush and rubbed them from the canvas, that the strength and vigor of the chief object might be seen as it should.

—*Dictionary of Anecdotes, Incident, Illustrative Fact*

A nobleman in the north of England once said to a gentleman who accompanied him in a walk, "These beautiful grounds, as far as your eye can reach, those majestic woods on the brow of the distant hills, and those extensive and valuable mines, belong to me; yonder powerful steam engine obtains the produce of my mines; and those ships convey my wealth to other parts of the kingdom." "Well, my lord," replied the gentleman, "do you see yonder little hovel that seems but a speck in your estate? there dwells a poor woman who can say more than all this, for she can say, 'Christ is mine.'"

—*Dictionary of Anecdote, Incident, Illustrative Fact*

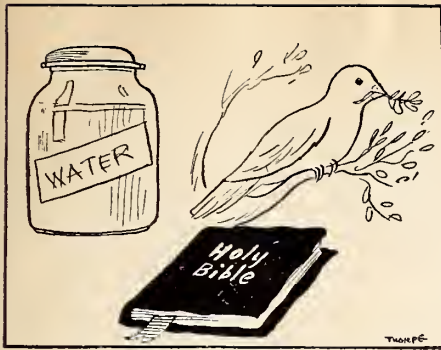
Object Lesson

OBJECTS: A jar of water, picture of a dove or a real one, Bible.

INSTRUCTIONS: The water stands for baptism, the dove represents the Holy Spirit, and the Holy Bible is God's Word.

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APPLICATION: The lesson is about John the Baptist and Jesus at the river Jordan. Jesus requested that He be baptized by John and so it was done that way. The jar of water typifies the water of the river Jordan in which Jesus was baptized. He was put under the water in order that the picture of His burial in the earth, in a tomb would be complete. As He came up out of the water that became a picture of His resurrection which we celebrate on Easter Day and every Sunday too. Since the Bible says that the Holy Spirit descended as a dove on Christ's head, we follow the example and use the dove also. The voice of God could be heard from heaven, saying, "This is My beloved Son in Whom I am well pleased." The Bible is God's Word and is used here to represent the Voice from heaven. The Trinity is present here too and can be emphasized to the child mind.

POINTED QUESTIONS ON THE LESSON

1. What was the Gospel that Paul preached? (Rom. 1:1, 16; Eph. 3:6, 8)
2. What was the Gospel that John the Baptist preached? (Kingdom gospel—Matt. 3:2)
3. Has the Lord called Christians to follow Him in service? (Matt. 4:19; Mark 1:17; Luke 18:22)
4. What are the two phases of the Second Coming? (Rapture—I Cor. 15:51-53; I Thess. 4:13-17. Revelation—II Thess. 1:7-9; Rev. 1:7)
5. Is baptism a pre-requisite to salvation? (Titus 3:5; Eph. 2:8-9; II Tim. 1:9)
6. Should Christians be baptized for the sake of their testimony? (Matt. 3:15; I Cor. 1:13-17)
7. How did the Heavenly Father show His approval of His Son's baptism? (Matt. 3:16-17; Mark 1:10-11; Luke 3:21-22)
8. Is it possible to have kingdom blessings in our walk here on earth? (Isa. 32:17; Rom. 5:17; 8:6)
9. What was the special mission of John the Baptist? (The forerunner of Christ—Matt. 3:3; Mark 1:3; Luke 3:4)
10. Is there any prophecy in the Old Testament concerning John the Baptist? (Isa. 40:3-5)

The Temptation of Jesus

FIRST QUARTER, LESSON 4
SUNDAY, JANUARY 25, 1942

Lesson Text: Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13

Printed Text: Matthew 4:1-11

Devotional Reading: James 1:12-18

Golden Text: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

King James Version

Matthew 4:1 *Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.*

2 *And when He had fasted forty days and forty nights, He was afterward an hungred.*

3 *And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread.*

4 *But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

5 *Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple,*

6 *And saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at*

any time Thou dash Thy foot against a stone.

7 *Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.*

8 *Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them;*

9 *And saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me.*

10 *Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God and Him only shalt thou serve.*

11 *Then the devil leaveth Him, and, behold, angels came and ministered unto Him.*

LESSON EXPOSITION

We shall discuss this lesson on our Lord's temptation from three different angles:

- I. The Meaning of Temptation
- II. The Fact of Temptation (Matt. 4:1-11)
- III. The Result of Temptation (Matt. 4:4, 7, 10)

I. THE MEANING OF TEMPTATION

The Greek noun *pirasmos* and the verb *pirazo* occur 57 times in the New Testament and 49 of those times are translated in the King James version, "tempt" or "temptation." With so many of the occurrences of the word before us, we must decide what to do about

the meaning. The first question for us is, "Does the English word, 'tempt,' faithfully convey to our minds the correct meaning of the Greek word?" If it does, there is no reason for changing it, but if it does not, then we have a right to change it.

The majority of the lexicographers including Strong, Berry, and Englishman, give the first or preferred definition of *pirazo* as "try, test, or prove." Now how do our dictionaries define this word "tempt?" Funk and Wagnalls says, "To offer or be an inducement to somebody, especially for wrong-doing; entice." This is the preferred meaning and the third definition given is "to try, test, or prove." The Century Dictionary is in agreement with this—its second definiton agreeing with Funk and Wagnalls first. The reason we go to the second definition of Century instead of the first is because it is marked archaic. This one, marked archaic, corresponds to the third meaning in the Funk and Wagnalls dictionary, "try, test or prove." The Webster authorities agree with the two named above designating "entice, or induce" as the modern usage of the word "tempt."

Since we have discovered that the meaning of "try, test or prove" is archaic, we have no right to use "tempt" in this way. However, this very discovery has cleared the atmosphere. The King James translators were right in using the word "tempt," for the meaning of "try, test, or prove" was modern to them and not archaic. Usage has brought about the change and we must stay with good scholarship.

There is no question now but that the definition of "induce or entice to evil" is the preferred one for the twentieth century. We turn next to Crabb's Synonym Book to get an accurate definition of "entice": "Entice supposes such a decisive influence on the mind as produces a determination to act; we cannot be enticed unless we are led to take some step." We see from this that to be enticed is to have a desire created within for the thing in question. A test or trial is from without entirely whereas an enticement begins without but does not end until action within has been produced.

Now let us see what is involved in enticement. If a Christian is enticed when the tempter tempts him, then he is made to desire the evil. In other words, the tempter has the power over him to lead him to take a step. This is an infringement on man's power of choice. God's Word will not support this kind of argument. Satan only has the power to place a testing in front of us as in the case of Eve; it is our decision and ours alone that determines whether or not we yield. Satan cannot entice or force us to sin. When we come to the temptation of Christ we get into even more difficulty. If Satan were the enticer, then he produced a desire for sin in the heart of Jesus. If so, then what does this verse mean, "but was in all points tempted like as we are, yet without sin"? (Heb. 4:15) The Holy Spirit is very careful to let us know that Christ's temptation produced no desire for sin in His heart. (Hate and lust, both being desires, not acts, are regarded by Christ as sin, for as a man thinketh in his heart so is he.)

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Since Satan is the same one who tempted Christ, and the Greek word *pirazo* is used for both Christ and Christians when speaking of temptation, we conclude that our experience in resisting evil will be like that of Christ. Satan could not entice Christ to evil, so neither can he entice us to evil. He could and did test Christ, and that he does to all of us. Speaking on this subject of enticement or testing, G. Campbell Morgan makes a helpful observation: "The more serious error is that the temptation arose from the natural operations of the mind of Christ. As evil was presented to the first man from without, so also was it to the second."

In the face of the above stated facts there are just two things to do. Either change the translation of "tempt" to "test" when we teach except where the context demands the enticement meaning (James 1:14-15) or explain to our listeners that we use the word "tempt" with the King James or archaic meaning of "test, try, or prove." If we do

not do this, some intelligent listener will look up the meaning of the word "tempt" and discover its modern meaning and become confused.

II. THE FACT OF TEMPTATION

Matthew 4:1-11

It has been quite generally believed that Satan got Christ into a corner as he sometimes does us and tested Him. The very first verse of our lesson shows how mistaken this idea is. The Spirit of God led Christ into the wilderness to find the devil. As one well-known teacher said, "The devil would certainly have avoided the Lord on this occasion if it were possible." As Christ had the power to lay down or not to lay down His own life, He also was the master over this testing.

Christ succeeded in getting the devil to come out of his masquerade and reveal his personality. Paul says that we are not ignorant of his devices, but that is because Christ exposed him. Be-

fore this time and ever after, Satan hides behind a camouflage, but he met his match, and was defeated in the wilderness battle. He was too clever to ask Eve to worship him, nor did he let her see who he was. He is the prince of deceivers. Instead of being an influence, as many have thought, he is a highly intelligent being of great personal beauty (Job 1:6-7; Ezek. 28:14-15). He is a fallen angel called the god of this world, a roaring lion, and the wicked one in whose lap the world lies.

There is no question about the number of testings that Christ had at the hands of the devil, but there is some question about their order, since the Gospels do not agree. However, there can be no profit in trying to decide which one is correct; we shall accept the Matthew account in this lesson. It certainly is no reflection on the inspiration of the Bible; for the two accounts, Luke and Matthew, agree as to what happened. (1) First Testing, concerning bread, an attack on the Divine Will; (2) Second Testing, concerning the temple pinnacle, an attack on the Divine Watch-care; (3) Third Testing, concerning the world, an attack on the Divine Method.

The first testing took place in the wilderness at the end of forty days when natural and normal hunger had overtaken our Lord. Mark says that He was with the wild beasts. Some have thought that Mark intended to emphasize the danger and horror of His experience, but on the contrary, we believe that the beasts recognized their Creator and that here is a picture of what the Millennium will be like (Isa. 65:25). It was certainly God's will that Jesus go hungry for those forty days, otherwise God would have fed Him. If it had not been God's will, why did Jesus not stay in the city where there was plenty of food? Satan seizes upon this physical thing, normal appetite, and asks Jesus to perform a miracle contrary to God's evident will. To satisfy hunger is legitimate, but Satan asked Christ to do it in the wrong way, by making use of His newly announced Sonship (Matt. 3:17). Satan never changes. He suggested to God that Job loved Him only because he had plenty to eat. Satan's estimate of life is that man loves God only for what he can get out of Him. This was the gist of his unspoken argument with Christ.

The second testing occurred in the city on one of the wings (better rendering than pinnacle, for the temple had no pinnacles) of the temple. Foiled and thwarted in his attempt to get Christ to distrust the will of God, Satan now accepts that divine premise. He invites Jesus to do something heroic and unusual in order to demonstrate His trust in God. This was an attack on the spiritual side, rather than on the physical, as in the first testing. This was also the most subtle of the attacks. Satan worked on Christ's emotions by taking Him to the beloved holy city and to the revered temple. Fresh from the first repulse when Christ emphasized trust in God, Satan now uses that as his entering wedge. It is not wrong to trust God, but it is wrong to make experiments to discover how far God can be trusted. This reveals doubt, of course Satan was pulling for this doubt.

Now we come to the third testing. The other attacks were on the person of Christ, but this one is on His service. G. Campbell Morgan has epitomized this one: "Satan pointed out a shortcut to a Divine destination." Satan knew that Christ would some day rule the nations, but not until after being wounded for man's transgressions. His suggestion was to by-pass the cross. We know not how Satan showed Jesus all the kingdoms of the world; we only know that he did. Were they not his and did not Christ later call him the god of this world? Satan made no false claim, for the nations then as now are rich and powerful because they have played his cards. The offer of the nations, of course, had a catch in it—worship of Satan. Does Judas want thirty pieces of silver? Satan will get it for him, but—there is a price to pay. It is always that way with the forces of evil.

III. THE RESULT OF THE TEMPTATION

Matthew 4:4, 7, 10

The result of testing is dependent entirely upon the one being tested. Christ vanquished the enemy when He was a Man in the flesh. He met the arch-enemy of men's souls and let him use his cleverest and most subtle methods, and each time met him with the Sword of the Spirit. The cunning of the devil is further seen in that he used the Word of God in his testing; of course, taking it out of its context. Every false teacher has an "it is written," but that means nothing if it is removed from its context.

Christ met the first testing by quoting from Deuteronomy 8:3. The meaning of the answer is that it is better to be hungry and doing God's will than to be stuffed with food and disobeying God.

The second testing was unmasked by Christ's answer from Deuteronomy 6:16. He revealed that to do the heroic thing suggested would be to distrust God.

The third testing involved worship, and this time Christ quoted from Deuteronomy 10:20. There is only one God, His name is Jehovah, and we must worship Him. The Word of God is quick and powerful and sharper than any two-edged sword (Heb. 4:12). Christ found this sword adequate in dealing with wicked forces and we should do the same. The Psalmist said, "Thy Word have I hid in my heart, that I might not sin against Thee" (Ps. 119:11). Paul states the problem with a little different figure in Romans 6:11. John says, "This is the victory that overcometh the world, even our faith" (I John 5:4). One of the most helpful of the passages on this subject for the individual Christian is I Corinthians 10:13: "There hath no temptation taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it."

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THE LESSON ILLUSTRATED

"For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

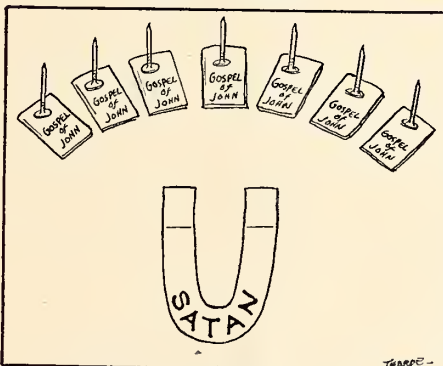
They tell us that in some trackless lands, when one friend passes through the pathless forests, he breaks a twig ever and anon as he goes, that those who come after may see the traces of his having been there, and may know that they are not out of the road. Oh, when we are journeying through the murky night, and the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of His foot and the brush of His hand as He passed; and to remember that the path He trod He has hallowed, and thus to find lingering fragrances and hidden strengths in the remembrance of His being "in all points tempted like as we are," bearing grief for us, bearing grief with us, bearing grief like us.

—Alexander MacLaren

Do you not sometimes find it very hard to make even your doctor understand *what* the pain is like? Words do not seem to convey it. And after you have explained the trying and wearying sensation as best you can, you are convinced those who have not felt it do not understand it. Now, think of Jesus not merely entering into the *fact*, but into the *feeling* of what you are going through. "Touched with the *feeling*"—how deep that goes!

—Frances Ridley Havergal

Object Lesson



OBJECTS: Seven or more Gospels of John or Testaments, seven or more nails or screws, half brass and half iron, small magnet.

INSTRUCTIONS: The iron nails will yield to the magnet when it is brought near to them, whereas the brass ones will not. Set the nails in a row on top of the Word of God.

APPLICATION: The nails represent people. People are saved through the Word of God, so we set them upon the Word. For other foundation can no man have than Jesus Christ (I Cor. 3:11). Alternate the brass nails with the iron ones. Satan is the tempter, so move the magnet along the row of nails near the point of the nail. The iron ones will fall over, but the brass ones will not. The iron ones represent Christians who, like Peter, fail to lean on Christ when Satan is around (Rom. 7:19). The brass ones are like the Lord Who resisted Satan and got the victory (I John 5:4).

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POINTED QUESTIONS ON THE LESSON

1. How many days was Christ tested? (Matt. 4:1-2; Mark 1:12-13; Luke 4:2)
2. How did Christ meet Satan's onslaughts? (Matt. 4:4, 7, 10) How should we meet Satan's attacks? (Heb. 4:12)
3. Is Satan "above board" with his plans to defeat the Christian, or is he a deceiver? (II Cor. 11:14; II Thess. 2:9-10; Rev. 20:10)
4. Is it possible for Satan to cause us to injure our testimony in the realm of appetite? (Phil. 3:19; Gen. 3:6)
5. When does a testing become a temptation? (When the believer yields to the testing that confronts him.) Notice Romans 6:12-13. Also note paragraph 5 under point I of lesson.
6. Can we be induced to sin aside from our own choice? (James 1:12-14; Prov. 1:10)
7. What is our source of victory? (Rom. 6:11; I John 5:4; II Cor. 2:14)
8. Is there forgiveness for us when we fail to accept the victory provided for us? (I John 1:9; 2:1; Ps. 130:3-4)
9. What are the pre-requisites to a happy Christian life? (Obedience, Isa. 1:19; Occupation, Job 22:21; Trust, Prov. 16:20b)
10. Is one individual tested more than another? (I Cor. 10:13; Heb. 4:15; Jer. 20:12)

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THE BEREAN AFRICAN MISSIONARY SOCIETY

(CONTINUED FROM PAGE 397)

has been so good to us in spite of the strain of the past months."

SPREADING THE "GOOD NEWS"

We were glad to receive a letter from Mrs. Jansen dated September 2. She said it was vacation period and that Mr. Jansen had sent out several Gospel teams to villages that were too far to be reached every weekend. She also stated that Mr. Jansen was going to make a trip to some of the villages himself, taking one week to work in one direction and going in the opposite direction the next week. She said, "We wish that we had someone here to watch the work so that we could make longer trips. When everyone returns from their trips, we shall begin another school term which will end at Christmas time. I do not know our plans for Christmas as yet. We will, no doubt, have some special services. We wish all of you a glad season at that time and we will be thinking of you, even as we know you will be thinking of us."

(SEWING MACHINE PROVIDED

Some time ago we mentioned that there was a real need for another sewing machine at Musuku. We are glad to report that some gift came in designated for that need, but before we were able to order the machine, another of God's stewards called the Home Office and notified us that she was buying a fine, second-hand Singer Sewing Machine for Musuku. She had the machine shipped to Montgomery Ward & Company, so that it could be included with other shipments going to the field. We know that this will be a source of real blessing and encouragement to Mrs. Jansen. Since the other donors toward this need stated that their gifts could be used for

DAYS OF YOUTH

(CONTINUED FROM PAGE 401)

Days went by, and Herod became uneasy; surely these men should be returning home—they would not stay that long. Finally a day came when Herod decided he had been deceived, and the men were not going to return. His anger reached intense heat, for he was king and he expected folks to do as he commanded. If he could get hold of these wretched wise men, off would go their heads for mocking him.

King Herod gave a savage call for his soldiers, and as they marched into his presence, they realized Herod was unusually angry. He fairly roared at them, "Quick, go ye forth and slay every little boy that is under two years of age in Bethlehem and in all the coasts, and be sure not to return until you have completely carried out my orders.

a sewing machine or any other needs the Jansens might have, their contributions will be used in meeting other orders the Jansens had placed for items they sorely needed. The Lord is indeed gracious in making provision for His children.

In her letter of September 2, Mrs. Jansen says, "Since coming back from Ikozi I have been sewing a great deal. While at Ikozi, we received the big box sent by the Berean Fundamental Church of Denver. Practically everything has been used in the way of dresses, shirts, etc. Some things needed quite a bit of altering, but that was not difficult. Beside all that clothing, we had to buy materials to sew for the children.

"Mr. Jansen and I bought some dark cloth for short pants and white cloth for shirts for our school boys—our younger boys get outfits about three times a year instead of money, but the older boys get money to buy their own clothes. So we bought this cloth in order to help the boys out. When they buy at the native stores, they have to pay two and three times more than we charge them, so they prefer to buy from us. When we sell the clothes, we put that money in what we call a "floating fund" and buy more cloth for the same purpose.

"Our sewing boy is doing very well in making these clothes. He has also learned to cut out shirts and trousers, and doing it economically too. I thought I would never get him to learn how to do this at first, but he has gotten on to it pretty well.

GOOD GARDENS THIS YEAR

"Our gardens are going to be a real blessing to us in the near future. Last year at this time Mr. Jansen put in very large plantain and cassava gardens and now they are bearing and we will soon have more and more. This will help a lot in the financial side of the work. This year Mr. Jansen has put in even larger plantain and cassava gardens and we have a huge peanut garden. Mr. Jansen thinks our rice harvest will be even larger than last year's, so that will also be quite a blessing to us. We know that you will remember to pray that the Lord will give us a good harvest in all our gardens, because it is of vital importance, at the present, at least."

Do you understand? Not one boy under two years of age is to be spared."

These gruff and seemingly heartless soldiers shuddered at the thought of such a task, but valuing their own heads, they set about the performance of the King's command.

Grief, heartache, anguish of soul struck like a flash into the homes of Bethlehem and the surrounding territory as one by one the homes were entered by ruthless soldiers. Wee baby boys and toddling boys were quickly put to death before the very eyes of fond parents.

But back to the happy family in the stable—what would happen here? The stable was empty, the family gone—but where?

Soon after the wise men had departed from worshipping the newborn King, an angel of the Lord appeared to Joseph in a dream saying, "Arise, and take the young child and His mother, and flee into Egypt and be thou there until I bring thee word: for Herod will seek the young Child to destroy Him."

Joseph roused from sleep, for he had learned that the Angel of the Lord always spoke accurately. He looked at Mary and the sleeping Child; "What a pity to disturb them; but the angel had said, 'Arise.' It must be urgent," murmured Joseph as he shook his wife and softly said, "Mary, Mary, wake up, the Angel of the Lord has said we must flee into Egypt, for Herod will seek to destroy our young Child."

"Oh, Joseph, are you sure? Couldn't we wait until dawn? Would Herod do such a wicked thing?" asked Mary rather sleepily.

"The Angel was urgent in his message; so hurry, Mary, we must go. We must protect this precious One entrusted to us."

The import of the message became real to Mary, and she quickly gathered together their few belongings. Joseph got the little donkey ready and they stole quietly out of the inn courtyard and passed quickly to the outskirts of the little town of Bethlehem.

As they hurried along the road toward Egypt, Joseph and Mary pondered all the happenings of the past days in their hearts. Joseph broke the stillness of the night by speaking aloud, "I wonder why God said to go to Egypt; there are so many other places we could have gone?"

Mary answered, "I have been wondering too."

This same perplexity continued in Joseph's mind in the days and weeks that followed. Then one day as he was reading the scroll of Hosea which he had brought with him, he read these words, "When Israel was a child then I loved him, and called My Son out of Egypt" (Hosea 11:1).

"Mary, oh, Mary," he called, "I have the answer to my question."

Mary hurried to his side, "What question?"

"Why God brought us down to Egypt," he replied. "See, here it is 'I loved Him and called My Son out of Egypt.' If we had not come to Egypt God could not call His Son out of Egypt. We are fulfilling God's prophecy."

THE ROMANCE OF THE INCARNATION

(CONTINUED FROM PAGE 391)

know what that is, *the only condition*. For if a young man should break his promise to the virgin who is espoused to him, the finger of reproach would fall upon her at once. Gossiping tongues would turn loose, and the accusing finger would be pointed at that poor young woman, innocent or not, "Aha! there is reason." Why, that young man, (especially if he is one of reputation in the community) would say the fault lies with the woman and she would be considered a harlot.

To put away abomination from among God's people, tradition at least holds this agreement between the young people as absolutely sacred and inviolable. Because of the custom, one has to be careful before accepting the hand of a young man, or for a young man to accept a young woman to become his wife. Parents knowing this, usually when a girl is born into a home, begin to look around in the community for a male child that was born about the same time, or a little before—six months or a year, or two years, not far back of that; and that male child is being watched from his infancy as to how he will grow up. He must grow up to be a man after God's pattern, a man to fear God, which is the beginning of wisdom, and to prove his love for God in the things of God. Then in due time when the children are grown up to about fourteen, or fifteen, sixteen years of age, the parents—usually of the daughter—the parents of the girl will send a mediator, or as they are commonly called, match-makers, to the other household where there is a son about the same age, and propose the union of the two households by uniting the two young people in wedlock. The two households become as one by the two young principal parties becoming as one in marriage relationship.

THE PUBLIC ANNOUNCEMENT

When accepted, a time is specified for the announcement of the espousal, or the engagement, and a great feast is spread according to the ability of the two contracting parties and the two households—each household wants to have a share in feeding the poor, and the entire community, feasting them on that sacred occasion.

On that occasion the elders of the community and the Rabbi are invited and a broadcast invitation is sent out to the poor, not only of the immediate community but the entire region. And it is a common thing to see beggars starting toward the town where there is going to be an engagement party because there is going to be some feasting for several days at least.

After a young woman is engaged to a young man, between the engagement and the wedding, she is never allowed out of sight of a matron or someone guarding her. Tradition is that the devil gets after a virgin as soon as she becomes engaged because he knows that one of these days the young woman who will become the wife of the man and become a mother, may prove to be the favored one of God and the mother of the Messiah. Therefore, he wants to destroy that virgin before she becomes

wife or mother by catching her in his net or trap. Therefore, she is continually under surveillance. For an espoused woman to take a long journey alone is absolutely out of the question.

LUKE'S ACCOUNT

Now, we begin to read the story as recorded in the Gospel by Luke in the first chapter. I want you to notice the specific record of names of both places and people and heavenly beings. Very specifically are people and heavenly beings, that is, angels—and places named in this record.

Reading from the fifth verse of chapter one of the Gospel by Luke—showing there was more than one Herod in those days, so the Holy Spirit very specifically tells us which Herod—

There was in the days of Herod, the king (or the governor) of Judea, a certain priest.

Notice: . . . a certain priest named Zacharias ("Zekaryawhoo" in the Hebrew) of the course of (the relation of) Abia: and his wife was of the daughters of Aaron.

Note that his wife also was of the priestly or Kohanic line, the Aaronic line . . . and her name was Elizabeth.

And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child.

Here we come to something that needs a bit of explanation. When this message was specially quickened to me by the Holy Spirit to see the light in it, I remember well how years ago, I asked the question: "Why link these statements together?" Zacharias and Elizabeth were both righteous before God walking in all the commandments of the Lord and His ordinances blameless, yet they had no child. What has the one to do with the other? Ah! You remember I called your attention to it the first thing. Barrenness in the human family is a result of sin. Here God testifies to the fact that there was no sin directly in either Zacharias or Elizabeth; they were both righteous, walking in all the commandments and ordinances of the Lord blameless, yet they had no child. Well, that means that there was no direct sin that kept them childless.

And they had no child, because that Elizabeth was barren, and they both were now well stricken in years.

That means that nature was dead in them. As far as child-bearing was concerned it was a thing impossible with them, excepting that with God nothing is impossible.

And it came to pass, that while he (Zacharias) executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

That is, he was High Priest at that time, for it was on the day of Atonement when Zacharias went into the Holy of Holies to burn incense.

And the whole multitude of the people were praying without (or outside of the Holy of Holies) at the time of incense.

That was always the case, the most solemn and sacred day in the yearly

calendar, the people were praying on the outside, while the High Priest was in the Holy of Holies before God on their behalf.

And there appeared unto him an angel of (or from) the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him.

You may ask the question why Zacharias was troubled. Why was he fearful? What frightened him? Ah! It was a solemn thing for the High Priest to enter into the Holy of Holies on that day, for he had to go in with blood. Blood had to be sprinkled on the veil that separated the Holy of Holies from the holy place where the people were behind; and if the High Priest would have gone in there, having omitted one

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he never would have come out alive.

Now, Zacharias, as far as he was conscious, had fulfilled every rite, but here is an angel of the Lord! Such a thing had not been known for centuries, and possibly never before, that when the High Priest was in the Holy of Holies an angel from the Lord should appear. He was frightened. Perhaps he had omitted something, consciously or unconsciously, and the angel came from the Lord to strike him dead.

But the angel (a messenger from Heaven) said unto him, Fear not, Zacharias: for thy prayer is heard.

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"Thy prayer is heard." What prayer? Well, of course, he went in there as the intercessor—the mediator between God and God's people. He was praying for His people, yes, but there was a personal matter that he brought before the Lord. He told the Lord unquestionably, (from the context, we learn) that he and his wife were under the reproach of men everywhere they went. "Huh! There is the priest—the High Priest mind you—and there is the Mrs. Zacharias—Elizabeth—old people, no child!" And he poured out his soul to God about that matter.

Now, how do we take the liberty to make such a statement that there was a prayer offered up, supplicating God to take away the reproach from him? The context tells us. I am reading from the thirteenth verse.

But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth.

Now, let us run down to the twenty-fourth verse for connection. "And after those days" (When he finished his office—ministry):

And after those days his wife Elizabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein He looked on me, to take away my reproach among men.

Is that not marvelous? Can you not see the omniscience of the God revealed in the Bible? For a purpose He looked up nature in Elizabeth, and as this develops in our meditation we will see the wisdom of God. We would join with the Apostle Paul in saying: "Oh, the wisdom of God!" Who was His counsellor? Who instructed Him?

And in the sixth month—

That is the sixth month after the conception—Elizabeth conceiving a son who was to be the forerunner of the Lord Jesus, John the Baptist.

And in the sixth month the angel Gabriel—

Notice, (naming the angel); one of the four archangels, Gabriel. The word "Gabriel" is a compound word, that is, a noun; the name "Gabri-el"—"Gabri"—from the root word "Geber," which means a strong man, a strong, mighty person; "El" is the singular of "Elohim," which is plural, and used when God is first introduced to us in the first verse of the first chapter of Genesis—"In the beginning Elohim created the heavens and the earth." "El" is the singular. "Gabriel"—"Gabri", that is the possessive sense, "my strong man, God." And there is that Archangel Gabriel. Who was it that appeared in this case? The God-man—the Almighty God-man.

And in the sixth month the Angel Gabriel was sent from God unto a city of Galilee, named Nazareth.

To whom was this Gabriel sent by God? To a virgin. Of course, there were many virgins in Nazareth at that time, so the Lord tells us which virgin.

To a virgin espoused to a man whose name was Joseph, of the house (of the lineage) of David; and the virgin's name was Mary.

And the angel came in unto her, and said, (by way of saluting her) Hail . . . highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

Let us pause right here. Why was Mary troubled at the presence of the Archangel Gabriel? Well, she had something to think about which might have been the reason for this visit by the heavenly messenger. We are told here that she was espoused to Joseph, as we shall read later in the Gospel by Matthew.

This Joseph is testified to us by God as a just man; a young man who was the envy of and coveted by every virgin, every marriageable young woman, and by the parents of every marriageable daughter. Mary, as it were—allow this expression—"copped the prize."

Now, she became the envy of all the virgins in Nazareth and through the Galilean region. She was espoused to him; she was engaged to him. And here comes the Archangel Gabriel sent from God to her; and although he greets her as the highly favored one, she is troubled in her mind. What message does he bring to her from God? Is he going to tell her that she is not worthy of just Joseph, and that Joseph must never marry her and that she must not expect to become the wife of just Joseph?

She was troubled at his saying, and cast in her mind what manner of salutation this should be.

She had never heard of an incident like that in Israel before. The angel knowing what was in her mind says to her:

Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son.

He foretells the gender of the child before conception, mind you. I had a friend, a doctor in Dayton, Ohio, who claimed to be able to foretell the gender of a child a certain period after conception. And friends of mine insisted that he always guesses correctly. But in this case the gender of the case was foretold before conception.

Thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus.

Not only the gender is foretold, but His name, before conception.

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the House of Jacob forever, and of His kingdom there shall be no end.

Mary had been instructed in her home from babyhood about the hope of Israel, the coming Messiah. This Messiah must be the Son of David, or a descendant of David, and He must occupy the throne of His father David. He must be King of Israel, and King of Kings and Lord of Lords. Every Jewish child, female, as well as male, was instructed in these things.

And now, as the information devel-

oped, she was certain, of course, that the Angel Gabriel was talking to her about being the mother of the promised Messiah. That meant that all the longings and desires and hopes of womanhood, from Abraham's stock on through the ages was coming to pass with her as the favored one.

Now, Mary has a question to propound:

*Then said Mary unto the angel,
How shall this be, seeing I know
not a man?*

She was espoused to Joseph, but she was not married. When Mary stood before the Angel sent from God she was standing before God, and do you think that Mary would have dared declare: "I know not a man," if she had known a man?

Unbelief today, in Christian churches and pulpits, say: "It does not matter how Jesus was conceived." They want to strip Him of all the miraculous. They are willing to grant Jesus a human father, whether it be Joseph, who later married Mary, or another man, makes no difference, they tell us.

*How shall this be, seeing I know
not a man?*

*And the angel answered and said
unto her, The Holy Ghost shall come
upon thee and the power of the*

*Highest shall overshadow thee;
therefore, also that holy thing which
shall be born of thee shall be called
the Son of God.*

Now, to encourage her to believe the unbelievable; to accept as a fact, by faith, the impossible, the Archangel Gabriel has an encouraging word for her. She has a cousin by the name of Elizabeth. Perhaps she has never seen her cousin, but she knew about her. This cousin was married to a priest who was at the time, High Priest. The Archangel continues (vs. 36):

*And behold, thy cousin Elizabeth,
she hath also conceived a son in her
old age: and this is the sixth month
with her, who was called barren.
For with God nothing shall be im-
possible.*

Mary's question is: "How can this thing be?" Naturally, it cannot be. *With God nothing is impossible.* "You know about your cousin Elizabeth?" "Yes." "You know she is an old lady?" "Yes." "You know her husband is an old man?" "Yes." "You know that they are childless up to now?" "Yes." "She hath also conceived a son in her old age; and this is the sixth month with her." She conceived a son, foretelling the gender also of Elizabeth's child yet to be born. With God nothing is impossible.

Beloved, we are on holy ground. Mary was a virgin. The longing in her heart was born and bred into her. She had been instructed from babyhood on up what the hope of womanhood in the Jewish world is—motherhood—of the Messiah. Now she had been chosen as the favorite one from God. She was to be the mother of the Messiah.

But there are some things that will be hard to accept.

"I asked the Archangel how this thing could be, seeing I know not a man. He tells me it will be by the power of God, by the Holy Ghost. But the trouble is: I will know it, the angel will know it,

but the world will not know it. If I am to become a mother out of wedlock, what will the world think and say and do about it?"

According to God's holy law, under which her people lived, she would have to be stoned to death. But suppose she would be willing for God to have His way with her, ignoring public opinion—and no decent young woman can afford to ignore public opinion—"What about my God-fearing father? It will break his heart. It will bring a blot upon the family name. He will not understand this. What will he think and say and do about it? And my precious, tender-souled mother! She could not withstand the shock. I could not make her believe it. An untimely grave for her and I will be the cause of it!

"And if I should not consider father or mother, what about my lover? With all womanhood through the ages I have been looking for the grace of God to visit me, and He has chosen me as His

vessel to fulfill His promise! But my lover, Joseph the Just! He will not understand, he *could not* understand! What will he say and do about it? Life without him now would not be worth living! Death would be a welcome visitor!"

See, dear ones, what Mary had to consider in order to submit herself! As far as she was concerned, it would mean a ruined life. And, beloved, search all Scripture, and read about the holy men of God of whom God said in the eleventh of Hebrews, the world was not worthy; who have been tempted, tested and sifted for their steadiness in their faith: I do not find a single instance, man or woman, that was so severely tested as that young virgin Mary was!

But all argument was taken away from her—"Seeing I know not a man, how can this be? This will be by the power of the Holy Ghost; it is all of God! With God nothing is impossible. And here I can prove it because Eliza-



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beth also has conceived in her old age."

Whatever argument she could put up, she already had the answer for it, and it was for her to decide whether she wanted to put herself in the hand of God or not.

The Lord gave her the victory. Oh, beloved, I seem to see the dear one throwing up her hands in full surrender to the will of God, bowing her head, her heart on her knees, as she cries out: "Behold the handmaid of the Lord, be it unto me, according to thy Word, cost what it may. Oh, God, thy will be done in me!"

Something certainly happened, beloved, and "the Word became flesh." Mary received the Word of God, and the Word became flesh and dwelt among us in the fulness of time.

(CONTINUED ON PAGE 422)

BORN A KING

(CONTINUED FROM PAGE 395)

the reach of human understanding. What human wisdom cannot plan, human reason cannot perfectly comprehend. We are now on holy and infinite ground. The crisis of the Child's Coming is a matter of faith, as is much which has to do with Him. The Child is the Son, or, as John so strikingly states it, "The Word became flesh and tabernacled amongst us." The impassable gulf between God and man was spanned when the Word came into the realm of sense and time in a form understandable to men in time. In the Child which was born, the Son was given. Only as we thus accept the stable scene can we comprehend the glory and mystery of the Baby's birth. From the day of that birth forth to our day, and on to every other day, God has been seen to be in the midst of men, not simply as the Great Omnipresent One, but in a new and close and very intimate human form and human relationship.

In a wonderful, indescribable way, the Kingdom of God entered into human history with real observation. Men since then have been more conscious of God than they ever were or could have been without that Birth. His own explanation of the great event was put in these words, "I came," "I was sent," "Before Abraham was, I am." Take away the Lord's eternal Being and you make the love and power of God a flimsy speculation.

THE SON — A KING

This Babe, this Child, this Son is a King. Government is to rest heavily upon His shoulders, and it will be found that He can carry it. Whatever a true King ought to be He is.

Wonderful

Every consideration of Him makes us cry *Wonderful*. He was wonderful in His pre-existence; wonderful in His manifestation; wonderful in His worship; wonderful in His declarations; wonderful in His silences; wonderful in His Coming into the world; wonderful in His departure from the world. Always was, always is, always will be, He is *The Wonderful*.

Our best statement of Him is wonderful—yet He far surpasses our best statement. Our best love for Him is wonderful—yet He is worthier of far more love. The greatest service rendered to Him is wonderful—yet His service for men is far greater than men's service for Him.

Through Christ, all life becomes wonderful. Life takes on new charm and beauty when bought and controlled by Him. Whatever the nationality of bruised and broken men, healing and transforming is immediately their portion in Christ. "He touched nothing that He did not adorn" is true of Him Whose name is "Wonderful." He lifts from the basest to the loveliest, from the immoral and unmoral to the spiritual. He penetrates the worst of men with gleams of heavenly glory. Life throbs with powerful possibilities when Christ comes in to reign. May the eyes of our hearts be opened to see the Wonder of His Words, of His Works,

of all His Ways today, so that our lives may take on some of His wonder.

*Tune me, O Lord, into one harmony
With Thee, one full responsive,
vibrant chord,
Unto Thy praise all love and
melody,
Tune me, O Lord.*

In another article we have tried to write of His Wonderfulness. We might write from now to the end of time, and yet there would be much left over of His wonderful nature and character and work still to write about.*

Counselor

As such, He is the custodian of justice and righteous judgment. True wisdom belongeth unto Him. "Counsel is mine, and sound wisdom." Of Him, also, it can be said, "I am understanding."

He was the Counselor at the beginning of beginnings. Nought was done without His judgment, and all that was done was pronounced very good. Some of the workings in time have perplexed men, but at the end of all, it will be seen that all was wrought in justice and correctness. Men who seek His wisdom become strangers to the ways of error. Reason and conscience and emotion controlled by Him reach their highest goal and manifest their greatest powers. "If any man lack wisdom let him ask of the Counselor who giveth liberally," for the sake of justice and righteousness. The fountains of understanding are heaped up in Him and men become masters as they are mastered.

Knowing perfectly all the ways of our daily walk, He is still man's wisest Counselor. In any special matter of life, let us seek Him Who knoweth all things and knows no error in judgment. The wisest of those who love us often misinterpret conditions and circumstances, and we are advised to failure. He never misseeth the mark, and all His ways are perfect. We may tread life's path with an easy step if the Counselor be our ever-present and ever-conscious Guide.

*My bark is wafted to the strand
By breath Divine:*

*And on the helm there rests a hand
Other than mine.*

*One Who has known in storms to sail
I have on board;*

*Above the raging of the gale
I hear my Lord.*

It is blessed and restful to hear Him say, "I will instruct thee and teach thee in the way which thou shalt go." Has ever saint found Him to fail whatever the situation? Did ever trustful soul find himself guided wrongly?

The days are dark and heavy. Soul on all sides are slipping and staggering. We are facing things which are new and awful to the souls of men. We know not what a day or an hour will bring forth, but "Jesus we know and He is on the throne." Let us catch sight of Him Who seeth the whole way through Who is the Last as well as the First

*His Name Shall Be Called Wonderful by Albert Hughes, published by Evangelical Publishers, Toronto, Canada.

the Omega as well as the Alpha, the Counsellor as well as Wonderful.

The Mighty God

A Babe who is *God*, a Son Who is the *Mighty God*. Not a helpless, unknowing infant, but the infinite, eternal, ever-blessed God.

Jesus Christ a Man? Yes, and a wonderful, incomparable Man. Born of a woman? Yes, but sent from God. Bone of my bone and flesh of my flesh? Yes, yet very God of very God—the *Mighty One*.

If Jesus Christ is a man

And only a man—I say

That of all mankind I cleave to Him

And to Him will I cleave always.

If Jesus Christ is a God—

And the only God—I swear

I will follow Him through heaven and hell,

The earth, the sea, the air.

Being *Mighty*, He will show Himself strong for those who trust Him. From generation to generation, He faileth not. He abides to give power to the faint, so that, whatever the experience, "We shall run and not be weary; we shall walk and not faint."

We face things every day that well nigh overwhelm us. We are struggling with tremendous odds, world rulers, hosts of wicked spirits in prominent places, powers which oppose in the spiritual, physical, and moral realms. For all these we are awfully insufficient, and these opposing powers will increase tremendously in the days ahead. He alone is able for our enemies. Let us determine to take no step without the aid of this *Mighty, Almighty God*. The world will witness ere long something of His might and power.

The Everlasting Father

PROTECTOR: PROVIDER: POSSESSOR. Jesus kept saying: "He that hath seen Me hath seen the Father." He was not the appearance of a father, but the manifestation of the *Father*, the Father of eternity. A King? Yes. A Counsellor? Yes. But, blessed above all, He is a *Father*. **FATHER**—it is a tender word full of love and consideration. There are tears and grace and sacrifice and plenty more in the word *Father*.

He is not a father with the marks of time's weakness. He is the everlasting Father, the Father of Eternity, with eternal power and glory. These terms speak of quality as well as quantity.

PROTECTOR. All gloriously He does it. His dealings with Israel, as they faced their enemies great and small, are recorded for our edification. He standeth about us as a wall of fire. He closes the lion's mouth. He delivereth from the furnace. He maketh the enemy as an army of grasshoppers. He is ever a sun and shield, a pillar of cloud by day and of fire by night.

PROVIDER. He is the Great Shepherd leading to green pastures and beside still waters. The sons of God ought never to be impoverished or ill nourished. We are to live on the fat of the land. The milk and honey flow for us and the fruits of Canaan grow for us. Whatever we draw beggars Him not, and wonder-

fully and gloriously sustains us. We grow fat on God's plenty, and grow indeed into all the perfection of His purpose. Strength of soul and correctness of character come as we feed from His bountiful hand.

POSSESSOR. We are His by right of creation, His also by redemption. Let us be truly His by right of choice. Ownership does not always mean possession. Will a man rob God? Yes, a great host of men are robbing God of what is rightfully His. All men belong to Him, but few indeed are they who permit Him to possess what He owns. It is a good thing to acknowledge His claim and submit to it in love. We thus taste the joys of His ownership, and at last we shall come Home to Him, Whose we are and Who prepareth a place for us.

His Protection, His Provision, His Possession will never cease; for our Father is the Everlasting One, the Father of Eternity.

The Prince of Peace

This is the climax of the glorious titles belonging to the Babe. "On earth

peace," sang the holy choir. He, Himself, often talked of peace. Peace would come out of a fierce and bloody struggle. He made peace by the blood of His Cross. There will be discord before there will be peace. There will be war and turmoil and then peace. Sin produces blindness and bigotry and cruelty. But the pre-vailing Spirit of Christ will bring peace. Peace is the crown of Christ's work.

PEACE IN THE HEART. This must be based on righteousness. Sin is the great antagonist of peace. Where sin reigns, peace cannot cross the threshold. Peace is a perfect ethic supported and surcharged with a sufficient dynamic. This results in a conscience void of offence and brings peace which passeth all understanding. The way of such peace in the heart is "through our Lord Jesus Christ." He is the Prince of Peace.

A thousand forces in the human heart have to be reckoned with and readjusted. Instead of cosmos there is chaos. A riot prevails. There is an untamed will; unholy desires; there is an unclean imagination; there is a protesting or decaying conscience—in other words

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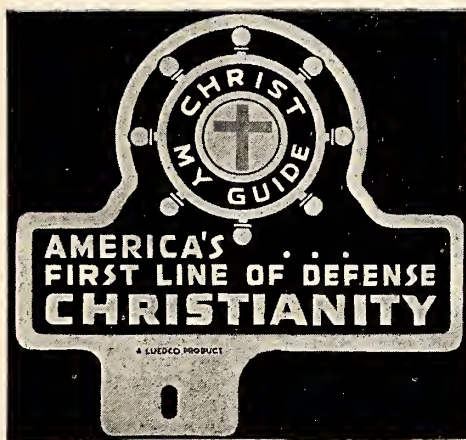
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conflict in the inner citadel. "There is no peace, saith my God, for the wicked." There is no true order when self or temporal interests are on the throne.

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Humanity still bleeds at every pore and the instruments of scientific and agricultural advancement are being used to produce desolation and death. Yet there is the sure word of prophecy that some day swords shall be beaten into ploughshares, and spears into pruning hooks.

*Down the dark future, through
long generations,
The sounds of war grow fainter,
and then cease;
And, like a bell with solemn, sweet
vibrations,
I hear the voice of Jesus Christ say,
"Peace!"*

The heart of humanity is torn almost to the breaking point, and there is a real longing for the experience Tennyson sang about:

*Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.
Ring in the valiant man and free,
The larger heart, the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be.*

That such a Christ is to be, we confidently affirm. The Prince of Peace is working in the centuries. He is waiting the time. Soon "He maketh wars to cease unto the end of the earth; He breaketh the bow and cutteth the spear in sunder; He burneth the chariot in the fire." It may seem as if the work were forgotten, but the delay is His preparatory day, and His plans will ere long be put into perfect operation. All pain and suffering, all conflict and unrest, all that disturbs and hampers will completely pass away, and there will be a new condition where peace and eternal blessedness will reign supreme.

With the Birth of that Bethlehem Babe, a movement was born which will finally bring a condition of peace to the whole wide world. It may seem far off, but often things are nearer than they appear to be.

This peace comes with His Coming. The prophets said He would be the peace bringer—"the Prince of Peace." The angels emphasized that same truth—"peace on earth." The whole scheme of His life and ministry demands a final completeness which will produce soundness and safety for the family of men.

Take away this Child, this Son, this King; and the hope of peace has gone forever. Take away the Birthday, and you have robbed the world of all for which its heart hopes.

Amidst the sighing and the crying, amidst the conflict and the carnage, amidst the injustice and unrighteousness, let us again hear the prophet speak: "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace." Let us also hear the angels sing—"For unto you is born this day . . . a Saviour, which is Christ the Lord . . . Glory to God in the highest, and on earth peace, good will toward men." From these blessed words the light streams forth

again which shall yet heal all the nations. The bells are ringing, the choirs are singing, new hope is flaming, true worship is proceeding, sacrifices are again being made, lives are once more being laid upon the altar of the Lord. At last there shall be permanent peace.

*Joy to the world! The Lord is come;
Let earth receive her King,
Let every heart prepare Him room,
And heaven and nature sing.*

How shall we treat Him Who came as a Babe, for Whom in that day there was found no room? He waits for a home, for hospitality, for human habitation. Into our hearts and lives He desires to come and stay, to listen to our laughter, to serve us in our sorrow. If we will let love shine in and let our hearts respond to love at its best, He will come in and make His abode with us.

Bring in the Babe, lead in the Child, give the Son a welcome kiss, invite the King to rule, and immediately we may look straight up into the face of God in Heaven, and call Him Father.

*Oh shame, thrice shame upon us
To keep Him standing there.*

Again the bells will chime and the anthem chant and the heavenly host be seen. Peace and goodwill be felt in our hearts toward all. The lion will begin to lie down with the lamb, and the leopard will really change his spots.

Let us lift the Babe from the manger of our present materialism and place Him in the center of our willing and loving. Let us place at His feet the gifts of our love and worship and obedience, making His heart glad and soft toward us, creating for ourselves the happiest condition possible to humans, resulting from a true vision of Him Who came as a Babe nineteen hundred years ago. We shall be merry with the thought of sins forgiven, of sorrows comforted, of power ever present, of glories and eternal blessings still to come. This and much more is our possible possession in Him.

*For unto us a Child is born;
Unto us a Son is given.*

CITY OF THE NATIVITY

(Continued from page 389.)

miliar with prophecy and yet did not know Him of Whom the prophets spake. And as Herod receives the instruction from them, the one thought that comes into his mind is this, "I can use this knowledge to destroy Him, so that He will never reign as King of the Jews." Craftily he sends for the wise men again and says, "You go to Bethlehem: find Him and worship Him, and come back and tell me where He is, that I may go and worship Him too." But he had no thought of adoring Him, he had no intention of recognizing Him, no thought of worshipping at His feet. Rather, he would destroy Him. But the wise men went in accordance with the star that again appeared and found Him in Bethlehem, found the young Child in a house, and they brought their gifts of gold, frankincense, and myrrh.

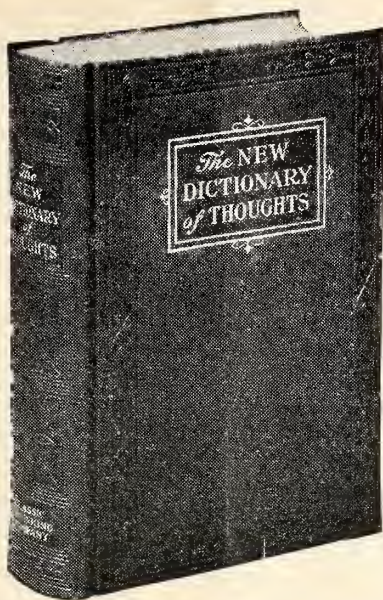
What wondrous gifts they were! Surely they had been divinely guided

in the selection of them. Gold—that is the beautiful symbol in the Bible for divine righteousness. Frankincense—that tells us of the matchless perfection of the humanity of our blessed Saviour. And the myrrh, the myrrh that they brought and placed at His feet, is that which had to be crushed in order to give out its fragrance, and so speaks of His death. They brought their treasures which tell of His righteousness, of the perfection of His humanity, and of the work of redemption that He should accomplish, and they poured them all out at the feet of the little Babe. Have you brought your heart's treasures to Him yet? Have you seen in Him the divine, eternal Son of God Who became man in absolute perfection that He might die an atoning death on the cross to accomplish your redemption?

And then, being warned of God in a dream, they went back to their own land without returning to Jerusalem. And when Herod saw that he was mocked of the wise men, he sent his soldiers with instructions to destroy every babe in Bethlehem, every child who was two years old and under, in that way hoping to make sure of destroying the blessed Lord Jesus Christ. I do not know whether there is anything in a legend which has come down to us, but the early Christians tell us that Herod (who had murdered several of his own sons and one after another of his most intimate relations, so that Augustus Caesar said, "It is better to be Herod's pig than Herod's son," so cruel and bloodthirsty was this man) had one little grandson to whom he was devoted, the only creature on earth that he really loved. When the soldiers went to Bethlehem to destroy the little children, they did not know that Herod's grandson had been taken to Bethlehem by his nurse, and that he was among those thus put to death. I do not know whether that is true, but the early Christians related it as though it were a fact, and it would speak of the awful retribution that God may have meted out to Herod because of his effort to destroy the Lord Jesus Christ. But Herod could not put Him to death. The soldiers could not have killed Him. He could say long afterwards, "No man taketh My life from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (John 10:18). It was impossible that any one should ever put Him to death. At the appointed hour when He was to die for our sins on Calvary's cross, He Himself dismissed His spirit. So God preserved Him, sending Him down to Egypt, calling Him out of Egypt again as He had called Israel so long ago, and He came and dwelt in Nazareth. Bethlehem remains today a city that bears constant witness to the incarnation of our blessed Lord, and the singular thing about it is that in the midst of a country that has been Mohammedan for over 1200 years, Bethlehem is nominally a Christian city. There are very few Mohammedans living in it. For a long time there were none at all, because the Mohammedans of this city revolted years ago against the Turks and the Sultan banished them to other parts, forbidding them to return to Bethlehem. The Christianity of the pres-

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ent inhabitants, I grant, is not of a very high order. There are three groups: Roman Catholics, Greek Orthodox, and Armenians, and one section is set apart for each in the Church of the Nativity. In the old days there had to be Mohammedan soldiers there to keep these three groups of professed Christians from fighting over their right to the sacred places. And yet, after all, they are nominally Christian, and among the people of Bethlehem there are numbers of genuine believers.

They are different from the other natives of Palestine. Instead of seeing everywhere the black-haired, dark-eyed Arab people, you see a folk, many of them blue-eyed and light-haired and fair-complexioned, showing that they

came down from Crusader stock. The Crusaders settled there, took them wives of the women of the land, and these Bethlehemites are practically all their descendants. The women have their own peculiar costumes which have come down from Crusader times. The ladies, you may note, have a very high-peaked cap and a long veil flowing from it. These are almost identical with the costumes that were worn by the ladies of Europe in many places in the eleventh and twelfth centuries.

And then it is here at Bethlehem that you understand clearly what Jesus meant when He taught that parable about the woman having ten pieces of silver. Underneath the cap, they have a fez, and the cap fits down over it, and right

across the front of it they have ten pieces of silver linked together. When a woman is married, her husband gives her this chain of silver coins to wear on her forehead. If a woman should lose one of those pieces, the implication is, and her neighbors would think, that she has been unfaithful to her husband, and her husband would very likely think it was ground for divorce. So you can imagine if a woman lost one, how frantically she would look for it. She calls for a light, she searches the house, peering into each corner trying to find the lost piece before her husband comes home. When she has found it, she calls her women friends together, and says, "Rejoice with me; for I have found the piece which I had lost" (Luke 15:9).

You remember how the Lord Jesus

used that as a picture of His own joy and the joy of heaven in the salvation of sinners, for He says, "Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance" (Luke 15:7). Of course there are no just persons who do not need salvation, but there were those who *thought* they were just and imagined they did not need a Saviour, and Jesus told this little story to let us know that the heart of God and the saints in heaven are filled with gladness when any poor sinner comes to God and is numbered among His redeemed.

So many lessons crowd in upon heart and mind when one walks the streets of Bethlehem. To go to Palestine for eleven days, as we did, is, in one sense,

just an irritation. You wish you could be there for at least thirty days, and yet we do thank God for the time we had there and for what we saw. We have come back with a clearer understanding, I hope, of some of these precious things that we have believed through all the years and which now have been so marvelously confirmed.

Our Lord Jesus Christ became a Man, stooped to be born of a virgin in the village of Bethlehem, in order that He might give His life a ransom for all, that guilty sinners may be saved. One would think that coming in full accord with prophecy, the whole world would have been waiting for Him, particularly His own people, but, alas, when He was born, we read, "There was no room for them in the inn" (Luke 2:7), and so Joseph and Mary had to turn aside into this cave. That was just a picture of the attitude of the whole world. We are told, "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:11-13).

Have you found room for Him, or is it true today that there is no room in your heart for Him?

*Room for pleasure, room for business,
But for Christ the crucified,
Not a place that He can enter
In the heart for which He died?*

Oh, won't you fling wide the door of your heart and say, "Lord Jesus, come in; make room in my heart, Lord Jesus; there is room in my heart for Thee!"

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Mrs. Rosenberg with a group of orphans

A CRY OF DISTRESS AND DESPAIR

reaches this country, coming from those millions of Jews doomed in Europe by the atrocities of the Nazis, and is touching the hearts of compassionate Americans who are willing to help.

THE DEPTH OF THIS TRAGEDY

however is experienced by the staff of missionaries of Bethel. There, they are sharing the needs and anguish of those afflicted ones. They hear the cries of starving children pierce their hearts.

CHILDREN IN JEOPARDY

of starvation is a terrible sight. Those little ones, ill-fed and poorly clad, are trembling, facing the severe winter.

A GREAT RESPONSIBILITY AND A DUAL TASK

The Bethel Mission of Eastern Europe, as the only native Gospel agency there, is alone permitted to carry on its activities, giving to the Jews, as the Nazis say, that which belongs to them.

TANGIBLE BLESSINGS

The Lord is graciously blessing the preaching and spreading of the Gospel there, and many precious Jewish souls among old and young are won for Christ.

THE APPALLING NEED

The inhuman sufferings demand alleviation and immediate help. To fulfil this task, Bethel maintains an ORPHANAGE AND CHILDREN'S HOMES for Hebrew Christian and other destitute boys and girls.

THE GREAT NEED OF BETHEL UNDER PREVAILING CONDITIONS These faithful warriors on the "firing lines" of testings and afflictions on the "battle field" of Christ need the prayers and cooperation of sympathetic Christian friends.

BETHEL, AS A FAITH MISSION

is utterly dependent upon the Lord. He is graciously supplying its needs by free-will offerings.

THE APPROACHING HOLIDAYS AND THE BETHEL ORPHANAGE

Our underprivileged boys and girls in the "valley of suffering and privation" are also like other children, looking eagerly forward to the happy season of Christmas. However, they do not dream of "toyland" like others. Realizing they are living under exceptional, deplorable conditions, they pray for the supply of their daily meal. An additional meal during the holidays would bring great cheer to them. They ask the Lord for a pair of shoes, a warm garment or a blanket. Let us support them with our sympathy and prayers.

A Gospel meeting for Jews at Bethel



THE BETHEL WITNESS with current news from the mission field is freely sent to every friend by addressing Headquarters: 252 N. Dillon Street, Los Angeles, California.

THE MYSTERY OF THE INCARNATION

(Continued from page 392)

denotes the singularity and consequent sanctity of this birth and the peculiar holiness of the child. The Son is called *Hagion* in the *neuter*—that Holy Thing, to emphasize the extensiveness of Christ's holiness. He is holy in every way, without any flaw or imperfection; holy, not only as God, which He is essentially and infinitely, but also holy in His human nature; holy as having no sin within, and indeed as free from sin in every sense. Note, it is not only "the Holy Thing" but "that Holy Thing," meaning such as never was.

Bishop Horsley has significantly said: "It was necessary to the scheme of human redemption, by the Redeemer's offering Himself up as an expiatory sacrifice that the manner of our Lord's conception should be such, that He should in no degree partake of the natural pollution of the fallen race for whose guilt He came to atone, nor be included in the general condemnation of Adam's progeny. In order to reverse the universal sentence passed upon mankind, and to purge their universal corruption, a Redeemer was to be found, pure of every stain of inbred and contracted guilt. And since every person, produced in the ordinary course of generation, could not but be of this contaminated race, the purity, requisite

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to the efficacy of the Redeemer's Atonement, made it necessary that the manner of His conception should be supernatural. Thus the miraculous conception has a natural connection with the other articles of our faith. Without it, it could not have been true, as St. John asserts, that "the Word was made flesh" (John 1:14) and the Atonement of the Redeemer would have been inadequate and ineffectual."

3 *The Child shall be called the Son of God.* That Holy Thing, or Person, which is to be born of the virgin, by the energy of the Holy Spirit, is to be called the Son of God. As to His Deity Jesus Christ could not be born of the virgin; as to His humanity He was born of her. As to His Deity He had *no beginning*. He was that Word, which was in the beginning (from eternity) with God, and which was God (John 1:1). As to His Deity He was God manifest in flesh (enfleshed and became manifest in human nature) and tabernacled among men (John 1:14). As to His humanity, Jesus Christ had a body formed by the Holy Spirit of the substance of the Virgin Mary; hence, He had a real, not a fantastical body; neither did He bring a body from heaven, and pass through the body of the virgin in a manner that water passes through a pipe, as some of the ancients held. In this mysterious Incarnation there was a supernatural union of the Divine and human natures, and of Deity and humanity. And this Jesus is the Son of God.

4 *The faith of Mary is confirmed by the news about Elizabeth.* "And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren" (vs. 36).

The angel informs Mary that Elizabeth had also conceived a son in her old age; and this is the sixth month with her, who was called barren. This intimates, as Lightfoot thinks, that all the instances in the Old Testament, of those that had been long barren, having children, which was above nature, were designed to prepare the world for the belief in a virgin's bearing a Son, which was against nature. Thus Abraham saw Christ's day in the birth of Isaac, coupled with which is also his voluntary yielding himself up to death and his being received back from the dead in a figure (Greek, "*parable*"). The angel informs Mary of Elizabeth's conception to encourage and confirm her faith in the promise made to her, and concludes by saying, "For with God nothing shall be impossible." She is reminded in these words of what God said to Abraham in a similar case (Gen. 18:14). Every Word of God is to be believed, because God is Almighty, and therefore able to perform what He has promised.

Here Are the Answers:

To the Puzzles on page 402:

Answers to puzzles on lesson for January 4:

The verses are in order, reading from top to bottom, beginning with "The," and ending with "teach."

Word Ladder

- | | |
|---------|---------|
| 1. save | 4. lose |
| 2. lave | 5. lost |
| 3. love | |

Answers to puzzles on lesson for January 11:

- | | |
|--------------|--------------|
| 1. Jerusalem | 12. was |
| 2. was | 13. lettest |
| 3. was | 14. eyes |
| 4. just | 15. hast |
| 5. Israel | 16. Gentiles |
| 6. Ghost | 17. Israel |
| 7. was | 18. Joseph |
| 8. Ghost | 19. his |
| 9. Christ | 20. those |
| 10. Jesus | 21. rising |
| 11. custom | 22. Israel |

Word Ladder

- | | |
|---------|---------|
| 1. sick | 5. wile |
| 2. wick | 6. will |
| 3. wink | 7. well |
| 4. wine | |

Answers to puzzles on lesson for January 18:

- | | |
|-------------|-----------------|
| 1. Galilee | 7. Pontius |
| 2. Philip | 8. Caesar |
| 3. Herod | 9. Abilene |
| 4. Pilate | 10. Trachonitis |
| 5. Tiberius | 11. Ituraea |
| 6. Judaea | 12. Lysanias |

Word Ladder

- | | |
|---------|---------|
| 1. mean | 4. mind |
| 2. mead | 5. kind |
| 3. mend | |

Word Ladder

- | | |
|---------|---------|
| 1. hard | 4. case |
| 2. card | 5. ease |
| 3. care | 6. easy |

Answers—

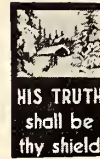
1. Joseph (Gen. 37:28)
2. Pharaoh (Exod. 1:22; 5:6-9)
3. Moses (Lev. 1:1; 4:1; 6:1; 8:1)
4. Miriam (Num. 12:9-10)
5. Joshua (Deut. 1:38; 34:9)
6. Rahab (Joshua 6:23)
7. Samson (Judges 16:28-30)
8. Naomi (Ruth 1:8, 14-17)

Answers—

1. Gen. 12:2
2. Exod. 18:12, 17-23
3. Lev. 10:1-2
4. Num. 16:1-3, 31-33
5. Deut. 1:35-36
6. Joshua 7:20-21
7. Judges 7:6-7
8. Ruth 2:1-3

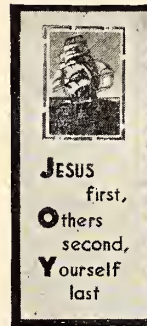
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Only what's done
For Christ, will last



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b. Experience—been over the road.
c. Interest—He died for me.

II The Traveler—"me"
a. Must take the journey.
b. Have not had experience.
c. Need just such a guide.

III The Road—"path"
a. One of many.
b. Is a narrow road.
c. Not many going this way.

IV The Destination—"life"
a. Contrast with death.
b. A delightful anticipation.
c. A glorious consummation.

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THREEFOLD ANGELIC AFFIRMATION

(CONTINUED FROM PAGE 396)

blood for the remission of sins. Of Jesus alone it can be said, "He was born to die." Every other soul that has been born into the world was born to live. The wonderful truth of the gospel is this. He, the Lord Jesus, died that we might live. We, who were dead in trespasses and sins, can now receive life, because He died that we might live. Christ Himself declared, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

It is significant to note that even those who lived at the time of Christ's birth, were looking for a Saviour. In the first chapter of Luke, beginning at verse sixty-seven we read of Zacharias, who prophesied saying, "Blessed be the Lord God of Israel: for He hath visited and redeemed His people." And so on down through this marvelous portion of Scripture, he proclaimed Christ as the One Who should "save them from their enemies" (vs. 71), and "perform the mercy promised to the fathers" (vs. 72). He depicted Christ as the child that should be called "the Prophet of the Highest" (vs. 76); the One, "Who should give knowledge of salvation, unto His people by the remission of their sins" (vs. 77); the One, "Who should give light to them that sit in darkness and in the shadow of death, to guide their feet into the way of peace" (vs. 79).

All this was fulfilled in the coming of the Babe of Bethlehem as proph-

sied by Zacharias.

In the next chapter, Simeon, who was looking for a Saviour, likewise was informed by the Holy Ghost that this Jesus was indeed the Messiah of the Jews—the "Lord's Christ" and the Redeemer of the Gentiles—"the light to lighten the Gentiles." We quote this portion in full:

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for Him after the custom of the law, Then took he Him up in his arms, and blessed God, and said, Lord, now lettest Thou thy servant depart in peace, according to Thy Word: *for mine eyes have seen Thy salvation*, which Thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of Thy people Israel. And Joseph and His mother marvelled at those things which were spoken of Him" (Luke 2:25-33).

Another, a prophetess by the name of Anna, "gave thanks likewise unto the Lord, and spake of Him (Christ) to all them that looked for redemption in Jerusalem" (Luke 2:36-38). John, the forerunner of the Lord Jesus Christ, gave the same testimony as he came into the country about Jordan preaching, "Prepare ye the way of the Lord, make His paths straight, Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God" (Luke 3:3-6).

John the Baptist joins the list of witnesses who proclaimed that Jesus was indeed the Saviour. "The next day John seeth Jesus coming unto him, and saith, *Behold the Lamb of God, Which taketh away the sin of the world* (John 1:29). The Apostle Paul, too, confirms the divine appropriation when he testifies, "For He hath made Him to be sin for us, Who knew no sin: that we might be made the righteousness of God in Him" (II Cor. 5:21). Or again, "But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man."

And not only these, but all the prophets and the writers of Holy Writ are agreed, from Genesis to Revelation, that the threefold acclamation of the Angel of the Lord is true:

She shall bring forth a Son—A Divine Accomplishment

Thou shalt call His name Jesus—A Divine Appellation

He shall save His people from their sins—A Divine Appropriation
The Divine Accomplishment speaks to us of the Cradle of Christ. The Divine Appellation speaks to us of the Credentials of Christ, while the Divine

Appropriation reveals to us the Cross of Christ.

In closing, let us note that the Jesus of the Cradle was the Christ of the Cross, and the Jesus Who hung upon the accursed Tree, was the Christ Who "being in the form of God thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, *even the death of the cross*" (Phil. 2:6-8).

The Cradle and the Cross of Christ are inseparable.

If the Christ of the Cross was the Saviour of the world, then the Babe of Bethlehem's manger was the divine Son of God. If He was the divine Son of God, then He must have been begotten of the Holy Ghost; born of the virgin Mary; begotten as the firstborn, and beloved of the Father. To this the Scriptures attest.

Do we know this Jesus as our personal Saviour? Then, let us, like the wise men, come bring our gifts, worship and adore Him!

*Bethlehem, Calvary, Olivet, tell,
Oh, what a Saviour is mine!
Mountain and plain with His praises
shall swell,
Oh, what a Saviour is mine!*

*Oh, what a Saviour! Oh, what a Saviour!
Oh, what a Saviour is mine!
Unto the uttermost, wonderful, glorious!
Oh, what a Saviour is mine!*

THE ROMANCE OF THE INCARNATION

(CONTINUED FROM PAGE 416)

JOSEPH'S PREPARATION

Now we turn to the other side. In a romance there must be two parties, of course. And we turn to the Gospel by Matthew, and we will see what God has to tell us about Joseph and his experience in the matter. Reading from the first chapter of the Gospel of Matthew, beginning with the eighteenth verse:

Now the birth of Jesus Christ was on this wise—

Beloved, indulge me a little bit! It will be thirty-one years this coming February 6 when, for the first time, I, as a Jew, allowed my ears to listen to the name "Jesus" and to the reading of the New Testament in my hearing. For the first time in my life, I allowed my eyes to look upon a page of the New Testament. When the dear man of God, who was leading me through the Old Testament, after we had spent hours in the one day, came to the end of the Old Testament, he asked me: "Mr. Flacks, do you have any objection to looking into the New Testament?" I said: "No, Doctor, I am eager now; I want to know what that contains." And he read the opening verse: "The book of the generation of Jesus, the

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Christ, the Son of David, the Son of Abraham."

My eyes looked down upon the page. I followed his reading and saw that he had read it correctly. I translated it from the English into the Hebrew and my heart beat fast. "What was I going to find? Something about the generation of the Jew, Mosheah, that is, Jesus, the Christ, so-called? And is this Jesus of Nazareth, this Jesus of the Gentiles, Whom they deity; is He, as a man, a descendant of David and a descendant of Abraham, or a descendant of Abraham through David? If so, He has the marks of the promised Messiah!

And then, we came along to the eighteenth verse:

Now the birth of Jesus Christ was on this wise—

There was a leaping in my heart. "Am I going to find out the truth about the birth of Jesus Christ, in babyhood, through childhood, through young manhood?" I thought we Jews had been given injections, as it were, to make us immune against the approach of Christian missionaries to turn our heads and our hearts away from the living God, the God of Abraham, Isaac and Jacob, to that abominable one. And we were fed up on the fables about the birth and the life and work of Jesus of Nazareth. Awful fables! Was I now really going to find out the truth about His birth?" I was eager. "The birth of Jesus Christ was on this wise."

Now I know that many men who like to appear wise, (Doctors of Divinity, Doctors of Philosophy, and Doctors of Science, and Doctors of Law, and Doctors of Letters) tell us that the birth of Jesus Christ was otherwise than on this wise. But God says it was on this wise!

Dear ones, if you are sitting under the ministry of a man who claims to be a Christin minister and he tells you the birth of Jesus Christ was otherwise than recorded in this Blessed Book, you ought to get up and walk right out on him in protest. It is no trifling matter!

When as His mother Mary was espoused to Joseph—not when she was married to Joseph, but when she was espoused to Joseph—before they came together—

Delicate language, dear one, but we cannot apologize for the language of heaven. The Holy Ghost gave us these words—

before they came together, she was found with child of the Holy Ghost. Then Joseph—

after the engagement, mind you—

Then Joseph her husband—

He became her husband legally later—

being a just man—

Notice the testimony that God bears. Joseph, a just man, and as a just man he was not willing to make her a public example. In what sense? By breaking the engagement, he would have made her a public example. Gossiping tongues would wag. "There goes the prostitute." And the child that was

to be born of her was to be pointed at as an illegitimate, unholy thing!

"Not willing to make her a public example." He loved Mary; he was a just man, and he wanted to be true to his word of promise. But as a just man, he dare not carry out the engagement agreement that would make Mary his wife. He was minded—or carried in his mind, trying to figure a way by which he might put her away privately—secretly—without the public knowing it. He was trying to find ways and means of breaking the engagement without making her a public example.

Now, God knew Joseph's heart, and he knew all about this entire matter.

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife.

She is espoused to you; you have given your word to her and she is bound to you as a wife and you are bound to her as a husband—waiting, of course, the legal pronouncement—"Do not hesitate to take her, your wife." But Joseph would reason with the angel of the Lord: "How can I, under the circumstances?" The angel tells him:

... that which is conceived in her is of the Holy Ghost.

This seems to be a revelation, but how is he to know that? And the angel goes on to give him assurance by way of signs.

And she shall bring forth a son, foretelling the gender of the child—

and thou shalt call His name Jesus: for He shall save His people from their sins.

This was the message of God by the angel to Joseph. The Holy Spirit adds this, reading the twenty-second verse:

Now all this was done (in this manner) that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel: which being interpreted is, God with us.

The word "Emmanuel" means "with us, God."

Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and he took unto him his wife.

They were married. She became legally his wife now. Notice another thing the Holy Spirit records: he—

took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called His name Jesus.

Do you, beloved, see the romantic side of the Incarnation as touching Joseph? He was a just man. God testified to the fact. He did not boast about his justice, his righteousness, his merits. God declared him meritorious in His sight.

As a just man he was married to that young woman; she was already his wife,

as it were. But something happened. After the espousal, we read in Luke that Mary took the long journey from Nazareth over the hills, to her cousin, Elizabeth's house. She went contrary to custom.

You know the o'd saying: "Absence makes the heart grow fonder," if the love is true and pure. That saying was true in Joseph's case. Joseph was a just man, his heart was pure, his love was true, and Mary was away a long distance for three months. They did not have post men to deliver mail to the door two or three times a day.

Week after week and month after month passed and Joseph was inquiring of her people: "Have you heard from Mary?" Well, whatever the reports were, he was waiting longingly.

MARY'S RETURN HOME

Finally, after three months she returned home. In the three months' time when she went to Elizabeth's house, Elizabeth was in her sixth month. Three months later John was born. And the Lord used that as a means to prepare Mary for motherhood, for He knew that she would be handling that Holy Thing conceived by the Holy Ghost, the Lord Jesus Christ, God's Son.

Mary returned. It was now three months after conception. Joseph at the first opportunity paid a visit to the home to see his darling, and I can see that

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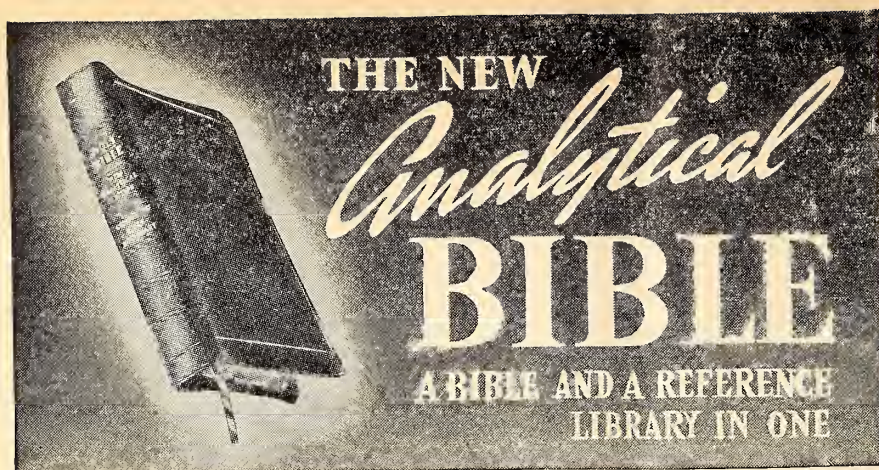
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proud young man, having for his future wife a woman who had had the advantage of traveling such a long distance and spending three months' time in the home of the High Priest and within a sabbath day's journey from the holy city, Jerusalem. Every sabbath day at least, Mary would have gone to the holy temple. In three months' time she had seen pilgrimages made to the holy city and the holy temple and the holy services, and she had something to talk about.

As she was narrating the experiences of her travels and her visit in Zacharias' home, Joseph's heart must have been swelling up with holy pride. The proper hour arrived for a proper young man in a proper home to say good night. I cannot demonstrate, beloved, the way the thing appears to me, to my Jewish vision!

Oh, his darling was back home and safe. He had been so concerned and anxious about what might happen to

her! Nothing had happened, thank God! A return visit causes him to suspect something, and that dear young man must have chastised his soul for allowing such an evil thought to even have flashed through his mind.

THE UNEASINESS OF JOSEPH

But he was restless. He did not prolong his stay to the limit of time, but cut it short. "Good night," and he walks out! He is troubled; distressed! "Oh I must not judge. This thought is probably from the Evil One. I will go back again."

He goes back again, he sees conditions evident. There was no question. Away he goes. His suspicion had been confirmed! It was a fact! He would blame himself for allowing her to take that long journey! He should have said: "No, Mary, you know that is a dangerous undertaking." Loving him, she might have minded him and would not have taken that hazardous journey and this thing would not have happened. But as a man of God he must not marry Mary under the circumstances.

So day and night he was trying to figure out ways and means to put her away without making her a public example. Then God, knowing his heart, and knowing the innocence of Mary, sent the angel to inform him that this was of Himself. This was by the Holy Ghost.

"And to assure you, when the child is born six months hence it will be a son. If it is a daughter, then this thing is not of God. When that son is born, call Him 'Jesus,' the Jeshua, Jehovah the Savior, for He shall save His people from their sins."

And this would be in fulfillment of what the Lord had said, not what the prophet had said, but *what the Lord had said by the prophet Isaiah*: "The virgin shall conceive and bear a son and shall call His name Emmanuel—God with us."

Joseph, acquainted with the Scriptures, could put these things together. He and Mary obeyed God. When God raised him from sleep, he carried out his espousal vow and took unto him Mary as his wife.

PRESENTING THE CASE

Suppose we institute a Court here, and we will have a proceeding; you being the jury, and as there is no one else to take my place, I will have to occupy the bench. Here is before us a young man charged with seduction. He has seduced a virgin in Israel, brought in abomination into the camp, a horrible crime. To this day in many of our states that is still a criminal charge.

"Joseph, take the stand. Here is this young woman, and there is her child. You are charged with being the father of that child, and the conception took place out of wedlock. Guilty or not?"

And Joseph pleads *not guilty*. The prosecuting attorney begins to grill him, trying to draw out of him an admission. The circumstantial evidence clearly lays the blame upon him. The prosecuting attorney, of course, has to be cold blooded. He belittles the accused. But

the Judge, who, as a rule, is a man of maturity, halts the accusations and the charging and cross-charging and cross-questioning, and turns to the accused. He looks into his eyes and has him look into his, the judge's eyes.

"Young man, you heard the charge; you heard the accusation. The evidence presented so far clearly lays the guilt upon you. Now, if you will be a man and admit your guilt and try to right the wrong as far as it can be righted, it will not go so hard with you."

Beloved, if you were in Joseph's place, don't you think it would be easier for you to accept the charge, even if you had to lie about it? Would it not have been easier for Joseph to say, "Guilty," and especially if he was guilty? Would it not have been a thousand times easier for him to say, "I accept the charge," and confess his guilt?

But, beloved, *Joseph would have been lying*, and it would have been bringing a reproach upon God Himself if he had admitted such an accusation. No, Joseph was *not guilty* of it. I seem to see the Judge lose his patience with the accused and he says: "You leave the witness stand. Mary, you take the chair."

THE CASE FOR MARY

Mary comes up and the Judge turns to her. He looks upon that beautiful young maiden now wedded to Joseph, but she has not tasted the fruits of wedlock as yet, still a virgin, still innocent. The judge says: "Mary, listen. I have grandchildren as old and older than you are. I have deep feeling in the matter. Joseph is cruel. Do you know what he is doing? He has blamed you as a prostitute, and if he is not the father of your child, then you must have committed prostitution. Can you, as a mother of that child, accept that? If you do not care for yourself, just think what it will mean for that child to bear that reputation all through his life!"

He appeals to her tender nature as a woman and as a mother. "Mary, if you will tell the truth in the matter before the jury, the Court will show consideration." Beloved, don't you think it would have been a million times easier for Mary to shield the child, even herself, from that reputation that would follow him all his days and down through the ages in history? "Yes, I'm sorry, I made a mistake; I should have helped my lover, but I found myself too weak. I cast myself on the mercy of the Court. Your Honor, Joseph is the father of the child!"

Don't you think it would have been easier—assuming that Joseph was the father of the child—don't you think it would have been easier for her to admit that? But, no, Mary could not. She was dealing with God and God was dealing with her. And, beloved, argue the point as you will, you cannot get away from this: *either the birth of Jesus Christ was on this wise, according to the record, or this Jesus was a bastard*. There is no alternative.

If you will argue: "Well, if Joseph was the father, then that legalizes the child and condones the mistake the young people have made." No, it does not. According to God's holy law, if

Joseph was the father still the conception was out of wedlock and the child is of illegitimate birth.

NECESSITY OF THE VIRGIN BIRTH

Some years ago I was ministering in Boise, Idaho, in a Presbyterian church. Some of the ministers from the city came out to hear me from time to time, and then the ministers as an association invited me to give a message in one of the large downtown churches convenient for the Christian public generally to attend a meeting. I was engaged for every evening; and during the week we had morning sessions as well as evening sessions. They asked the minister of the Presbyterian Church if he and his congregation would release me for a certain Sunday afternoon—and we would have a mass meeting in the Central Christian Church. And so it was arranged.

There was present the ex-Governor of Idaho, who was a Jew. He had just left his office, handed it over to his successor. Governor Alexander was present in the meeting, and he approached the man who invited him, a Mr. Franklin. He said: "Mr. Franklin, I am greatly indebted to you for informing me of this meeting and urging me to attend. I've heard arguments by Rabbis and by Christian ministers. I've read many articles from every angle on the subject of the Incarnation. I've never heard anything so convincing on this subject as this."

The next morning there came in the mail a voluminous letter from the Congregational minister—you will pardon the expression—ripping me up the back for leaving no room for the Modernists, and he introduced himself as a Modernist. He said: "I am a Modernist; I do not believe in the so-called miracles." He said: "We do not want a religion of miracles, for it is not rational: it is not reasonable for sensible modern scholars to accept these things. It does not matter with me at all who the father of Jesus of Nazareth was, He is still my Master and I do not consider Him a bastard, regardless of who His father was."

THE PERIL OF DENYING IT

Now think of that! A Jew reverently declared he had never heard of anything so convincing as this out of the books, and a supposed Christian minister blasphemously declared he did not care who the father of Jesus of Nazareth was. Blasphemy!

You dare not—you *dare not*, dear ones, have a part and a partnership by supporting such a blasphemous man in the name of Christianity! May God deliver us from the guilt of blasphemy against the Holy Ghost in this matter. Everything was by the Holy Ghost, *by the Holy Ghost*, by the *HOLY GHOST*!

I was ministering in Charleston, West Virginia some years ago, in a famous rescue mission. Mrs. Wertz, whose husband was the Mayor of Charleston, at the time was presiding at the piano. She would come home about ten o'clock in the evening, and the Mayor would come home from his office just about that time. They would sit down together



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as she recited to him the evening's message.

Mayor Wertz was a man of God, a member of one of the leading churches. He had a men's Bible class of 250 to 300 men usually in attendance on Sunday morning. One day he called me on the phone. He said: "Mr. Flacks, I want you to take lunch with me tomorrow noon and, please do not say no."

We had our lunch, and then he told me that he wanted me to go to his office with him. We went to the office and he locked himself in with me. We were there for two hours and a half. He ignored the people who were outside waiting for him for the time because he was absorbed in the question.

He said: "Mr. Flacks, I have this Bible class, representative men of the city. They ask questions." The question of the Incarnation was to the fore at that time. One of the outstanding Modernists had come out boldly denying the deity of the Lord Jesus Christ. He attributed divinity to Him, whatever that means, but *deity*—no. He said Jesus was not the only begotten Son of God; not conceived by the Holy Ghost.

DOES IT MATTER?

People were asking: "Does it matter? Is it necessary to believe that Jesus was conceived of the Holy Ghost?" And the Mayor said: "I am perplexed in attempting to answer that question. From what I learned from Mrs. Wertz night after night I concluded that you may have some help for me that I might be able to help those men, and for that reason I called for you."

At the end of the two and a half hours, Mayor Wertz said: "Mr. Flacks, as a judge, as a lawyer, I have to listen to cases, I have to give decisions in cases. In my reading, I read cases of local, national and international import. I do not recall a single case I ever read about or ever heard or ever presided in where the evidence was so positive and so thorough as this case."

He said: "From young manhood I have loved the Lord Jesus Christ. He has been precious to me. But, as a result of our two and a half hours closeted in meditation of this subject, He is more majestic to me, more precious than ever before. I shall be able to speak with greater boldness of Him and His beauty and majesty than ever in my life."

May God grant, as a result of this meditation, we may be able to say: "He is more glorious to us than He ever was before." May God add His blessing.

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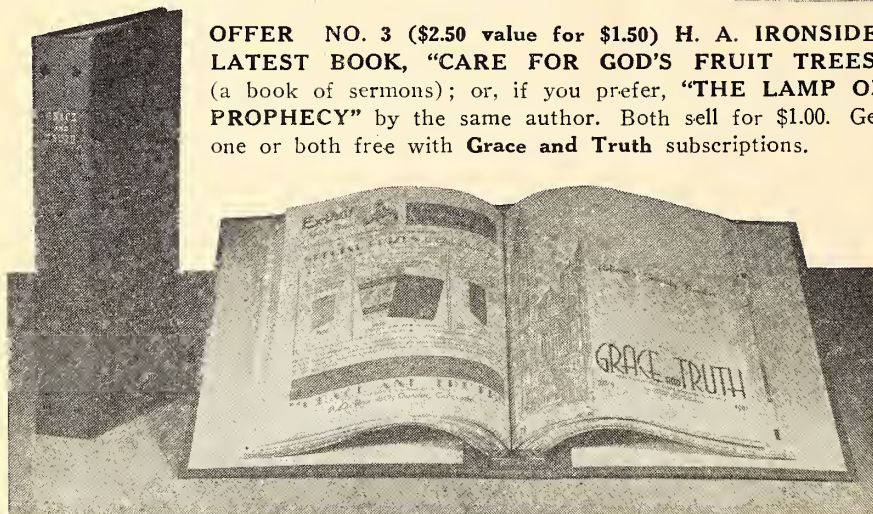
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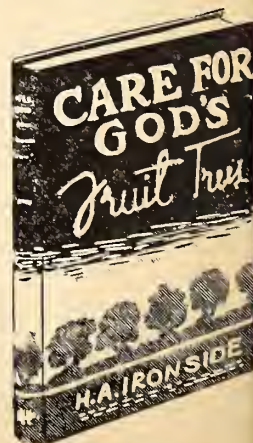
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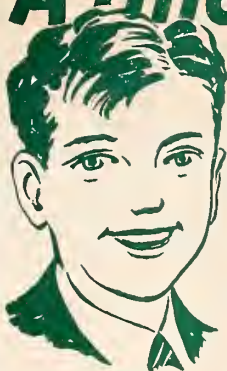
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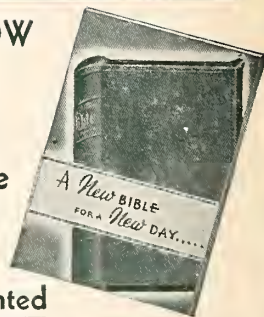
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